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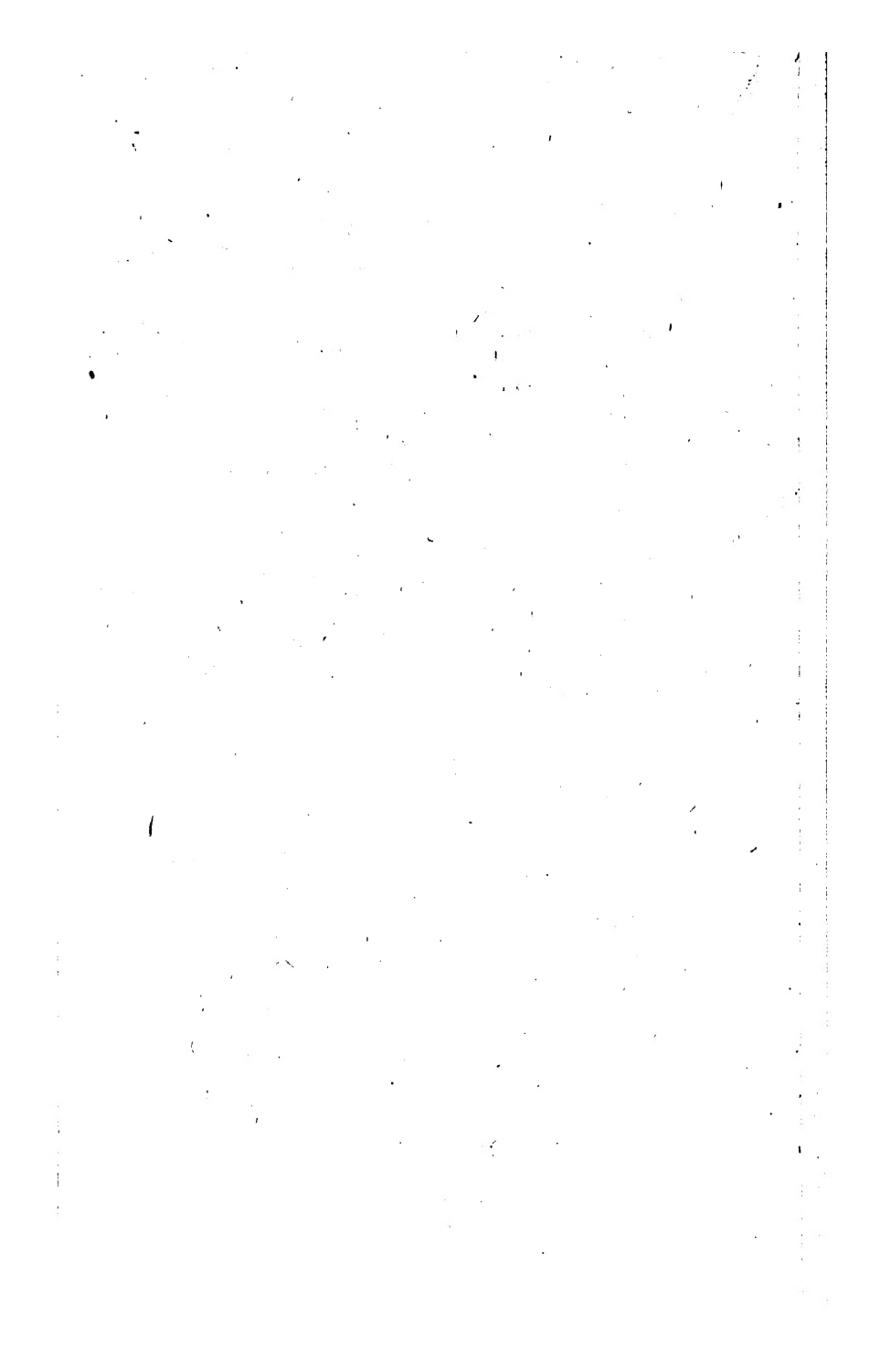
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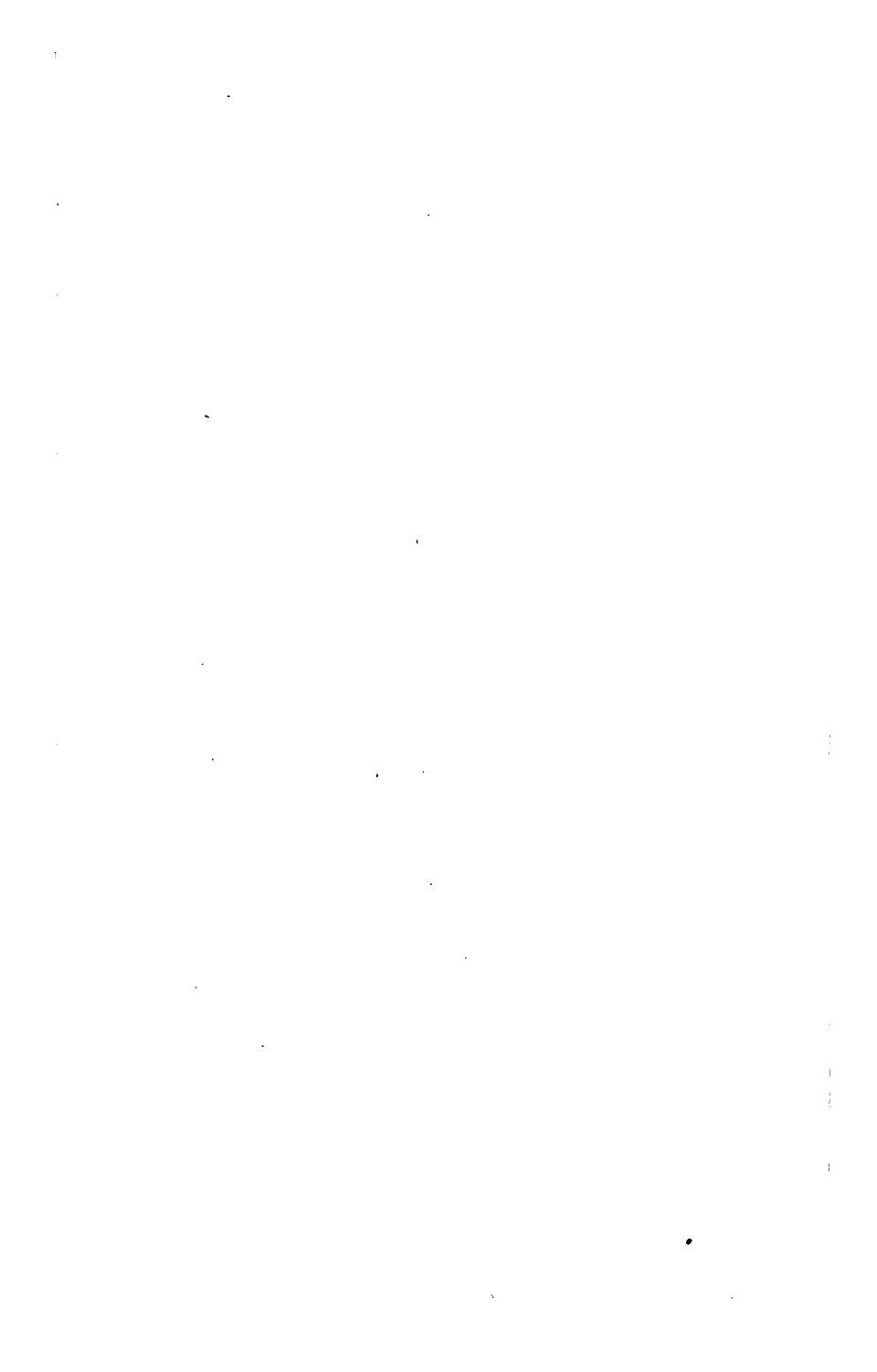


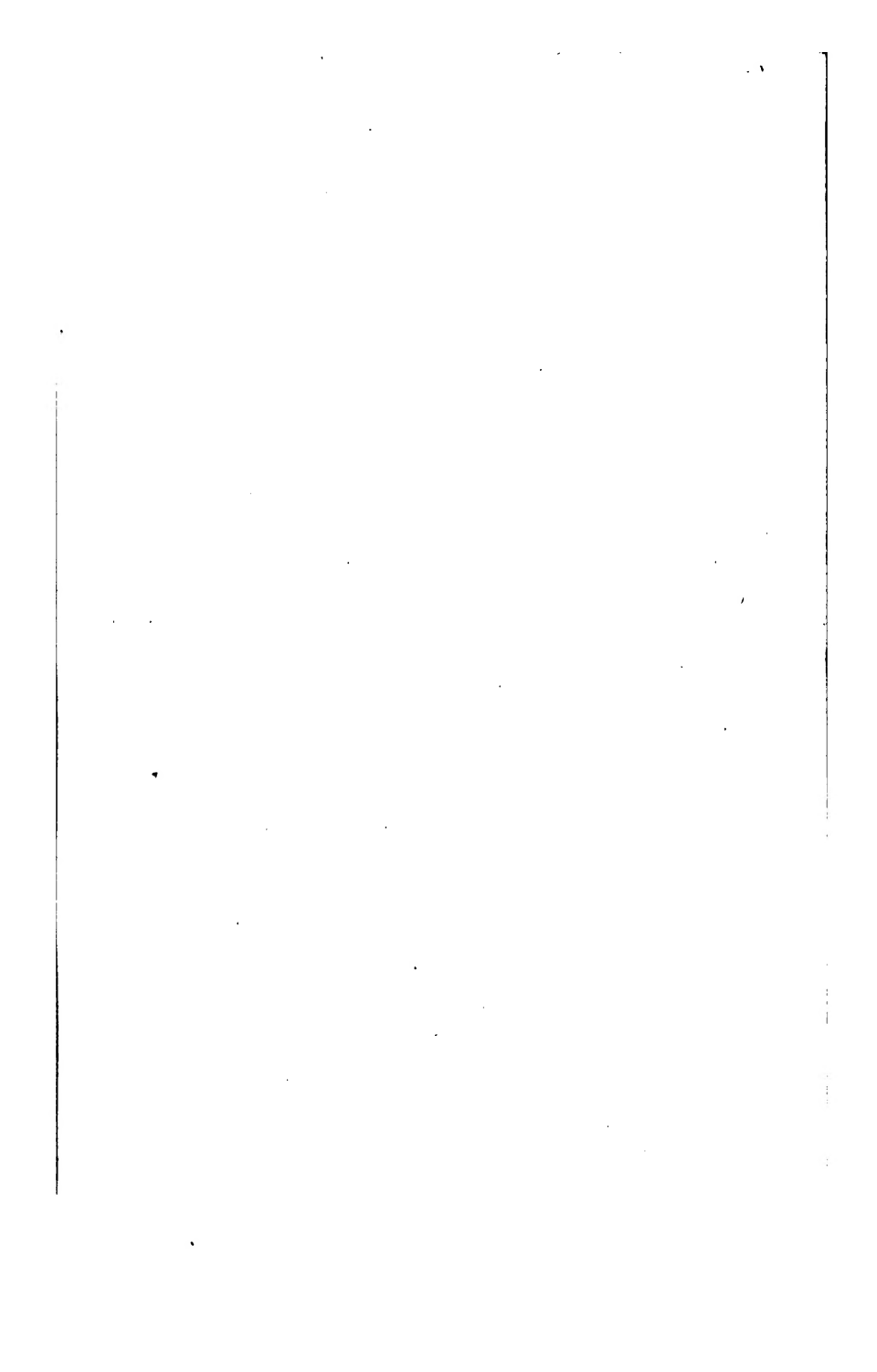
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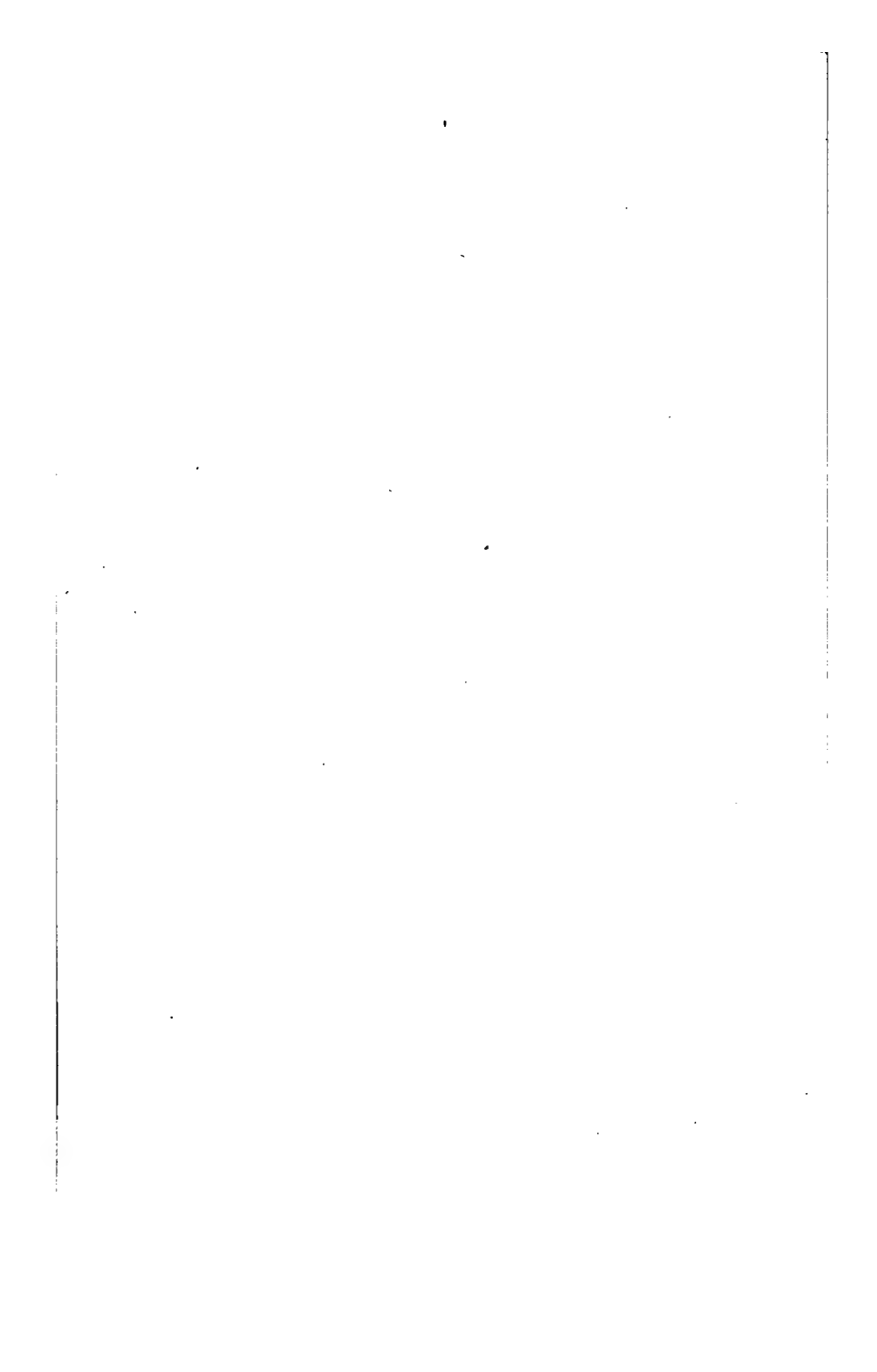
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SELECTIONS

FROM VARIOUS

GREEK AUTHORS

FOR

THE FIRST YEAR IN COLLEGE.

With Explanatory Notes,

AND

REFERENCES TO GOODWIN'S GREEK GRAMMAR, AND TO HADLEY'S
LARGER AND SMALLER GRAMMARS.

BY

JAMES R. BOISE, PH. D.,

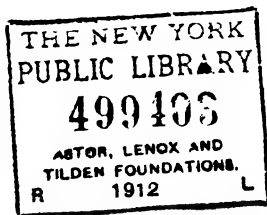
AND

JOHN C. FREEMAN, M. A.,

PROFESSORS IN THE UNIVERSITY OF CHICAGO.

THIRD EDITION.

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PREFACE.

IN the preparation of this work two objects have been aimed at, — a comprehensive view of the Greek language in its principal forms, and a general survey of the leading events in the history of the Greeks.

The authors, as well as the events of which they write, are arranged in the chronological order. It may not seem to the teacher expedient to follow this order with his class ; nor is it at all necessary, in the use of this work. The editors in their own teaching propose to begin with the *Memorabilia*, to be followed by the passage from the *Phaedo* ; then to turn either to Herodotus or to Homer, — some may prefer to take the old Ionic, others the new Ionic, first, — and after these, to Thucydides ; then again to the later Attic of Demosthenes, and finally to the Common Dialect.

A course of historic reading, in connection with most of the selections in this work, is contemplated by the editors, and cannot be too strongly urged : in connection with Homer, the first and second books of Smith's *History*, extending down to the year 500 B. C. ; with Herodotus, the third book, on the Persian Wars ; with Thucydides, the fourth book, on the Athenian Supremacy and the Peloponnesian War ; with Xenophon and Plato, Grote's chapter on Socrates, Vol. VIII. ch. lxxviii. ; with Demosthenes and Arrian, Smith's *History*, the fifth and sixth books, on the Spartan and Theban Supremacies, and on the Macedonian Supremacy. Should this amount of work prove

too great for a single year, the judicious teacher will make his own selections from it.

A large part of the Notes have already been used by classes in this University, and many of them have been suggested by the actual wants of the learner. As the work is designed for the youngest of the four college classes, many slight suggestions have been made that would be quite unnecessary for the more advanced student. The wants, also, of the average learner — not of the most clever, the exceptional few — have been kept in mind. Very much in the way of historical and geographical explanation is purposely left to the good judgment of the teacher or the research of the learner; while special attention has been given to those grammatical difficulties which lie directly in the path of the young student. Some years of experience in the class-room has led to the conviction that the course of study in Greek has generally in our American schools been unnecessarily and quite unprofitably difficult; and that to this cause, in large measure, may be attributed the so common disparagement of Greek in comparison with the other studies of the collegiate curriculum. Under this conviction, it has been the aim of the editors to avoid in these selections those passages that were too difficult for the young student, and to furnish abundant help, where help is really needed. It will be observed that the references to the grammars are very frequent. These are designed rather as guide-boards to those who have the resolution to go on foot; they cannot be used as “ponies” or “coaches” to those who love to ride. If the student should provide himself with each of the grammars referred to, adding to these Taylor’s Kühner and Crosby, and then, where a really difficult point arises, carefully consult them all, he would be well repaid in the increased thoroughness and independence of his scholarship.

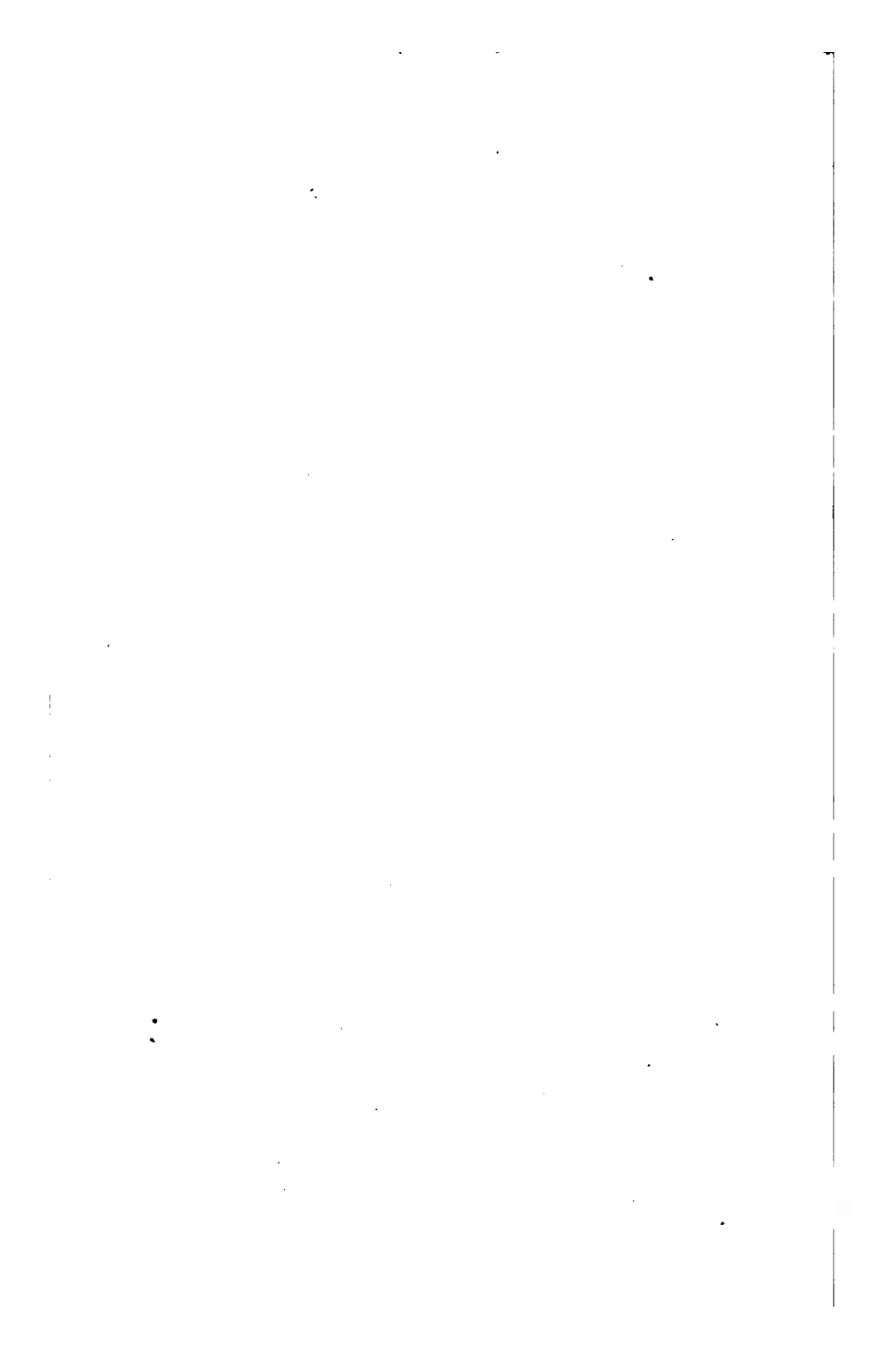
It is supposed that every classical student will have at hand an ancient atlas (Long, Findlay, or Kiepert), a dictionary of

antiquities, and a classical dictionary. These are almost as indispensable as a grammar and lexicon ; and frequent references are accordingly made to them. It is hoped also that every class-room will be furnished with good wall-maps of Greece and Rome, those of Kiepert or of Guyot. All such aids are important to the highest success of both teacher and student.

Some minor points in the accentuation may be noticed by the critical student as discrepancies ; for example, the change of the acute to the grave accent before a comma, in some parts of the work, and the retention of the acute in the same position, in other parts. On this, and other similar points, the editors have simply followed the text which they profess to adopt as a standard.

The senior editor has been laid under great obligations to both students and teachers for criticisms and the correction of errors in several previous works. He cannot but hope that the same friendly criticism and aid may be extended to this new work.

UNIVERSITY OF CHICAGO, August, 1872.



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SELECTIONS FROM HOMER'S ODYSSEY.

(Dindorf's Text. Teubner.)

BOOK I.

Θεῶν ἀγορά. Ἀθηνᾶς παραινέσεις πρὸς Τηλέμαχον.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν·
πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅγ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἐταίρων. 5
ἄλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, ἰέμενός περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο·
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἡελίοιο
ἦσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἡμάρ.
τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν. 10
Ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφενγότες ἠδὲ θάλασσαν·
τὸν δ' οἶον, νόστον κεχρημένον ἠδὲ γυναικὸς,
νύμφη πότνι ἔρυκε Καλυψὼ, δῖα θεάων,
ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15
ἄλλ' ὅτε δὴ ἔτος ἦλθε, περιπλομένων ἐνιαυτῶν,
τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδ' ἐνθα πεφυγμένος ἦεν ἀέθλων,
καὶ μετὰ οἴσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες
νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχές μενέαιεν 20
ἀντιθέφ' Ὀδυσῆϊ πάρος ἦν γαίαν ἰκέσθαι.

Ἄλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔοντας —
 Αἰθίοπας, τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν,
 οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος —
 ἀντιῶν ταύρων τε καὶ ἀρνεῖων ἑκατόμβης. 25
 ἔνθ' ὄγε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
 Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθρόοι ἦσαν.
 τοῖσι δὲ μύθων ἤρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
 τὸν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης· 30
 τοῦ ὄγ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηνύδα·

“ὦ πόποι, οἷον δὴ νῦ θεοὺς βροτοὶ αἰτιῶνται.
 ἐξ ἡμέων γὰρ φασὶ κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
 σφῆσιν ἀτασθαλίῃσιν ὑπέρμορον ἄλγε' ἔχουσιν,
 ὥς καὶ νῦν Αἰγισθος ὑπέρμορον Ἀτρεΐδαο 35
 γῆμ' ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστήσαντα,
 εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,
 Ἑρμείαν πέμψαντες, εὖσκοπον Ἀργειφόντην,
 μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·
 ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαο, 40
 ὁππότ' ἂν ἡβήσῃ τε καὶ ἦς ἰμείρεται αἷης.
 ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
 πείθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισεν.”

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη
 “ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45
 καὶ λίην κείνός γε ἐοικότι κεῖται ὀλέθρῳ·
 ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαυτά γε ῥέζοι.
 ἀλλὰ μοι ἀμφ' Ὀδυσῆϊ δαΐφρονι δαίεται ἦτορ,
 δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἅπο πῆματα πάσχει
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 νήσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει,
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅστε θαλάσσης

πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν.
τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισιν
θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,
ιέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
ῆς γαίης, θανέειν ἰμείρεται. οὐδέ νυ σοὶ περ
ἐντρέπεται φίλον ἥτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς 60
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Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαο, Ζεῦ; ”

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
“ τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο λαθοίμην, 65
ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ Ποσειδῶν γαιήοχος ἀσκελὲς αἰεὶ
Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, ὅου κράτος ἔσκε μέγιστον 70
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Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσι γλαφυροῖσι Ποσειδῶνι μιγεῖσα.
ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδῶν ἐνοσίχθων
οὔτι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης. 75
ἀλλ' ἄγεθ', ἡμεῖς οἶδε περιφραζώμεθα πάντες
νόστον, ὅπως ἔλθῃσι· Ποσειδῶν δὲ μεθήσει
ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἷος.”

Τὸν δ' ἡμείβετ' ἔπειτα θεὸν γλαυκῶπις Ἀθήνη 80
“ ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσιν,
νοστήσαι Ὀδυσῆα δαΐφρονα ὅνδε δόμενδε,

Ἑρμείαν μὲν ἔπειτα, διώκτορον Ἀργειφόντην,
 νῆσον ἐς Ὀλυγίην ὀτρύνομεν, ὅφρα τάχιστα 85
 Νύμφη εὐπλοκάμῳ εἴπῃ νημερτέα βουλήν,
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται.
 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ υἱὸν
 μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω,
 εἰς ἀγορὴν καλέσαντα κερηκομόωντας Ἀχαιοὺς 90
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οὔτε οἱ αἰεὶ
 μῆλ' ἀδινὰ σφάζουσι καὶ εἰλίποδας ἑλικας βοῦς.
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,
 ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν." 95

BOOK IX.

Κυκλόπεια.

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 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
 ὤρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
 αἶγας ὀρεσκόφους, ἵνα δειπνήσειαν ἐταῖροι. 155
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
 βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
 νῆες μὲν μοι ἔποντο δυνάδεκα, ἐς δὲ ἐκάστην
 ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἶψ. 160
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρὸς,
 ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι

ἠφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἑλόντες. 165
 Κυκλώπων δ' ἐς γαίαν ἐλεύσσομεν ἐγγὺς ἰόντων,
 καπνόν τ' αὐτῶν τε φθογγὴν οἴων τε καὶ αἰγῶν.
 ἦμος δ' ἥελιος κατέδου καὶ ἐπὶ κνέφας ἦλθεν,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως, 170
 καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·
 “ Ἄλλοι μὲν νῦν μίμνεντ', ἐμοὶ ἐρίηρες ἐταῖροι·
 αὐτὰρ ἐγὼ σὺν νηϊ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 ἐλθὼν τῶνδ' ἀνδρῶν πειρήσομαι, οἵτινές εἰσιν,
 ἧ ῥ' οἴγ' ὕβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175
 ἦε φιλόξεinoι, καὶ σφιν νόος ἐστὶ θεοῦδής.”
 Ὡς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ' ἐταῖρους
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον,
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 ἀλλ' ὅτε δὴ τὸν χῶρον ἀφικόμεθ' ἐγγὺς ἑόντα,
 ἔνθα δ' ἐπ' ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,
 ὑψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ
 μῆλ', οἷές τε καὶ αἶγες ἰαύεσκον· περὶ δ' αὐλῇ
 ὑψηλῇ δέδμητο κατωρυχέεσσι λίθοισιν 185
 μακρῆσιν τε πίτυσσιν ἰδὲ δρυσὶν ὑψικόμοισιν.
 ἔνθα δ' ἀνὴρ· ἐνίανυ πελώριος, ὅς ρά τε μῆλα
 οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους
 πωλεῖτ', ἀλλ' ἀπάνευθεν ἔων ἀθεμίστια ἤδη.
 καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἐώκει 190
 ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ρίψ' ὕληεντι
 ὑψηλῶν ὀρέων, ὅτε φαίνεται οἶον ἀπ' ἄλλων.
 Δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἐταῖρους
 αὐτοῦ παρ νηϊ τε μένειν καὶ νῆα ἔρυσθαι·
 αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ' ἀρίστους 195

βῆν· ἀτὰρ αἶγεον ἄσκον ἔχον μέλανος οἶνοιο,
 ἡδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,
 ἱρεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβήκει,
 οὔνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ
 ἀζόμενοι· ᾧκει γὰρ ἐν ἄλσει δεινδρήεντι 200
 Φοίβου Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
 χρυσοῦ μὲν μοι δῶκ' εὐεργέος ἐπὶ τὰ τάλαντα,
 δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
 οἶνον ἐν ἀμφιφορεῦσι δυνάδεκα πᾶσιν ἀφύσσας
 ἡδὺν ἀκηράσιον, θεῖον ποτὶν· οὐδέ τις αὐτὸν 205
 ἡείδῃ δμῶων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
 ἀλλ' αὐτὸς ἄλοχός τε φίλῃ ταμὶή τε μί' οἷη.
 τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
 χεῦ', ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδει, 210
 θεσπεσίη· τότ' ἂν οὔτοι ἀποσχίσθαι φίλον ᾔεν.
 τοῦ φέρον ἐμπλήσας ἄσκον μέγαν, ἐν δὲ καὶ ἦα
 κωρύκῳ· αὐτίκα γάρ μοι οἶσατο θυμὸς ἀγῆν' ὦρ
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκὴν,
 ἄγριον, οὔτε δίκας εὖ εἰδότα οὔτε θέμιστας. 215

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
 εὔρομεν, ἀλλ' ἐνόμει νομὸν κάτα πίονα μῆλα.
 ἐλθόντες δ' εἰς ἄντρον ἐθηέμεσθα ἕκαστα·
 ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ
 ἄρνων ἡδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται 220
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
 χωρὶς δ' αὖθ' ἔρσαι· ναῖον δ' ὀρώ ἄγγεα πάντα,
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελ' ἔγεν.
 ἔνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσιν
 τυρῶν αἰνυμένους ἵεναι πάλιν, αὐτὰρ ἔπειτα 225
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας

σηκῶν ἐξελεύσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·
 ἀλλ' ἐγὼ οὐ πιθόμην—ἦ τ' ἂν πολὺ κέρδιον ἦεν—
 ὅφρ' αὐτόν τε ἴδοιμι, καὶ εἴ μοι ξείνια δοίῃ.
 οὐδ' ἄρ' ἔμελλ' ἐτάροισι φανεῖς ἐρατεινὸς ἔσεσθαι. 230

Ἐνθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον
 ἦμενοι, εἰὸς ἐπῆλθε νέμων· φέρε δ' ὄβριμον ἄχθος
 ὕλης ἀζαλῆς, ἵνα οἱ ποτιδόρπιον εἷη.
 ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235
 ἡμεῖς δὲ δέισαντες ἀπесσύμεθ' ἐς μυχὸν ἄντρου.
 αὐτὰρ ὅγ' εἰς εὐρὺ σπέος ἤλασε πῖονα μῆλα,
 πάντα μάλ' ὅσσ' ἤμελγε, τὰ δ' ἄρσενα λείπε θύρηφιν,
 ἀρνεIOUS τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑφός' αἰέρας, 240
 ὄβριμον· οὐκ ἂν τόνγε δύω καὶ εἴκοσ' ἅμαξαι
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδεὸς ὀχλίσσειαν·
 τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν.
 ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἰγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη. 245
 αὐτίκα δ' ἦμισυ μὲν θρέψας λευκοῖο γύλακτος
 πλεκτοῖς ἐν ταλύροισιν ἀμησάμενος κατέθηκεν,
 ἦμισυ δ' αὐτ' ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἷη
 πίνειν αἰνυμένω καὶ οἱ ποτιδόρπιον εἷη.
 αὐτὰρ ἐπειδὴ σπεύσε πονησάμενος τὰ ἃ ἔργα, 250
 καὶ τότε πῦρ ἀνέκαιε καὶ εἵσιδεν, εἶρετο δ' ἡμέας·

ἌῤῥΩ ξεῖνοι, τίνες ἐστέ; πόθεν πλεῖθ' ὑγρά κέλευθα;
 ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε
 οἷί τε ληϊστῆρες ὑπεῖρ ἄλλα, τοίτ' ἀλόωνται
 ψυχὰς παρθέμενοι, κακὸν ἄλλοδαποῖσι φέροντες; 255
 Ὡς ἔφαθ', ἡμῖν δ' αὖτε κατεκλύσθη φίλον ἦτορ
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.

ἀλλὰ καὶ ὥς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·

“Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλίωσης, 260
οἴκαδε ἰέμενοι, ἄλλην ὁδόν, ἄλλα κέλευθα
ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
λαοὶ δ’ Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ’ εἶναι,
τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστίν·
τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265
πολλούς· ἡμεῖς δ’ αὐτε κιχανόμενοι τὰ σὰ γοῦνα
ἰκόμεθ’, εἴ τι πόροις ξεινήϊον ἦε καὶ ἄλλως
δοίης δωτίνην, ἥτε ξείνων θέμις ἐστίν.
ἀλλ’ αἰδεῖο, φέριστε, θεούς· ἰκέται δέ τοί εἰμεν.
Ζεὺς δ’ ἐπιτιμῆτωρ ἰκετῶν τε ξείνων τε, 270
ξείνιος, ὃς ξεινοισιν ἄμ’ αἰδοίοισιν ὀπηδεῖ.”

“Ὡς ἐφάμην, ὁ δέ μ’ αὐτίκ’ ἀμείβετο νηλεῖ θυμῷ
“νήπιός εἰς, ὦ ξεῖν’, ἥ τηλόθεν εἰλήλουθας,
ὃς με θεοὺς κέλεαι ἥ δειδίμεν ἥ ἀλέασθαι·
οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν 275
οὐδὲ θεῶν μακάρων, ἐπειὴ πολὺ φέρτεροί εἰμεν.
οὐδ’ ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην·
οὔτε σεῦ οὔθ’ ἐτέρων, εἰ μὴ θυμός με κελεύει.
ἀλλὰ μοι εἴφ’ ὅπη ἔσχεσ ιὼν εὐεργέα νῆα,
ἥ που ἐπ’ ἐσχατιῆς ἥ καὶ σχεδὸν, ὄφρα δαείω.” 280

“Ὡς φάτο πειρούζων, ἐμὲ δ’ οὐ λάθεν εἰδότα πολλὰ,
ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσιν·

“Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,
πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,
ἄκρη προσπελάσας· ἄνεμος δ’ ἐκ πόντου ἔνεικεν· 285
αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.”

“Ὡς ἐφάμην, ὁ δέ μ’ οὐδὲν ἀμείβετο νηλεῖ θυμῷ,
ἀλλ’ ὄγ’ ἀναΐξας ἐτάροις ἐπὶ χεῖρας ἱάλλεν,

σὺν δὲ δύω μάρψας ὥστε σκύλακας ποτὶ γαίῃ
 κόπτ'· ἐκ δ' ἐγκέφαλος χαμυδὶς ῥέε, δεύε δὲ γαίαν. 290
 τοὺς δὲ διὰ μελείστι ταμῶν ὠπλίσσατο δόρπον·
 ἦσθιε δ' ὥστε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,
 ἔγκατά τε σῦρκας τε καὶ ὀστέα μυελόεντα.
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
 σχέτλια ἔργ' ὀρώοντες· ἀμηχανίῃ δ' ἔχε θυμόν. 295
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλίσσατο νηδὺν
 ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
 κείτ' ἔντοσθ' ἄντροιο τανυσσόμενος διὰ μήλων.
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμόν
 ἄσσον ἰὼν, ξίφος ὃξὺ ἐρυσσόμενος παρὰ μηροῦ, 300
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσιν,
 χεῖρ' ἐπιμασσόμενος· ἕτερος δέ με θυμὸς ἔρκεν.
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·
 οὐ γάρ κεν δυνάμεσθα θυρύων ὑψηλῶν
 χερσὶν ἀπώσασθαι λίθον ὄβριμον, ὃν προσέθηκεν. 305
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ διαν.
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἡὼς,
 καὶ τότε πῦρ ἀνέκαψε καὶ ἤμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκίστη.
 αὐτὰρ ἐπειδὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα, 310
 σὺν δ' ὄγε δὴ αὐτὲ δύω μάρψας ὠπλίσσατο δεῖπνον.
 δειπνήσας δ' ἄντρου ἐξήλασε πίονα μῆλα,
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
 ἄψ' ἐπέθηχ', ὡσεὶ τε φαρέτρῃ πῶμ' ἐπιθείη.
 πολλῇ δὲ ροίῳ πρὸς ὄρος τρέπε πίονα μῆλα 315
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμεν κακὰ βυσσοδομεύων,
 εἴ πως τισαίμην, δοίῃ δέ μοι εὖχος Ἀθήνη.
 ἦδε δέ μοι κατὰ θυμόν ἀρίστη φαίνεται βουλή.
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,

χλωρὸν ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη 320
 αὐανθέν. τὸ μὲν ἄμμες ἔσκομεν εἰσροώοντες
 ὅσσον θ' ἰστὸν νηὸς ἑικοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἣτ' ἐκπερύα μέγμ λαῖτμα·
 τόσσον ἔην μῆκος, τόσσον πῆχος εἰσορύασθαι.
 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστῆς, 325
 καὶ παρέθηχ' ἐτάροισιν, ἀπόξυσαι δ' ἐκέλευσα·
 οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθώωσα παραστῆς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέφ.
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
 ἥ ῥα κατὰ σπείους κέχυτο μεγάλ' ἤλιθα πολλή· 330
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλίσθαι ἄνωγον,
 ὅστις τολμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας
 τρῖνφαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἱκάνοι.
 οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335
 ἐσπέριος δ' ἦλθεν καλλίτριχα μῆλα νομεύων·
 αὐτίκα δ' εἰς εὐρὺ σπέος ἤλασε πῖονα μῆλα,
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν αὐλῆς,
 ἥ τι οἰσάμενος, ἥ καὶ θεὸς ὥς ἐκέλευσεν.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑφ' ὅσ' αἰείρας, 340
 ἐζόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκίστη.
 αὐτὰρ ἐπειδὴ σπεῦσε πονησάμενος τὰ ἅ ἔργα,
 σὺν δ' ὄγε δὴ αὐτε δύω μύρνας ὠπλίσσατο δόρπον.
 καὶ τότ' ἐγὼ Κύκλωπα προσηύδων ἄγχι παραστῆς, 345
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο·

“Κύκλωφ, τῇ, πῖε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
 ὄφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηὺς ἐκεκεύθει
 ἡμετέρη· σοὶ δ' αὖ λοιβὴν φέρον, εἴ μ' ἐλεήσας
 οἴκαδε πέμψειας· σὺ δὲ μαίνειαι οὐκέτ' ἀνεκτῶς. 350

σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἵκοιτο
ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.”

“Ὡς ἐφάμην, ὁ δὲ δέκτο καὶ ἔκπιεν· ἦσατο δ’ αἰνῶς
ἰδὺ ποτὸν πίνων, καὶ μ’ ἦτεε δεύτερον αὖτις·

“Δὸς μοι ἔτι πρόφρων, καὶ μοι τεὸν οὖνομα εἰπέ” 355
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.

καὶ γὰρ Κυκλώπεσσι φέρει ζεῖδωρος ἄρουρα
οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·
ἀλλὰ τόδ’ ἀμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.”

“Ὡς φύτ’· ἀτὰρ οἱ αὖτις ἐγὼ πόρον αἶθοπα οἶνον· 360
τρὶς μὲν ἔδωκα φέρων, τρὶς δ’ ἔκπιεν ἀφραδίῃσιν.
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
καὶ τότε δὴ μιν ἔπεσσι προσηύδων μελιχίοισιν·

“Κύκλωψ, εἰρωτᾷς μ’ ὄνομα κλυτόν; αὐτὰρ ἐγὼ τοι
ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥσπερ ὑπέστης. 365
Οὔτις ἔμοιγ’ ὄνομα· Οὔτιν δέ με κικλήσκουσιν
μήτηρ ἠδὲ πατὴρ ἠδ’ ἄλλοι πάντες ἐταῖροι.”

“Ὡς ἐφάμην, ὁ δέ μ’ αὐτίκ’ ἀμείβετο νηλεῖ θυμῷ
“Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἐτάροισιν,
τούς δ’ ἄλλους πρόσθεν· τὸ δέ τοι ξεινήϊον ἔσται.” 370

Ἡ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα
κεῖτ’ ἀποδοχμώσας παχὺν αὐχένα, καδ δέ μιν ὕπνος
ἦρει πανδαμάτωρ· φάρυγος δ’ ἐξέσσυτο οἶνος
ψωμοί τ’ ἀνδρόμεοι· ὁ δ’ ἐρεύγετο οἰνοβαρείων.
καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375
εἴως θερμαίνοιτο· ἔπεσσί τε πάντας ἐταίρους
θάρσυνον, μή τίς μοι ὑποδδείσας ἀναδύη.

ἀλλ’ ὅτε δὴ τάχ’ ὁ μοχλὸς ἐλαΐνος ἐν πυρὶ μέλλεν
ἄψεσθαι, χλωρός περ ἑὼν, διεφαίνετο δ’ αἰνῶς,
καὶ τότε ἐγὼν ἄσسون φέρον ἐκ πυρός, ἀμφὶ δ’ ἐταῖροι 380
ἴσταντ’· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων.

οἱ μὲν μοχλὸν ἐλόντες ἐλαΐνον, ὅξυν ἐπ' ἄκρῳ,
 ὀφθαλμῷ ἐνέρεισαν· ἐγὼ δ' ἐφύπερθεν ἀερθεῖς
 δίνεον, ὡς ὅτε τις τρυπῷ δόρυ νήϊον ἀνὴρ
 τρυπάνῳ, οἱ δέ τ' ἐνερθεν ὑποσσείουσιν ἱμάντι 385
 ἀψάρευνοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ·
 ὥς τοῦ ἐν ὀφθαλμῷ πυριήκεα μοχλὸν ἐλόντες
 δινέομεν, τὸν δ' αἶμα περίρρεε θερμὸν ἔοντα.
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν αὐτμῇ
 γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390
 ὡς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἤε σκέπαρνον
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλα ἰάχοντα
 φαρμάσσων· τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν·
 ὡς τοῦ σίξ' ὀφθαλμὸς ἐλαϊνέῳ περὶ μοχλῷ.
 σμερδαλέον δὲ μέγ' ᾤμωξεν, περὶ δ' ἴαχε πέτρῃ, 395
 ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἑο χερσὶν ἀλύνων,
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνυν, οἳ ρά μιν ἀμφὶς
 ᾤκεον ἐν σπήεσσι δι' ἄκριας ἡνεμοέσσας. 400
 οἱ δὲ βοῆς αἰτῶντες ἐφοίτων ἄλλοθεν ἄλλος,
 ἰστάμενοι δ' εἶροντο περὶ σπέος ὅττι ἐ κήδοι·

“Τίπτε τόσον, Πολύφημ', ἀρημένος ὧδ' ἐβόησας
 νύκτα δι' ἀμβροσίην, καὶ αὐπνους ἄμμε τίθησθα;
 ἦ μή τις σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει;
 ἦ μή τις σ' αὐτὸν κτείνει δόλῳ ἢ βίηφιν;” 405

Τοὺς δ' αὐτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος
 “ὦ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.”

Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον
 “εἰ μὲν δὴ μήτις σε βιάζεται οἶον ἔοντα, 410
 νοῦσόν γ' οὐπῶς ἔστι Διὸς μεγάλου ὑλέασθαι,
 ἀλλὰ σύγ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι.”

ὧς ἄρ' ἔφαν ὑπίοντες, ἔμῳ δ' ἐγέλασσε φίλον κῆρ,
 ὥς ὄνομ' ἐξαπάτησεν ἔμῳ καὶ μῆτις ἀμύμων.
 Κύκλωψ δὲ στενύχων τε καὶ ὠδίνων ὀδύνῃσιν, 415
 χερσὶ ψηλαφῶν, ὑπὸ μὲν λίθον εἶλε θυρώων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τινα πού μετ' ὅεσσι λάβοι στείχοντα θύραζε·
 οὔτῳ γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
 ὥστε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 ἄρσενες οἷες ἦσαν εὐτρεφέες, δασύμαλλοι, 425
 καλοὶ τε μεγάλοι τε, ἰοδνεφές εἶρος ἔχοντες·
 τοὺς ἀκέων συνέεργον εὐστρεφέεσσι λύγοισιν,
 τῆς ἔπι Κύκλωψ εὖδε πέλωρ, ἀθεμίστια εἰδὼς,
 σύντρεϊς αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκεν,
 τὼ δ' ἐτέρῳ ἐκάτερθεν ἵτην σώοντες ἐταίρους. 430
 τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἔγωγε —
 ἄρνεϊὸς γὰρ ἔην, μῆλων ὅχ' ἄριστος ἀπάντων —
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἐλυσθεὶς
 κείμεν· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ
 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435
 ὧς τότε μὲν στενύχοντες ἐμείναμεν Ἡῷ διαν.
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενά μῆλα,
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
 οὔθ' αὖτε γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνῃσι κακῆσιν 440
 τειρόμενος πάντων οὔτων ἐπεμαίετο νῶτα
 ὀρθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπόκων οὔτων στέρνοισι δέδευτο.

ὔστατος ἀρνεῖος μῆλων ἔστειχε θύραζε,
 λύχνῳ στεινύμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

“Κριε πέπον, τί μοι ὦδε διὰ σπέος ἔσσυο μῆλων
 ὔστατος ; οὔτι πάρος γε λελειμμένος ἔρχεαι οἴῳν,
 ἀλλὰ πολὺ πρῶτος νέμειαι τέρεν' ἄνθεα ποιῆς
 μακρὰ βιβας, πρῶτος δὲ ροῦς ποταμῶν ὑφικάνεις, 450
 πρῶτος δὲ σταθμόνδε λιλαίεαι ἀπονέεσθαι
 ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σὺγ' ἀνακτος
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσεν
 σὺν λυγροῖς ἐτάροισι, δαμασσόμενος φρένας οἴῳφ,
 Οὔτις, ὃν οὔπω φημὶ πεφυγμένον εἶναι ὄλεθρον. 455
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
 εἰπεῖν ὅππῃ κείνος ἐμὸν μένος ἤλασκάξει·

τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἀλλυδις ἄλλη
 θεινομένου ραίοιτο πρὸς οὔδεϊ, καδ δέ κ' ἐμὸν κῆρ
 λωφήσειε κακῶν, τά μοι οὔτιδανὸς πόρεν Οὔτις.” 460

“Ὡς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.
 ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἀρνειοῦ λυόμην, ὑπέλυσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
 πολλὰ περιτροπέοντες ἐλαύνομεν ὄφρ' ἐπὶ νῆα 465
 ἰκόμεθ'. ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.
 ἀλλ' ἐγὼ οὐκ εἴω, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ. 470
 οἳ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον·
 ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτουν ἑρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπὴν ὅσσον τε γέγωνε βοήσας,
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομίοισιν·

“Κύκλωψ, οὐκ ἄρ’ ἐμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους 475
 ἔδμεναι ἐν σπηΐ γλαφυρῷ κρατερῇφι βίηφιν.
 καὶ λήν σέγ’ ἐμελλε κιχήσεσθαι κακὰ ἔργα,
 σχέτλι, ἐπεὶ ξείνους οὐχ ἄξιο σῶ ἐνὶ οἴκῳ
 ἐσθέμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.”

“Ὡς ἐφύμην, ὁ δ’ ἔπειτα χολώσατο κηρόθι μᾶλλον· 480
 ἦκε δ’ ἀπορρήξας κορυφὴν ὄρεος μεγάλιοι,
 καὶ δ’ ἔβαλε προπάροιθε νεὸς κυανοπρώροιο.
 [τυτθὸν ἐδεύησεν δ’ οἰήϊον ἄκρον ἰκέσθαι.]
 ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
 τὴν δ’ αἰψ’ ἠπειρόνδε παλιρρόθιον φέρε κύμα, 485
 πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἰκέσθαι.
 αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοντὸν
 ὦσα παρέξ· ἐτάροισι δ’ ἐποτρύνας ἐκέλευσα
 ἐμβαλέειν κώπης, ἵν’ ὑπέκ κακότητα φύγοιμεν,
 κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρυσσον. 490
 ἀλλ’ ὅτε δὴ δις τόσσον ἄλα πρήσσοντες ἀπῆμεν,
 καὶ τότ’ ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ’ ἐταῖροι
 μειλιχίους ἐπέεσσιν ἐρήτουν ἄλλοθεν ἄλλος·

“Σχέτλιε, τίπτ’ ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
 ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα 495
 αὐτὶς ἐς ἠπειρον, καὶ δὴ φάμεν αὐτόθ’ ὀλέσθαι.
 εἰ δὲ φθεγξαμένου τευ ἡ αὐδῆσαντος ἄκουσεν,
 σὺν κεν ἄραξ’ ἡμέων κεφαλὰς καὶ νῆϊα δοῦρα
 μαρμάρῳ ὀκριόεντι βαλὼν· τόσσον γὰρ ἴησιν.”

“Ὡς φάσαν, ἀλλ’ οὐ πείθον ἐμὸν μεγαλήτορα θυμὸν, 500
 ἀλλά μιν ἄψορρον προσέφην κεκοτητόι θυμῷ·

“Κύκλωψ, αἶ κέν τίς σε καταθυητῶν ἀνθρώπων
 ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτὺν,
 φάσθαι Ὀδυσσεῖα πτολιπόρθιον ἐξαλαῶσαι,
 υἱὸν Λαέρτεω, Ἰθάκῃ ἐνὶ οἴκῳ ἔχοντα.” 505

Ὡς ἐφύμην, ὁ δέ μ' οἰμώξας ἡμείβετο μύθῳ·
 “ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἱκάνει.
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἧς τε μέγας τε,
 Τήλεμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέκαστο
 καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν·
 ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθαῖδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκὴν·
 νῦν δέ μ' ἐὼν ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκις
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἐδαμάσματο οἶνῳ.
 ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι παρ ξείνια θείῳ,
 πομπὴν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
 τοῦ γὰρ ἐγὼ παῖς εἰμι, πατὴρ δ' ἐμὸς εὐχεται εἶναι·
 αὐτὸς δ', αἶ κ' ἐθέλῃς, ἰήσεται, οὐδέ τις ἄλλος
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων.”

Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον
 “αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
 εὖνιν ποιήσας πέμψαι δόμον Ἀΐδος εἶσω,
 ὥς οὐκ ὀφθαλμόν γ' ἰήσεται οὐδ' ἐνοσίχθων.”

Ὡς ἐφύμην, ὁ δ' ἔπειτα Ποσειδάωνι ἄνακτι
 εὐχέτο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·

“Κλυθι, Ποσειδάων γαίῳχε, κυανοχαῖτα·
 εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὐχεται εἶναι,
 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἴκαδ' ἰκέσθαι
 [υἱὸν Λαέρτεω, Ἰθάκῃ ἐνὶ οἰκίᾳ ἔχοντα].
 ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον εὐκτίμενον καὶ ἐν πατρίδα γαίαν,
 ὃφρ' ἐκ κακῶς ἔλθοι, ὀλέσας ἀπο πάντας ἑταίρους,
 νηὸς ἐπ' ἀλλοτρίης, εὖροι δ' ἐν πῆματα οἴκῳ.”

Ὡς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης.

αὐτὰρ ὅγ' ἐξαυτῖς πολὺ μείζονα λαῶν αἰείρας
 ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ Ἴν' ἀπέλεθρον,
 καὶ δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο
 τυτθόν, ἐδεύησεν δ' οἰήϊον ἄκρον ἰκέσθαι. 540
 ἱκλυσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
 τὴν δὲ πρόσω φέρε κύμα, θέμωσε δὲ χέρσον ἰκέσθαι
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
 νῆες εὖσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι
 εἴατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545
 νῆα μὲν ἔνθ' ἔλθόντες ἐκέλαμεν ἐν ψαμάθοισιν,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες
 δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσης.
 ἀρνεῖον δ' ἐμοὶ οἶψ' εὐκνήμιδες ἑταῖροι 550
 μῆλων δαιομένωνν δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
 Ζηνὶ κελαϊνεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
 ῥέξας μηρί' ἔκαον· ὁ δ' οὐκ ἐμπάζετο ἱρῶν,
 ἀλλ' ἄρα μερμήριζεν ὅπως ἀπολοίατο πᾶσαι
 νῆες εὖσσελμοι καὶ ἐμοὶ ἱρήρες ἑταῖροι. 555
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἰδύ·
 ἡμος δ' ἥλιος κατέδυνε καὶ ἐπὶ κνέφας ἦλθεν,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, 560
 δὴ τότ' ἐγὼν ἐτάροισιν ἐποτρύννας ἐκέλευσα
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἰψ' εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον,
 ἕξῃς δ' ἐξόμενοι πολλὴν ἄλα τύπτον ἐρετμοῖς.
 Ἐνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

σχέτλιε, τίπτ' ἔτι μείζον ἐνὶ φρεσὶ μήσεαι ἔργον ;
 πῶς ἔτλης Ἀιδόσδε κατελθέμεν, ἔνθα τε νεκροὶ 475
 ἀφραδέες ναίουσι, βροτῶν εἶδωλα καμόντων ;”

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἄμειβόμενος προσέειπον
 “ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλήν
 εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσιν ἰκοίμην· 480

οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἀλλ' αἰὲν ἔχω κακά· σείο δ', Ἀχιλλεῦ,
 οὔτις ἀνὴρ προπύροιθε μακάρτατος οὔτ' ἄρ' ὀπίσσω.
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν Ἰσα θεοῖσιν
 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485
 ἐνθιδ' ἑών· τῷ μῆτι θανὼν ἀκαχίζεν, Ἀχιλλεῦ.”

“Ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἄμειβόμενος προσέειπεν
 “μὴ δὴ μοι θάνατόν γε παραύδα, φαίδιμ' Ὀδυσσεῦ.
 βουλοίμην κ' ἐπάουρος ἔων θητευέμεν ἄλλω,
 ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίोटος πολὺς εἴη, 490
 ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.

ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπες,
 ἢ ἔπειτ' ἐς πόλεμον πρόμος ἔμμεναι ἢ καὶ οὐκί.
 εἰπέ δέ μοι, Πηλῆος ἀμύμονος εἴ τι πέπυσσαι,
 ἢ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495
 ἢ μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,
 οὔνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.
 οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,
 τοίος ἔων οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ
 πέφνον λαὸν ἄριστον, ἀμύνων Ἀργείοισιν. 500

εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,
 τῷ κέ τεφ στύξαιμι μένος καὶ χεῖρας ἀάπτους,
 οἳ κείνον βιόωνται ἐέργουσιν τ' ἀπὸ τιμῆς.”

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἄμειβόμενος προσέειπον

“ἦτοι μὲν Πηλῆος ἀμύμονος οὔτι πέπυσμαι, 505
 αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο
 πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις·
 αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς εἵσης
 ἤγαγον ἐκ Σκύρου μετ’ εὐκνήμιδας Ἀχαιοῦς.
 ἦτοι ὅτ’ ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, 510
 αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμύρτανε μύθων·
 Νέστωρ τ’ ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.
 αὐτὰρ ὅτ’ ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῷ,
 οὔποτ’ ἐνὶ πληθυὶ μένεν ἀνδρῶν οὐδ’ ἐν ὁμίλῳ,
 ἀλλὰ πολὺ προθέεσκε, τὸ δὲ μένος οὐδενὶ εἴκων· 515
 πολλοὺς δ’ ἄνδρας ἔπεφνεν ἐν αἰνῇ δηϊότητι.
 πάντας δ’ οὐκ ἂν ἐγὼ μυθήσομαι οὐδ’ ὀνομήνω,
 ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
 ἀλλ’ οἶον τὸν Τηλεφίδην κατενῆρατο χαλκῷ,
 ἦρ’ Εὐρύπυλον· πολλοὶ δ’ ἀμφ’ αὐτὸν ἑταῖροι 520
 Κήτειοι κτείνοντο γυναίων εἵνεκα δώρων.
 κεῖνον δὴ κάλλιστον ἴδον μετὶ Μέμνονα δῖον.
 αὐτὰρ ὅτ’ εἰς ἵππον κατεβαίνομεν, ὃν κάμ’ Ἐπειὸς,
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ’ ἐπὶ πάντ’ ἐτέταλτο,
 [ἤμην ἀνακλίνει πυκινὸν λόχον ἢ δ’ ἐπιθεῖναι·] 525
 ἔνθ’ ἄλλοι Δαναῶν ἡγήτορες ἠδὲ μέδοντες
 δάκρυά τ’ ὠμόργυνντο τρέμον θ’ ὑπὸ γυῖα ἐκίστου·
 κεῖνον δ’ οὔποτε πάμπαν ἐγὼν ἴδον ὀφθαλμοῖσιν
 οὔτ’ ὠχρήσαντα χροῖα κάλλιμον οὔτε παρειῶν
 δάκρυ ὁμορξάμενον· ὁ δέ με μάλα πόλλ’ ἰκέτευεν 530
 ἱππόθεν ἐξίμεναι ξίφεος δ’ ἐπεμαίετο κώπην
 καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοίνα.
 ἀλλ’ ὅτε δὴ Πριάμοιο πόλιν διεπέρασμεν αἰπὴν,
 μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινε
 ἀσκηθῆς, οὔτ’ ἄρ βεβλημένος ὀξείῃ χαλκῷ 535

οὐτ' αὐτοσχεδίην οὐτασμένος, οἷά τε πολλὰ
γίγνεται ἐν πολέμῳ· ἐπιμῖξ δέ τε μαίνεται Ἄρης.”

Ὡς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
φοῖτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,
γηθοσύνη δ' οἱ υἱὸν ἔφην ἰριδεΐκετον εἶναι. 540

Αἰ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων
ἔστασαν ἀχνύμεναι, εἶροντο δὲ κήδε' ἐκάστη.
οἷη δ' Αἴαντος ψυχὴ Τελαμωνιῶδαο
νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
τὴν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νηυσὶν 545
τεύχεσιν ἀμφ' Ἀχιλῆος· ἔθηκε δὲ πότνια μήτηρ.
[παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.]
ὥς δὴ μὴ ὄφελον νικᾶν τοιῶδ' ἐπ' ἀέθλω·

τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,
Αἴανθ', ὅς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο 550
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μειλιχίοισιν.

“Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισιν, 555
τοίος γὰρ σφιν πύργος ἀπώλεο· σείο δ' Ἀχαιοὶ
ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο
ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν σῖτρατον αἰχμητῶν
ἐκπάγλως ἤχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν. 560
ἀλλ' ἄγε δεῦρο, ἄναξ, ἵν' ἔπος καὶ μῦθον ἀκούσῃς
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.”

Ὡς ἐφάμην ὁ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας
ψυχὰς εἰς Ἑρεβος νεκύων κατατεθνηώτων.
ἔνθα χ' ὅμως προσέφη κεχολωμένος, ἧ κεν ἐγὼ τόν· 565
ἀλλά μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισιν

τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.

Ἐνθ' ἦτοι Μίνωα ἶδον, Διὸς ἀγλαὸν υἱὸν,
 χρύσειον σκήπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν,
 ἦμενον· οἱ δέ μιν ἀμφὶ δίκας εἵροντο ἄνακτα, 570
 ἦμενοι ἑσταότες τε, κατ' εὐρυπυλὲς Ἀΐδος δῶ.

Τὸν δὲ μετ' Ὀρίωνα πελώριον εἰσενόησα
 θήρας ὁμοῦ εἰλεῦντα κατ' ἄσφοδελὸν λειμῶνα,
 τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσιν,
 χερσὶν ἔχων ρόπαλον παγχάλκεον, αἰὲν ἀαγές. 575

Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱὸν,
 κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,
 γῦπε δέ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον,
 δέρτρων ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσίν·
 Λητὼ γὰρ ἤλκησε, Διὸς κυδρὴν παράκοιτιν, 580
 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπήης.

Καὶ μὴν Τάνταλον εἰσείδον χαλέπ' ἄλγ' ἔχοντα,
 ἑσταότ' ἐν λίμνῃ· ἡ δὲ προσέπλαζε γενεῖῳ·
 στεῦτο δὲ διψάων, πῖευν δ' οὐκ εἶχεν ἐλέσθαι·
 ὅσσάκι γὰρ κύψει ὁ γέρων πῖευν μενεαίνων, 585
 τοσσάχ' ὕδωρ ἀπολέσκειτ' ἀναβροχὲν, ἀμφὶ δὲ ποσσὶν
 γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.
 δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χέε καρπὸν,
 ὄγχυαι καὶ ροιαί καὶ μηλῆαι ἀγλαόκαρποι
 συκέαι τε γλυκεραί καὶ ἐλαῖαι τηλεθώσσαι· 590
 τῶν ὅπῳτ' ἰθύσει ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
 τὰς δ' ἄνεμος ρίπτασκε ποτὶ νίφεα σκιόεντα.

Καὶ μὴν Σίσυφον εἰσείδον κρατέρ' ἄλγ' ἔχοντα,
 λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.
 ἦτοι ὁ μὲν σκληριπτόμενος χερσὶν τε ποσὶν τε 595
 λᾶαν ἄνω ὥθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
 ἄκρον ὑπερβαλέειν, τότε ἀποστρέψασκε κραταίς·

αὗτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.
αὐτὰρ ὃγ' ἄψ ὥσασκε τιταινόμενος, κατὰ δ' ἰδρῶς
ἔρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει.

600

Τὸν δὲ μετ' εἰσενόησα βίην Ἑρακλεΐην,
εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσιν
τέρπεται ἐν θαλῆς καὶ ἔχει καλλίσφυρον Ἥβην
[παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπεδύλου].
ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ἄς,
πάντοσ' ἀτυζομένων· ὁ δ' ἐρεμνῇ νυκτὶ ἰοικῶς,
γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν οἰστόν,
δεινὸν παπταίνων, αἰεὶ βαλέοντι ἰοικῶς.

605

σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτὴρ
χρύσεος ἦν τελαμῶν, ἵνα θίσκελα ἔργα τέτυκτο,
ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,
ὑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασῖαι τε.
μὴ τεχνησάμενος μῆδ' ἄλλο τι τεχνήσαιο,
ὅς κείνον τελαμῶνα ἐῖν ἐγκάθετο τέχνη.

610

ἔγνω δ' αὐτίκα κείνος, ἐπεὶ ἴδεν ὀφθαλμοῖσιν,
καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

615

“Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἂ. δεῖλ', ἦ τινὰ καὶ σὺ κακὸν μόρον ἰγῆλάξεις,
ὄνπερ ἐγὼν ὀχίεσκον ὑπ' αὐγὰς ἡελίοιο.

Ζητὸς μὲν παῖς ἦα Κρονίου, αὐτὰρ οἷζυν
εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χεῖρονι φωτὶ
δεδμήμην, ὁ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.
καὶ ποτὲ μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλον
φράζετο τοῦδ' ἐγὼ μοι χαλεπώτερον εἶναι ἄεθλον.
τὸν μὲν ἐγὼν ἀνίεικα καὶ ἦγαγον ἐξ Αἴδαο·

620

Ἑρμείας δέ μ' ἔπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.”

625

Ὡς εἰπὼν ὁ μὲν αὖτις ἔβη δόμον Ἀΐδος εἴσω,
αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι

ἀνδρῶν ἱρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.
 καὶ νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ· 630
 [Θησέα Πειρίθοόν τε, θεῶν ἔρικυδέα τέκνα·]
 ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν
 ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἦρει,
 μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου
 ἐξ Ἀΐδος πέμψειεν ἀγανὴ Περσεφόνηα. 635
 αὐτίκ' ἔπειτ' ἐπὶ νῆα κιῶν ἐκέλευον ἐταίρους
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἳ δ' αἰψ' εἰσβαίνουν καὶ ἐπὶ κληῖσι καθίζον,
 τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κῦμα ῥόοιο,
 πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος. 640

BOOK XXIII.

Ὀδυσσεύς ὑπὸ Πηνελόπης ἀναγνωρισμός.

Γρη῏ς δ' εἰς ὑπερῷ' ἀνεβήσето καγχαλώωσα,
 δεσποίνῃ ἐρέουσα φίλον πόσιν ἔνδον ἑόντα·
 γούνατα δ' ἐρρώσαντο, πόδες δ' ὑπερικταίνοντο.
 στή δ' ἄρ' ὑπὲρ κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν·
 “Ἐγρεο, Πηνελόπεια, φίλον τέκος, ὅφρα ἴδῃαι 5
 ὀφθαλμοῖσι τεοῖσι τάτ' ἔλδεαι ἥματα πάντα.
 ἦλθ' Ὀδυσσεὺς καὶ οἶκον ἱκάνεται, ὃψέ περ ἐλθῶν.
 μνηστῆρας δ' ἔκτεινεν ἀγήνορας, οὔτε οἱ οἶκον
 κήδεσκον καὶ κτήματ' ἔδον βιώντό τε παῖδα.”

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια 10
 “μάϊα φίλη, μάργην σε θεοὶ θέσαν, οὔτε δύνανται
 ἄφρονα ποιῆσαι καὶ ἐπίφρονύ περ μάλ' ἑόντα,
 καὶ τε χαλιφρονέοντα σαοφροσύνης ἐπέβησαν·
 οἷ σέ περ ἔβλαψαν· πρὶν δὲ φρένας αἰσίμῃ ἦσθα.

τίπτε με λωβεύεις πολυπειυθέα θυμὸν ἔχουσιν 15
 ταῦτα παρέξ ἐρέουσα καὶ ἐξ ὕπνου μ' ἀγεγείρεις
 ἰδέος, ὅς μ' ἐπέδῃσε φίλα βλέφαρ' ἀμφικαλύψας;
 οὐ γάρ πω τοιόνδε κατέδραθον, ἐξ οὗ Ὀδυσσεὺς
 ᾤχετ' ἐποψόμενος Κακοῖλιον οὐκ ὀνομαστήν.
 ἀλλ' ἄγε νῦν κατὰβηθι καὶ ἄψ' ἔρχευ μέγαρόνδε. 20
 εἰ γάρ τίς μ' ἄλλη γε γυναικῶν, αἷ μοι ἔασιν,
 ταῦτ' ἐλθοῦς ἡγγεῖλε καὶ ἐξ ὕπνου ἀνέγειρεν,
 τῷ κε τύχα στρυγερῶς μιν ἐγὼν ἀπέπεμψα νέεσθαι
 αὐτὶς ἔσω μέγαρον· σὲ δὲ τοῦτό γε γῆρας ὀνίσει."

Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια 25
 "οὔτι σε λωβεύω, τέκνον φίλον, ἀλλ' ἔτυμόν τοι
 ἦλθ' Ὀδυσσεὺς καὶ οἶκον ἱκάνεται, ὥς ἀγορεύω,
 ὁ ξείνος, τὸν πάντες ἀτίμων ἐν μεγάροισιν.
 Τηλέμαχος δ' ἄρα μιν πάλοι ἤδεεν ἔνδον ἑόντα,
 ἀλλὰ σαοφροσύνησι νοήματα πατρὸς ἔκειθεν, 30
 ὄφρ' ἀνδρῶν τίσαιτο βίην ὑπερηνορέοντων."

"Ὡς ἔφαθ', ἡ δ' ἐχέρη καὶ ἀπὸ λέκτροιο θοροῦσα
 γρηῖ περιπλέχθη, βλεφάρων δ' ἀπὸ δάκρυον ἦκεν·
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

"Εἰ δ' ἄγε δῆ μοι, μαῖα φίλη, νημερτὲς ἐνίσπες, 35
 εἰ ἐτέον δὴ οἶκον ἱκάνεται, ὥς ἀγορεύεις,
 ὅπως δὴ μνηστῆρσιν ἀναιδέσι χεῖρας ἐφῆκεν
 μούνος ἔων, οἳ δ' αἰὲν ἀολλέες ἔνδον ἔμμυνον."

Τὴν δ' αὖτε προσέειπε φίλη τροφὸς Εὐρύκλεια 40
 "οὐκ ἴδον, οὐ πυθόμην, ἀλλὰ στόνον οἶον ἄκουσα
 κτεινομένων· ἡμεῖς δὲ μυχῶ θαλάμων εὐπήκτων
 ἡμεθ' ἀτρυγόμεναι, σανίδες δ' ἔχον εὖ ἄραρυϊαι,
 πρὶν γ' ὅτε δῆ με σὸς υἱὸς ἀπὸ μεγάροιο κάλεσσεν
 Τηλέμαχος· τὸν γάρ ῥα πατὴρ προέηκε καλέσσαι.
 εὖρον ἔπειτ' Ὀδυσῆα μετὰ κταμένοιισι νέκυσσιν 45

έσταόθ' · οἱ δέ μιν ἀμφὶ, κραταίπεδον οὐδας ἔχοντες,
 κείατ' ἐπ' ἀλλήλοισιν· ἰδοῦσά κε θυμὸν ἰάνθησ
 [αἵματι καὶ λύθρῳ πεπαλαγμένον ὥστε λέοντα].
 νῦν δ' οἱ μὲν δὴ πάντες ἐπ' αὐλείησι θύρῃσιν
 ἀθρόοι, αὐτὰρ ὁ δῶμα θεεινῶνται περικαλλές, 50
 πῦρ μέγα κηήμενος· σὲ δέ με προίηκε καλέσσαι.
 ἀλλ' ἔπεν, ὄφρα σφῶϊν εὐφροσύνης ἐπιβήτων
 ἀμφοτέρω φίλον ἦτορ, ἐπεὶ κακὰ πολλὰ πέποσθε.
 νῦν δ' ἤδη τόδε μακρὸν ἐέλδωρ ἐκτετέλεσται·
 ἦλθε μὲν αὐτὸς ζῶς ἐφέστιος, εὔρε δὲ καὶ σὲ 55
 καὶ παῖδ' ἐν μεγάροισι· κακῶς δ' οἵπερ μιν ἔρεζον
 μνηστῆρες, τοὺς πάντας ἐτίσατο ᾧ ἐνὶ οἴκῳ."

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια
 "μαῖα φίλη, μήπω μέγ' ἐπεύχεο καγχαλώωσα.
 οἶσθα γὰρ ὥς κ' ἀσπαστὸς ἐνὶ μεγάροισι φανείη 60
 πᾶσι, μάλιστα δ' ἐμοί τε καὶ υἱέϊ, τὸν τεκόμεσθα·
 ἀλλ' οὐκ ἔσθ' ὅδε μῦθος ἐτήτυμος, ὥς ἀγορεύεις,
 ἀλλὰ τις ἀθανάτων κτεῖνε μνηστῆρας ἀγανούς,
 ὕβριν ἀγασσάμενος θυμαλγέα καὶ κακὰ ἔργα.
 οὔτινα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων, 65
 οὐ κακὸν οὐδὲ μὲν ἐσθλὸν, ὅτις σφέας εἰσαφίκοιτο·
 τῷ δι' ἀτασθαλίας ἔπαθον κακόν· αὐτὰρ Ὀδυσσεὺς
 ὤλεσε τηλοῦ νόστον Ἀχαιῖδος, ὤλετο δ' αὐτός."

Τὴν δ' ἡμέμβετ' ἔπειτα φίλη τροφὸς Εὐρύκλεια
 "τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων, 70
 ἣ πόσιν ἔνδον ἔοντα παρ' ἐσχάρῃ οὐποτ' ἔφησθα
 οἴκαδ' ἐλεύσεσθαι· θυμὸς δέ τοι αἰὲν ἄπιστος.
 ἀλλ' ἄγε τοι καὶ σῆμα ἀριφραδὲς ἄλλο τι εἶπω,
 οὐλήν, τήν ποτέ μιν σὺς ἤλασε λευκῷ ὀδόντι.
 τὴν ἀπονίζουσα φρασάμην, ἔθελον δὲ σοὶ αὐτῇ 75
 εἰπέμεν· ἀλλὰ με κείνος ἐλὼν ἐπὶ μύστακα χερσὶν

οὐκ ἔα εἰπόμεναι πολυὶδρεΐησι νόοιο.

ἀλλ' ἔπεν· αὐτὰρ ἐγὼν ἐμέθεν περιδῶσομαι αὐτῆς,
αἷ κέν σ' ἐξαπαύω; κτεῖναί μ' οἰκτίστω ὀλέθρῳ."

Τὴν δ' ἡμείβετ' ἔπειτα περίφρων Πηνελόπεια 80
"μαῖα φίλη, χαλεπὸν σε θεῶν αἰειγενετιῶν
δῆνεα εἴρυσθαι, μάλα περ πολυῖδριν ἐοῦσαν·
ἀλλ' ἔμπης ἴομεν μετὰ παῖδ' ἐμὸν, ὅφρα ἴδωμαι
ἄνδρας μνηστῆρας τεθνηότας, ἦδ' ὃς ἔπεφνεν."

Ὡς φαμένη κατέβαιν' ὑπερώϊα· πολλὰ δέ οἱ κῆρ 85
ῥρμαιν', ἣ ἀπάνευθε φίλον πόσιν ἐξερεεῖνοι,
ἣ παρστᾶσα κύσειε κύρη καὶ χεῖρε λαβοῦσα.
ἣ δ' ἐπεὶ εἰσῆλθεν καὶ ὑπέρβη λαῖνον οὐδὸν,
ἔξετ' ἔπειτ' Ὀδυσῆος ἐναντίη, ἐν πυρὸς ἀνγῇ,
τοίχου τοῦ ἐτέρου· ὁ δ' ἄρα πρὸς κίονα μακρὴν 90
ἦστο κάτω ὀρόων, ποτιδέγμενος εἴ τί μιν εἴποι
ἰφθίμη παράκοιτις, ἐπεὶ ἴδεν ὀφθαλμοῖσιν.
ἣ δ' ἄνεω δὴν ἦστο, τάφος δέ οἱ ἦτορ ἴκανεν·
ὄψει δ' ἄλλοτε μὲν μιν ἐνωπαδίως ἐσίδεσκεν,
ἄλλοτε δ' ἀγνώσασκε κακὰ χροὶ εἴματ' ἔχοντα. 95
Τηλέμαχος δ' ἐνένιπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

"Μῆτερ ἐμῇ, δύσμητερ, ἀπηνέα θυμὸν ἔχουσα,
τίφθ' οὕτω πατρὸς νοσφίζεαι, οὐδὲ παρ' αὐτὸν
ἐξομένη μύθοισιν ἀνείρεαι οὐδὲ μεταλλᾶς;
οὐ μὲν κ' ἄλλη γ' ὧδε γυνὴ τετλήοτι θυμῷ 100
ἀνδρὸς ἀφεσταίη, ὅς οἱ κακὰ πολλὰ μογῆσας
ἔλθοι ἐεικοστῷ ἔτεϊ ἐς πατρίδα γαίαν·
σοὶ δ' αἰεὶ κραδίη στερεωτέρη ἐστὶ λίθοιο."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια 105
"τέκνον ἐμὸν, θυμὸς μοι ἐνὶ στήθεσσι τέθηπεν,
οὐδέ τι προσφάσθαι δύναμαι ἔπος οὐδ' ἐρέεσθαι
οὐδ' εἰς ὧπα ἰδέσθαι ἐναντίον. εἰ δ' ἔτεον δὴ

ἔστ' Ὀδυσσεὺς καὶ οἶκον ἰκάνεται, ἥ μάλα νῶϊ
γνωσόμεθ' ἀλλήλων καὶ λώιον· ἔστι γὰρ ἡμῖν
σήμαθ', ἃ δὴ καὶ νῶϊ κεκρυμμένα ἴδμεν ἀπ' ἄλλων.” 110

“Ὡς φάτο, μείδησεν δὲ πολύτλας δῖος Ὀδυσσεὺς,
αἶψα δὲ Τηλέμαχον ἔπεα πτερόεντα προσηύδα·

“Τηλέμαχ', ἦτοι μητέρ' ἐνὶ μεγάροισιν ἔασον
πειράζειν ἐμέθεν· τάχα δὲ φράσεται καὶ ἄρειον.
νῦν δ' ὅττι ρυπώω, κακὰ δὲ χροῖ εἴματα εἶμαι, 115
τοῦνεκ' ἀτιμάζει με καὶ οὐπω φησὶ τὸν εἶναι.
ἡμεῖς δὲ φραζώμεθ' ὅπως ὅχ' ἄριστα γένηται.
καὶ γάρ τις θ' ἓνα φῶτα κατακτείνας ἐνὶ δῆμῳ,
ᾧ μὴ πολλοὶ ἔωσιν ἀοσσητῆρες ὀπίσσω,
φεύγει πηούς τε προλιπὼν καὶ πατρίδα γαῖαν· 120
ἡμεῖς δ' ἔρμα πόλῃος ἀπέκταμεν, οἳ μέγ' ἄριστοι
κούρων εἰν Ἰθάκῃ· τὰ δέ σε φράζεσθαι ἄνωγα.”

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα
“αὐτὸς ταῦτά γε λεύσσε, πάτερ φίλε· σὴν γὰρ ἀρίστην
μῆτιν ἐπ' ἀνθρώπους φάσ' ἔμμεναι, οὐδέ κέ τις τοι 125
ἄλλος ἀνὴρ ἐρίσειε καταθνητῶν ἀνθρώπων.
[ἡμεῖς δ' ἔμμεμαῶτες ἅμ' ἐψόμεθ', οὐδέ τί φημι
ἀλκῆς δευήσεσθαι, ὅση δύνاميς γε πάρεστιν.]”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
“τοιγὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα. 130
πρῶτα μὲν ἄρ λούσασθε καὶ ἀμφιέσασθε χιτῶνας,
δμῶυς δ' ἐν μεγάροισιν ἀνώγετε εἴμαθ' ἐλέσθαι·
αὐτὰρ θεῖος ἀοιδὸς ἔχων φόρμιγγα λίγειαν
ἡμῖν ἡγείσθω φιλοπαίγμονος ὀρχηθμοῖο,
ὥς κέν τις φαίῃ γάμον ἔμμεναι ἐκτὸς ἀκούων, 135
ἢ αὖ ὁδὸν στείχων, ἢ οἳ περιναϊεταόουσιν·
μὴ πρόσθε κλέος εὐρὺ φόνου κατὰ ἄστυ γένηται
ἀνδρῶν μνηστήρων, πρίν γ' ἡμέας ἐλθέμεν ἕξω

ἀγρὸν ἐς ἡμέτερον πολυδένδρεον· ἔνθα δ' ἔπειτα
φρασσόμεθ' ὅτι κε κέρδος Ὀλύμπιος ἐγγυαλίζῃ." 110

“Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἢδ' ἐπίθοντο.
πρῶτα μὲν οὖν λούσαντο καὶ ἀμφιέσαντο χιτῶνις,
ὅπλισθεν δὲ γυναῖκες· ὁ δ' εἴλετο θεῖος ἀοιδὸς
φίρμιγγα γλαφυρὴν, ἐν δέ σφισιν ἴμερον ὥρσεν
μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο. 115
τοῖσιν δὲ μέγα δῶμα περιστεναχίζετο ποσσὶν
ἀνδρῶν παιζόντων καλλιζώνων τε γυναικῶν.
ὦδε δέ τις εἶπεςκε δόμων ἔκτοσθεν ἀκούων·

“Ἡ μάλα δὴ τις ἔγημε πολυμνήστην βασίλειαν·
σχετλή, οὐδ' ἔτλη πόσιος οὗ κουριδίοιο 120
εἵρυσθαι μέγα δῶμα διαμπερές, εἶος ἴκοιτο.”

“Ὡς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο.
αὐτὰρ Ὀδυσσῆα μεγαλήτορα ᾧ ἐνὶ οἴκῳ
Εὐρυνόμη ταμίη λούσεν καὶ χρίσεν ἐλαίῳ,
ἀμφὶ δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα· 125
αὐτὰρ καὶ κεφαλῆς κάλλος πολὺ χεῦεν Ἀθήνη
[μείζονά τ' εἰσιδέειν καὶ πάσσονα· κὺδ δὲ κάρητος
οὐλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.
ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ
ἰδρὶς, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη 130
τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει·
ὥς μὲν τῷ περίχευε χάριν κεφαλῇ τε καὶ ὤμοις.]
ἐκ δ' ἀσασίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
ἄψ δ' αὖτις κατ' ἄρ' ἔζετ' ἐπὶ θρόνου ἔνθεν ἀνίστη,
ἀντίον ἧς ἀλόχου, καί μιν πρὸς μῦθον ἔειπεν· 135

“Δαιμονίη, περὶ σοίγε γυναικῶν θηλυτεράων
κῆρ ἀτέραμνον ἔθικαν Ὀλύμπια δώματ' ἔχοντες·
οὐ μὲν κ' ἄλλη γ' ὦδε γυνὴ τετληότι θυμῷ
ἀνδρὸς ἀφεςταίη, ὅς οἱ κακὰ πολλὰ μογήσας

ἔλθοι ἑικοστῷ ἔτει ἐς πατρίδα γαίαν. 170

ἀλλ' ἄγε μοι, μαῖα, στόρεσον λέχος, ὄφρα καὶ αὐτὸς
λέξομαι· ἣ γὰρ τῇγε σιδήρεος ἐν φρεσὶ θυμός·"

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια
"δαιμόνι, οὐτ' ἄρ τι μεγαλίζομαι οὐτ' ἀθερίζω
οὔτε λίην ἄγαμαι, μάλα δ' εὖ οἶδ' οἶος ἔσθθα 175
ἐξ Ἰθάκης ἐπὶ νηὸς ἰὼν δολιχηρέμοιο.

ἀλλ' ἄγε οἱ στόρεσον πυκινὸν λέχος, Εὐρύκλεια,
ἐκτὸς εὐσταθέος θαλάμου, τόν ῥ' αὐτὸς ἐποίει·
ἐνθα οἱ ἐκθεῖσαι πυκινὸν λέχος ἐμβάλετ' εὐνήν,
κώεα καὶ χλαίνας καὶ ῥήγεα σιγαλόεντα." 180

"Ὡς ἄρ' ἔφη πόσιος πειρωμένη· αὐτὰρ Ὀδυσσεὺς
ὀχθήσας ἄλοχον προσεφώνεε κεδνὰ ἰδυίαν·

"ὦ γύναι, ἣ μάλα τοῦτο ἔπος θυμαλγὲς ἔειπες·
τίς δέ μοι ἄλλοσε θῆκε λέχος; χαλεπὸν δέ κεν εἴη
καὶ μάλ' ἐπισταμένῳ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν 185
ῥηϊδίως ἐθέλων θεΐῃ ἄλλῃ ἐνὶ χώρῃ·

ἀνδρῶν δ' οὐ κέν τις ζῶδς βροτὸς, οὐδὲ μύλ' ἱβῶν,
ρεῖα μετοχλίσσειεν, ἐπεὶ μέγα σῆμα τέτυκται
ἐν λέχει ἀσκητῷ· τὸ δ' ἐγὼ κύμον οὐδέ τις ἄλλος.

οὕτω τοι τόδε σῆμα πιφαύσκομαι· οὐδέ τι οἶδα, 202
ἣ μοι ἔτ' ἔμπεδόν ἐστι, γύναι, λέχος, ἥέ τις ἤδη
ἀνδρῶν ἄλλοσε θῆκε, ταμῶν ὑπο πυθμέν' ἐλαίης."

"Ὡς φάτο, τῆς δ' αὐτοῦ λῦτο γούνατα καὶ φίλον ἦτορ, 205
σῆματ' ἀναγνούσης τά οἱ ἔμπεδα πέφραδ' Ὀδυσσεύς·
δακρυσάσα δ' ἔπειτ' ἰθὺς δράμεν, ἀμφὶ δὲ χεῖρας
δειρῇ βάλλ' Ὀδυσσῆϊ, κάρη δ' ἔκυσ' ἠδὲ προσηύδα·

"Μή μοι, Ὀδυσσεῦ, σκύζευ, ἐπεὶ τά περ ἄλλα μάλιστα
ἀνθρώπων πέπνυστο· θεοὶ δ' ὤπαζον οἰζύν, 210
οἱ νῶϊν ἀγύσαντο παρ' ἀλλήλοισι μένοντε

ἤβης ταρπῆναι καὶ γήραος οὐδὸν ἰκέσθαι.
 αὐτὰρ μὴ νῦν μοι τόδε χῶεο μηδὲ νεμέσσα,
 οὔνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἴδον, ᾧδ' ἀγάπησα.
 αἰεὶ γάρ μοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 215
 ἐρρίγει μή τίς με βροτῶν ἀπάφοιτ' ἐπέεσσιν
 ἐλθών· πολλοὶ γὰρ κυκὰ κέρδεα βουλευουσιν.
 [οὐδέ κεν Ἀργεΐῃ Ἑλένη, Διὸς ἐκγεγαυῖα,
 ἀνδρὶ παρ' ἄλλοδαπῷ ἐμίγῃ φιλότῃ καὶ εὐνῇ,
 εἰ ἦδη ὃ μιν αὖτις Ἀρήϊοι υἱὲς Ἀχαιῶν 220
 ἀξέμεναι οἰκόνδε φίλῃν ἐς πατρίδ' ἔμελλον.
 τὴν δ' ἦτοι ρέξαι θεὸς ὥρρεν ἔργον αἰεκές·
 τὴν δ' ἄτην οὐ πρόσθεν ἐῷ ἐγκάτθετο θυμῷ
 λυγρὴν, ἐξ ἧς πρῶτα καὶ ἡμέας ἴκετο πένθος.]
 νῦν δ', ἐπεὶ ἦδη σήματ' ἀριφραδέα κατέλεξας 225
 εὐνῆς ἡμετέρης, ἣν οὐ βροτὸς ἄλλος ὀπώπει,
 ἀλλ' οἶοι σύ τ' ἐγὼ τε καὶ ἀμφίπολος μία μούνη,
 Ἀκτορίς, ἣν μοι δῶκε πατὴρ ἔτι δεῦρο κιούσῃ,
 ἣ νῶϊν εἴρυτο θύρας πυκινοῦ θαλάμοιο,
 πείθεις δὴ μευ θυμὸν, ἀπηνέα περ μάλ' ἐόντα." 230
 Ὡς φάτο, τῷ δ' ἔτι μᾶλλον ὑφ' ἱμερον ὥρσε γόοιο·
 κλαῖε δ' ἔχων ἄλοχον θυμαρέα, κεδνὰ ἰδυῖαν.
 ὥς δ' ὅτ' ἂν ἀσπᾶσιος γῇ νηχομένοισι φανήῃ,
 ὦντε Ποσειδάων εὐεργέα νῆ' ἐνὶ πόντῳ
 ραῖσῃ, ἐπειγομένην ἀνέμῳ καὶ κύματι πηγῷ· 235
 παῦροι δ' ἐξέφυγον πολίῃς ἀλὸς ἡπειρόνδε
 νηχόμενοι, πολλὴ δὲ περὶ χροῖ τέτροφεν ἄλμη,
 ἀσπᾶσιοι δ' ἐπέβαν γαίης, κακότητα φυγόντες·
 ὥς ἄρα τῇ ἀσπαστὸς ἦν πόσις εἰσοροώσῃ,
 δειρῆς δ' οὐπω πάμπαν ἀφίετο πῆχες λευκῷ. 240
 καὶ νύ κ' ὀδυρομένοισι φάνη ῥοδοδάκτυλος Ἥως,
 εἰ μὴ ἄρ' ἄλλ' ἐνόησε θεὸν γλαυκῶπις Ἀθήνη.

νύκτα μὲν ἐν περάτῃ δολιχὴν σχέθεν, Ἡὼ δ' αὐτε
 ῥύσατ' ἐπ' Ὀκεανῷ χρυσοθρόνον, οὐδ' ἔα ἵππους
 ζεύγνυσθ' ὠκύποδας, φάος ἀνθρώποισι φέροντας, 245
 Λάμπον καὶ Φαέθονθ', οἷτ' Ἡὼ πῶλοι ἄγουσιν.
 καὶ τότε ἄρ' ἦν ἄλοχον προσέφη πολύμητις Ὀδυσσεύς·

“ὦ γύναι, οὐ γάρ πω πάντων ἐπὶ πείρατ' ἀέθλων
 ἦλθομεν, ἀλλ' ἔτ' ὅπισθεν ἀμέτρητος πόνος ἔσται,
 πολλὸς καὶ χαλεπὸς, τὸν ἐμὲ χρὴ πάντα τελέσσαι. 250
 ὥς γάρ μοι ψυχὴ μαντεύσατο Τειρεσίαιο
 ἥματι τῷ ὅτε δὴ κατέβην δόμον Ἀϊδος εἴσω,
 νόστον ἐταίροισιν διζήμενος ἦδ' ἐμοὶ αὐτῷ.
 ἀλλ' ἔρχεν, λέκτρονδ' ἴομεν, γύναι, ὄφρα καὶ ἤδη
 ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντε.” 255

Τὸν δ' αὐτε προσέειπε περίφρων Πηνελόπεια·
 “εὐνὴ μὲν δὴ σοίγε τότε ἔσσεται ὅππότε θυμῷ
 σῶ ἐθέλης, ἐπεὶ ἄρ' σε θεοὶ ποίησαν ἰκέσθαι
 οἶκον εὐκτίμενον καὶ σὴν ἐς πατρίδα γαίαν·
 ἀλλ' ἐπεὶ ἐφρύσθης καὶ τοι θεὸς ἔμβαλε θυμῷ, 260
 εἴπ' ἄγε μοι τὸν ἄεθλον, ἐπεὶ καὶ ὅπισθεν, οἶτω,
 πεύσομαι, αὐτίκα δ' ἐστὶ δαήμεναι οὔτι χέριον.”

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “δαιμονίη, τί τ' ἄρ' αὖ με μάλ' ὀτρύνουσα κτελείς
 εἰπέμεν; αὐτὰρ ἐγὼ μυθήσομαι οὐδ' ἐπικεύσω. 265
 οὐ μὲν τοι θυμὸς κεχαρήσεται· οὐδὲ γὰρ αὐτὸς
 χαίρω, ἐπεὶ μάλα πολλὰ βροτῶν ἐπὶ ἄστε' ἄνωγεν
 ἐλθεῖν, ἐν χεῖρεσσιν ἔχοντ' εὐήρες ἑρετμόν,
 εἰσόκε τοὺς ἀφίκωμαι οἳ οὐκ ἴσασι θάλασσαν
 ἀνέρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ' ἔδουσιν· 270
 οὐδ' ἄρα τοίγ' ἴσασι νέας φοινικοπαρήους,
 οὐδ' εὐήρε' ἑρετμὰ, τύτε πτερὰ νηυσὶ πέλονται.
 σῆμα δέ μοι τόδ' ἔειπεν ἀριφραδὲς, οὐδέ σε κεύσω·

ὅπποτε κεν δὴ μοι ξυμβλήμενος ἄλλος ὁδίτης
 φήγῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὥμῳ, 275
 καὶ τότε μ' ἐν γαίῃ πήξαντ' ἐκέλευεν ἑρετμόν,
 ἔρξανθ' ἱερὰ καλὰ Ποσειδάωνι ἄνακτι,
 ἀρνεῖον ταῦρόν τε συνὼν τ' ἐπιβήτορα κάπρον,
 οἴκαδ' ἀποστείχειν, ἔρδειν θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν, 280
 πᾶσι μάλ' ἐξείης· θάνατος δέ μοι ἐξ αἰλὸς αὐτῷ
 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ με πέφνη
 γήρα' ὑπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
 ὄλβιοι ἔσσονται· τὰ δέ μοι φάτο πάντα τελείσθαι."

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια 285
 "εἰ μὲν δὴ γῆράς γε θεοὶ τελέουσιν ἄρειον,
 ἐλπωρή τοι ἔπειτα κακῶν ὑπάλυξιν ἔσσεσθαι."

Ὡς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 τόφρα δ' ἄρ' Εὐρυνόμη τε ἰδὲ τροφὸς ἔντυον εὐνήν
 ἐσθήτης μαλακῆς, δαΐδων ὑπο λαμπομενύων. 290
 αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσai,
 γρη῏ς μὲν κείουσα πάλιν οἰκόνδε βεβήκει,
 τοῖσιν δ' Εὐρυνόμη θαλαμηπύλος ἰγέμόνευεν
 ἐρχομένοισι λέχοσδε, δῖος μετὰ χερσὶν ἔχουσα·
 ἐς θάλαμον δ' ἀγαγοῦσα πάλιν κίεν. οἱ μὲν ἔπειτα 295
 ἀσπύσιοι λέκτροιο παλαιοῦ θεσμὸν ἔκοντο·
 αὐτὰρ Τηλέμαχος καὶ βουκόλος ἠδὲ συβώτης
 παῦσαν ἄρ' ὀρχηθμοῖο πόδας, παῦσαν δὲ γυναῖκας,
 αὐτοὶ δ' εὐνάζοντο κατὰ μέγαρα σκίοεντα.

Τῷ δ' ἐπεὶ οὖν φιλότῃτος ἐταρπήτην ἐρατεινῆς, 300
 τερπέσθην μύθοισι, πρὸς ἀλλήλους ἐνέποντε,
 ἡ μὲν ὅσ' ἐν μεγάροισιν ἀνέσχετο διὰ γυναικῶν,
 ἀνδρῶν μνηστῆρων ἐσορῶσ' αἰδῆλον ὄμιλον,
 οἱ ἔθεν εἵνεκα πολλὰ, βόας καὶ ἵφια μῆλα,

ἔσφαζον, πολλὸς δὲ πίθων ἠφύσσετο οἶνος· 305
 αὐτὰρ ὁ διογενὴς Ὀδυσσεὺς ὅσα κήδ' ἔθηκεν
 ἀνθρώποις ὅσα τ' αὐτὸς οἰζύσας ἐμόγησεν,
 πάντ' ἔλεγ'· ἡ δ' ἄρ' ἐτέρπετ' ἀκούουσ', οὐδέ οἱ ὕπνος
 πῆπτεν ἐπὶ βλεφύροισι πάρος καταλέξει ἅπαντα.

Ἦρξατο δ' ὡς πρῶτον Κίκονας δάμασ', αὐτὰρ ἔπειτα 310
 ἦλθ' ἐς Λωτοφύγων ἀνδρῶν πείραν ἄρουραν·
 ἦδ' ὅσα Κύκλωψ ἔρξε, καὶ ὡς ἀπετίσατο ποινὴν
 ἰφθίμων ἐτάρων, οὓς ἥσθιεν οὐδ' ἐλέαιρεν·
 ἦδ' ὡς Αἰόλου ἔκεθ', ὃ μιν πρόφρων ὑπέδεκτο
 καὶ πέμπ', οὐδέ πω αἶσα φίλην ἐς πατρίδ' ἐκέσθαι 315
 ἦην, ἀλλὰ μιν αὐτὶς ἀναρπάξασα θύελλα
 πόντον ἐπ' ἰχθυόεντα φέρειν μεγάλα στενύχοντα·
 ἦδ' ὡς Τηλέπυλον Λαιστρυγονίην ἀφίκανεν,
 οἷ νῆάς τ' ὄλεσαν καὶ εὐκνήμιδας ἐταίρους
 [πάντας· Ὀδυσσεὺς δ' οἷος ὑπέκφυγε νηὶ μελαίνῃ·] 320
 καὶ Κίρκης κατέλεξε δόλον πολυμηχανίην τε,
 ἦδ' ὡς εἰς Ἀΐδεω δόμον ἦλυθεν εὐρώεντα,
 ψυχῇ χρησόμενος Θηβαίου Τειρεσίαο,
 νηὶ πολυκλήιδι, καὶ εἶσιν ἐτάιρους
 μητέρα θ', ἥ μιν ἔτικτε καὶ ἔτρεφε τυτθὸν εἶοντα· 325
 ἦδ' ὡς Σειρήνων ἀδινύων φθόγγου ἄκουσεν,
 ὥς θ' ἔκετο Πλαγκτὰς πέτρας δεινὴν τε Χύρυβδιν
 Σκύλλην θ', ἣν οὐ πώποτ' ἀκήριοι ἄνδρες ἄλυσαν·
 ἦδ' ὡς Ἡελίοιο βόας κατέπεφνον ἐταῖροι·
 ἦδ' ὡς νῆα θοὴν ἔβαλε ψολόεντι κεραυνῷ 330
 Ζεὺς ὑψιβρεμέτης, ἀπὸ δ' ἔφθιθεν ἐσθλοὶ ἐταῖροι
 πάντες ὁμῶς, αὐτὸς δὲ κακὰς ὑπὸ κῆρας ἄλυσεν·
 ὥς θ' ἔκετ' Ὀγυγίην νῆσον νύμφην τε Καλυψῶ,
 ἣ δὴ μιν κατέρυκε, λιλαιομένη πόσιν εἶναι
 ἐν σπέεσσι γλαφυροῖσι, καὶ ἔτρεφεν ἥδ' ἔφασκεν 335

θήσειν ἀθάνατον καὶ ἀγήραον ἡματα πάντα·
 ἀλλὰ τῷ οὐποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν·
 ἦδ' ὥς ἐς Φαίηκας ἀφίκετο πολλὰ μογήσας,
 οἳ δὴ μιν περὶ κῆρι θεὸν ὥς τιμήσαντο
 καὶ πέμψαν σὺν νηὶ φίλην ἐς πατρίδα γαίαν, 340
 χαλκὸν τε χρυσὸν τε ἄλῃς ἐσθῆτά τε δόντες.
 τοῦτ' ἄρα δεύτατον εἶπεν ἔπος, ὅτε οἱ γλυκὺς ὕπνος
 λυσιμελὲς ἐπόρουσε, λύων μελεδήματα θυμοῦ.

Ἡ δ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·
 ὁππότε δὴ ῥ' Ὀδυσῆα ἐέλπετο ὃν κατὰ θυμὸν 345
 εὐνῆς ἧς ἀλόχου ταρπήμεναι ἠδὲ καὶ ὕπνου,
 αὐτίκ' ἀπ' Ὀκεανοῦ χρυσόθρονον ἠριγένειαν
 ὦρσεν, ἵν' ἀνθρώποισι φόως φέροι· ὦρτο δ' Ὀδυσσεὺς
 εὐνῆς ἐκ μαλακῆς, ἀλόχῳ δ' ἐπὶ μῦθον ἔτελλεν·

“ὦ γύναι, ἥδη μὲν πολίων κεκορήμεθ' ἀέθλων 350
 ἀμφοτέρω, σὺ μὲν ἐνθάδ' ἐμὸν πολυκηδέα νόστον
 κλαίουσ'· αὐτὰρ ἐμὲ Ζεὺς ἄλγεσι καὶ θεοὶ ἄλλοι
 ἰέμενον πεδάσκον ἐμῆς ἀπὸ πατρίδος αἴης·
 νῦν δ' ἐπεὶ ἀμφοτέρω πολυήρατον ἰκόμεθ' εὐνὴν,
 κτήματα μὲν τά μοι ἔστι, κομιζέμεν ἐν μεγάροισιν, 355
 μῆλα δ' ἃ μοι μνηστῆρες ὑπερφίαλοι κατέκειραν,
 πολλὰ μὲν αὐτὸς ἐγὼ ληΐσσομαι, ἄλλα δ' Ἀχαιοὶ
 δώσουσ', εἰσόκε πάντας ἐνιπλήσωσιν ἐπαύλους.
 ἀλλ' ἦτοι μὲν ἐγὼ πολυδένδρεον ἀγρὸν ἔπειμι,
 ὀψόμενος πατέρ' ἐσθλὸν, ὃ μοι πυκινῶς ἀκύχχεται· 360
 σοὶ δὲ, γύναι, τάδ' ἐπιτέλλω, πινυτῇ περ ἑούσῃ·
 αὐτίκα γὰρ φάτις εἰσιν ἅμ' ἡελίῳ ἀνιόντι
 ἀνδρῶν μνηστήρων, οὓς ἔκτανον ἐν μεγάροισιν·
 εἰς ὑπερῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξίν
 ἦσθαι, μηδέ τινα προτιόσσεο μηδ' ἐρέεινε.” 365

Ἡ ῥα καὶ ἀμφ' ὥμοισιν ἐδύσετο τεύχεα καλά,

ᾠρσε δὲ Τηλέμαχον καὶ βουκόλον ἠδὲ συβώτην,
πάντας δ' ἔντε' ἄνωγεν Ἀρήϊα χερσὶν ἐλέσθαι.
οἱ δέ οἱ οὐκ ἀπίθησαν, ἐθωρήσσοντο δὲ χαλκῷ,
ᾤξαν δὲ θύρας, ἐκ δ' ἦιον· ἦρχε δ' Ὀδυσσεύς.
ἤδη μὲν φάος ἦεν ἐπὶ χθόνα, τοὺς δ' ἄρ' Ἀθήνη
νυκτὶ κατακρύψασα θοῶς ἐξῆγε πόλῃος.

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HERODOTUS.

(Text of Abicht. Teubner.)

BOOK VIII. CH. 40.

- 40 Ὁ δὲ Ἑλλήνων ναυτικὸς στρατὸς ὑπὸ τοῦ Ἀρτεμισίου Ἀθηναίων δεσθέντων ἐς Σαλαμίνα κατίσχει τὰς νέας. τῶνδε δὲ εἵνεκεν προσεδεήθησαν αὐτῶν σχεῖν πρὸς Σαλαμίνα Ἀθηναῖοι, ἵνα αὐτοὶ παῖδύς τε καὶ γυναῖκας ὑπεξαγύγωνται ἐκ τῆς Ἀττικῆς, πρὸς δὲ καὶ βουλευσῶνται τὸ ποιητέον αὐτοῖσι ἔσται. ἐπὶ γὰρ τοῖσι κατήκουσι πρίγμασι βουλὴν ἔμελλον ποιήσεσθαι ὥς ἐψευσμένοι γνώμης. δοκούντες γὰρ εὐρήσειν Πελοποννησίους πανδημεὶ ἐν τῇ Βοιωτίῃ ὑποκατημένους τὸν βάρβαρον τῶν μὲν εὖρον οὐδὲν ἔόν, οἱ δὲ ἐπυνθάνοντο τὸν Ἴσθμὸν αὐτοὺς τειχέοντας, τὴν Πελοπόννησον περὶ πλείστου τε ποιευμένους περιεῖναι καὶ ταύτην ἔχοντας ἐν φυλακῇ, τὰ δὲ ἄλλα ἀπίεναι. ταῦτα πυνθανόμενοι οὕτω δὴ προσεδεήθησάν σφρων
- 41 σχεῖν πρὸς τὴν Σαλαμίνα. Οἱ μὲν δὴ ἄλλοι κατέσχον ἐς τὴν Σαλαμίνα, Ἀθηναῖοι δὲ ἐς τὴν ἐωυτῶν. μετὰ δὲ τὴν ἄπιξιν κήρυγμα ἐποίησαντο, Ἀθηναίων τῇ τις δύναται σώζειν τὰ τέκνα τε καὶ τοὺς οἰκέτας. ἐνθαῦτα οἱ μὲν πλείστοι ἐς Τροιζῆνα ἀπέστειλαν, οἱ δὲ ἐς Αἴγιναν, οἱ δὲ ἐς Σαλαμίνα. ἔσπευσαν δὲ ταῦτα ὑπεκθέσθαι, τῷ χρηστηρίῳ τε βουλόμενοι ὑπηρετέειν καὶ δὴ καὶ τοῦδε εἵνεκεν οὐκ ἥκιστα· λέγουσι

Ἀθηναῖοι ὄφιν μέγαν φύλακον τῆς ἀκροπόλιος ἐνδιδι-
 τᾶσθαι ἐν τῷ ἱρῷ. λέγουσί τε ταῦτα καὶ δὴ καὶ ὥς
 εἶναι ἐπιμήνια ἐπιτελεύουσι προτιθέντες· τὰ δ' ἐπι-
 μήνια μελιτόεσσά ἐστι. αὕτη δ' ἡ μελιτόεσσα ἐν
 τῷ πρόσθε αἰεὶ χρόνῳ ἄναισιμουμένη τότε ἦν ἄψαυ-
 στος. σημενιάσης δὲ ταῦτα τῆς ἱρείης μᾶλλον τι οἱ
 Ἀθηναῖοι καὶ προθυμότερον ἐξέλιπον τὴν πόλιν ὥς
 καὶ τῆς θεοῦ ἀπολελοιπυῖης τὴν ἀκρόπολιν. ὥς δέ
 σφι πάντα ὑπεξεκέετο, ἔπλων ἐς τὸ στρατόπεδον.
 Ἐπεὶ δὲ οἱ ἀπ' Ἀρτεμισίου ἐς Σαλαμῖνα κατέσχον 42
 τὰς νέας, συνέρρεε καὶ ὁ λοιπὸς πυνθανόμενος ὁ τῶν
 Ἑλλήνων ναυτικός στρατὸς ἐκ Τροιζήνης· ἐς γὰρ
 Πώγωνα τὸν Τροιζηνίων λιμένα προεῖρητο συλλέγε-
 σθαι. συνελέχθησάν τε δὴ πολλῷ πλεῦνες νέες ἣ
 ἐπ' Ἀρτεμισίῳ ἐναυμάχεον, καὶ ἀπὸ πολλίων πλεύνων.
 ναύαρχος μὲν νυν ἐπὴν ὧντος ὅσπερ ἐπ' Ἀρτεμισίῳ,
 Εὐρυβιάδης Εὐρυκλείδew ἀνὴρ Σπαρτιήτης, οὐ μέντοι
 γένεός γε τοῦ βασιλεῖτος ἐών. νέας δὲ πολλῷ πλεί-
 στας τε καὶ ἄριστα πλωούσας παρείχοντο Ἀθη-
 ναῖοι.

Ὡς δὲ ἐς τὴν Σαλαμῖνα συνήλθον οἱ στρατηγοὶ 43
 ἀπὸ τῶν εἰρημένων πολιῶν, ἐβουλευόντο, προθέντος
 Εὐρυβιάδew γνώμην ἀποφαίνεσθαι τὸν βουλούμενον,
 ὅκου δοκεοὶ ἐπιτηδεώτατον εἶναι ναυμαχίην ποιέεσθαι
 τῶν αὐτοῖ χωρέων ἐγκρατέες εἰσί· ἡ γὰρ Ἀττικὴ
 ἀπέιτο ἤδη, τῶν δὲ λοιπέων πέρι προετίθεε. αἱ γνῶ-
 μαι δὲ τῶν λεγόντων αἱ πλείσται συνεξέπιπτον πρὸς
 τὸν Ἰσθμὸν πλώσαντας ναυμαχεῖν πρὸ τῆς Πελο-
 ποννήσου, ἐπιλέγοντες τὸν λόγον τόνδε, ὥς ἦν νικη-
 θέωσι τῇ ναυμαχίῃ, ἐν Σαλαμῖνι μὲν εἶντες πολιορκή-
 σονται ἐν νήσῳ, ἵνα σφι τιμωρίῃ οὐδεμία ἐπιφανή-

σεται, πρὸς δὲ τῷ Ἴσθμῳ ἐς τοὺς ἐωυτῶν ἐξοίσον-
 50 ται. Ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν
 ἐπιλεγομένων ἐληλύθεε ἀνὴρ Ἀθηναῖος ἀγγέλλων
 ἦκειν τὸν βάρβαρον ἐς τὴν Ἀττικὴν καὶ πᾶσαν αὐ-
 τὴν πυρπολέεσθαι. ὁ γὰρ διὰ Βοιωτῶν τραπόμενος
 στρατὸς ἅμα Ξέρξῃ, ἐμπρήσας Θεσπιέων τὴν πόλιν
 αὐτῶν ἐκλελοιπότων ἐς Πελοπόννησον καὶ τὴν Πλα-
 ταίεων ὡσαύτως, ἡκέ τε ἐς τὰς Ἀθήνας καὶ πάντα
 ἐκεῖνα ἐδήϊου. ἐνέπρησε δὲ Θέσπειάν τε καὶ Πλά-
 51 ταιαν πυθόμενος Θηβαίων, ὅτι οὐκ ἐμῆδιζον. Ἀπὸ
 δὲ τῆς διαβύσιος τοῦ Ἑλλησπόντου, ἔνθεν πορεύε-
 σθαι ἤρξαντο οἱ βάρβαροι, ἕνα αὐτοῦ διατρέψαντες
 μῆνα, ἐν τῷ διέβαινον ἐς τὴν Εὐρώπην, ἐν τρισὶ
 ἐτέροισι μῆσι ἐγένοντο ἐν τῇ Ἀττικῇ, Καλλιᾶδεω
 ἄρχοντος Ἀθηναίοισι. καὶ αἰρέουσι ἐρῆμον τὸ ἄστυ,
 καὶ τινας ὀλίγους εὐρίσκουσι τῶν Ἀθηναίων ἐν τῷ
 ἱρῷ ἔοντας, ταμίας τε τοῦ ἱεροῦ καὶ πένητας ἀνθρώ-
 πους, οἱ φραξάμενοι τὴν ἀκρόπολιν θύρῃσί τε καὶ
 ξύλοισι ἡμύνοντο τοὺς ἐπιόντας, ἅμα μὲν ὑπ' ἀσθε-
 νείης βίου οὐκ ἐκχωρήσαντες ἐς Σαλαμῖνα, πρὸς δὲ
 αὐτοὶ δοκέουτες ἐξευρηκέναι τὸ μαντήϊον, τὸ ἡ Πυθίῃ
 σφι ἔχρησε, τὸ ξύλινον τείχος ἀνάλωτον ἔσεσθαι, καὶ
 αὐτὸ δὴ τοῦτο εἶναι τὸ κρησφύγετον κατὰ τὸ μαν-
 52 τήϊον, καὶ οὐ τὰς νέας. Οἱ δὲ Πέρσαι ἰζόμενοι ἐπὶ
 τὸν καταντίον τῆς ἀκροπόλιος ὄχθον, τὸν Ἀθηναῖοι
 καλέουσι Ἀρήϊον πάγον, ἐπολιόρκεον τρόπον τοιοῦδε·
 ὅκως στυπείον περὶ τοὺς οἰστοὺς περιθέντες ἄψφειαν,
 ἐτόξευον ἐς τὸ φράγμα. ἐνθαῦτα Ἀθηναίων οἱ πο-
 λιорκεόμενοι ὅμως ἡμύνοντο, καίπερ ἐς τὸ ἔσχατον
 κακοῦ ἀπιγμένοι καὶ τοῦ φράγματος προδεδωκότος.
 οὐδὲ λόγους τῶν Πεισιστρατιδέων προσφερόντων περὶ

ὁμολογίης ἐνεδέκοντο, ἀμυνόμενοι δὲ ἄλλα τε ἀντεμ-
χανέοντο καὶ δὴ καὶ προσιόντων τῶν βαρβάρων πρὸς
τὰς πύλας ὁλοιτρόχους ἀπίεσαν ὥστε Ξέρην ἐπὶ
χρόνον συχνὸν ἀπορίῃσι ἐνέχεσθαι οὐ δυνάμενόν σφεας
ἐλεῖν. Χρόνῳ δ' ἐκ τῶν ἀπόρων ἐφάνη δὴ τις ἔσοδος ⁵³
τοῖσι βαρβύροισι· ἔδεε γὰρ κατὰ τὸ θεοπρόπιον
πᾶσαν τὴν Ἀττικὴν τὴν ἐν τῇ ἡπείρῳ γενέσθαι ὑπὸ
Πέρσῃσι. ἔμπροσθε ὦν πρὸ τῆς ἀκροπόλιος, ὅπισθε
δὲ τῶν πυλέων καὶ τῆς ἀνόδου, τῇ δὴ οὔτε τις ἐφύ-
λασσε οὔτ' ἂν ἤλπισε μή κοτέ τις κατὰ ταῦτα ἀνα-
βαίη ἀνθρώπων, ταύτῃ ἀνέβησάν τινες κατὰ τὸ ἱρὸν
τῆς Κέκροπος θυγατρὸς Ἀγλαύρου, καίτοι περ ἀπο-
κρήμνου ἑόντος τοῦ χώρου. ὥς δὲ εἶδον αὐτοὺς ἀνα-
βεβηκότας οἱ Ἀθηναῖοι ἐπὶ τὴν ἀκρόπολιν, οἱ μὲν
ἐρρίπτεον ἑωυτοὺς κατὰ τοῦ τείχεος κύτῳ καὶ διεφθεί-
ροντο, οἱ δὲ ἐς τὸ μέγαρον κατέφευγον. τῶν δὲ
Περσέων οἱ ἀναβεβηκότες πρῶτον μὲν ἐτράποντο πρὸς
τὰς πύλας, ταύτας δὲ ἀνοίξαντες τοὺς ἰκέτας ἐφό-
νευον· ἐπεὶ δέ σφι πάντες κατέστρωτο, τὸ ἱρὸν
συλίσαντες ἐνέπρησαν πᾶσαν τὴν ἀκρόπολιν. Σχῶν ⁵⁴
δὲ παντελέως τὰς Ἀθήνας Ξέρξης ἀπέπεμψε ἐς Σούσα
ἄγγελον ἱππεία Ἀρταβάνῳ ἀγγελέοντα τὴν παρεούσάν
σφι εἰπρηξίην. ἀπὸ δὲ τῆς πέμψιος τοῦ κήρυκος
δευτέρῃ ἡμέρῃ συγκαλέσας Ἀθηναίων τοὺς φυγάδας,
ἑωυτῷ δὲ ἐπομένους, ἐκέλευε τρόπῳ τῷ σφετέρῳ θῦσαι
τὰ ἱρὰ ἀναβάντας ἐς τὴν ἀκρόπολιν, εἴτε δὴ ὦν ὅψιν
τινὰ ἰδὼν ἐνυπνίου ἐνετέλλετο ταῦτα, εἴτε καὶ ἐνθύ-
μιόν οἱ ἰγένετο ἐμπρήσαντι τὸ ἱρόν. οἱ δὲ φυγίδες
τῶν Ἀθηναίων ἐποίησαν τὰ ἐντεταλμένα. Τοῦ δὲ ⁵⁵
εἵνεκεν τούτων ἐπεμνήσθην, φράσω. ἔστι ἐν τῇ ἀκρο-
πόλει ταύτῃ Ἐρεχθεὸς τοῦ γηγενέος λεγομένου εἶναι

νηός, ἐν τῷ ἐλαίῃ τε καὶ θάλασσα ἔνι, τὰ λόγος παρ' Ἀθηναίων Ποσειδώνά τε καὶ Ἀθηναίην ἐρίσαντας περὶ τῆς χώρας μαρτύρια θέσθαι. ταύτην ὦν τὴν ἐλαίην ἅμα τῷ ἄλλῳ ἱρῷ κατέλαβε ἐμπρησθῆναι ὑπὸ τῶν βαρβάρων· δευτέρῃ δὲ ἡμέρῃ ἀπὸ τῆς ἐμπρήσιος Ἀθηναίων οἱ θύειν ὑπὸ βασιλέος κελευόμενοι ὥς ἀνέβησαν ἐς τὸ ἱρὸν, ὥρεον βλαστὸν ἐκ τοῦ στελίου χεὸς ὅσον τε πηχυαῖον ἀναδεδραμηκότα. Οὗτοι μὲν νυν ταῦτα ἔφρασαν.

56 Οἱ δὲ ἐν Σαλαμῖνι Ἕλληνες, ὥς σφι ἐξηγγέλθη, ὥς ἔσχε τὰ περὶ τὴν Ἀθηνίων ἀκρόπολιν, ἐς τοσοῦτον θόρυβον ἀπίκοντο, ὥστε ἔνιοι τῶν στρατηγῶν οὐδὲ κυρωθῆναι ἔμενον τὸ προκείμενον πρῆγμα, ἀλλ' ἕς τε τὰς νέας ἐσέπιπτον καὶ ἰστία ἡείροντο ὥς ἀποθυσόμενοι. τοῖσί τε ὑπολειπομένοισι αὐτῶν ἐκυρώθη πρὸ τοῦ Ἰσθμοῦ ναυμαχέειν. νύξ τε ἐγένετο, καὶ ἔτι διαλυθέντες ἐκ τοῦ συνεδρίου ἐσέβαινον ἐς τὰς νέας.

57 Ἐνθαῦτα δὴ Θεμιστοκλέα ἀπικόμενον ἐπὶ τὴν νέα εἶρετο Μνησίφιλος ἀνὴρ Ἀθηναῖος, ὃ τι σφι εἶη βεβουλευμένον. πυθόμενος δὲ πρὸς αὐτοῦ, ὥς εἶη δεδογμένον ἀνάγειν τὰς νέας πρὸς τὸν Ἰσθμὸν καὶ πρὸ τῆς Πελοποννήσου ναυμαχέειν, εἶπε· Οὐ τοι ἄρα, ἦν ἀπαείρωσι τὰς νέας ἀπὸ Σαλαμῖνος, οὐδὲ περὶ μίτης ἔτι πατρίδος ναυμαχήσεις. κατὰ γὰρ πόλις ἕκαστοι τρέψονται, καὶ οὔτε σφέας Εὐρυβιΐδης κατέχειν δύνησεται οὔτε τις ἀνθρώπων ἄλλος ὥστε μὴ οὐ διασκεδασθῆναι τὴν στρατιὴν, ἀπολέεται τε ἡ Ἑλλὰς ἀβουλήσι. ἀλλ' εἴ τις ἔστι μηχανή, ἣτι καὶ πειρῶ διαχέαι τὰ βεβουλευμένα, ἦν κως δύνη ἀναγνώσαι Εὐρυβιΐδην μεταβουλεύσασθαι ὥστε αὐτοῦ μένειν. 58 Κάρτα δὴ τῷ Θεμιστοκλείῃ ἤρесе ἡ ὑποθήκη, καὶ οὐδὲν πρὸς

ταῦτα ἀμειψάμενος ἦγε ἐπὶ τὴν νέα τὴν Εὐρυβιάδεω. ἀπικόμενος δὲ ἔφη ἐθέλειν οἱ κοινόν τι πρῆγμα συμμίξαι. ὁ δ' αὐτὸν ἐς τὴν νέα ἐκέλευε ἐσβύντα λέγειν, εἴ τι ἐθέλοι. ἐνθαῦτα ὁ Θεμιστοκλῆς παριζόμενός οἱ καταλέγει ἐκείνά τε πάντα, τὰ ἤκουσε Μνησιφίλου, ἑωυτοῦ ποιούμενος, καὶ ἄλλα πολλὰ προστιθεῖς, ἐς ὃ ἀνέγνωσε χρητίζων ἕκ τε τῆς νεὸς ἐκβῆναι συλλέξαι τε τοὺς στρατηγούς ἐς τὸ συνέδριον. Ὡς δὲ ἄρα 59 συνελέχθησαν, πρὶν ἢ τὸν Εὐρυβιάδην πραεῖναι τὸν λόγον τῶν εἵνεκεν συνήγαγε τοὺς στρατηγούς, πολλὸς ἦν ὁ Θεμιστοκλῆς ἐν τοῖσι λόγοισι οἷα κάρτα δεόμενος. λέγοντος δὲ αὐτοῦ ὁ Κορίνθιος στρατηγὸς Ἀδείμαντος ὁ Ὠκύτου εἶπε· ὦ Θεμιστόκλεες, ἐν τοῖσι ἀγῶσι οἱ προεξανιστάμενοι ῥαπίζονται. ὁ δὲ ἀπολυόμενος ἔφη· Οἱ δέ γε ἐγκαταλειπόμενοι οὐ στεφανεύνται. Τότε 60 μὲν ἡπίως πρὸς τὸν Κορίνθιον ἀμείψατο, πρὸς δὲ τὸν Εὐρυβιάδην ἔλεγε ἐκείνων μὲν οὐκέτι οὐδὲν τῶν πρότερον λεχθέντων, ὥς ἐπεὶ ἀπαείρῃσι ἀπὸ Σαλαμῖνος, διαδρήσονται· παρεόντων γὰρ τῶν συμμάχων οὐκ ἔφερε οἱ κόσμον οὐδένα κατηγορεῖν· ὁ δὲ ἄλλου λόγου εἶχετο, λέγων τύδε· Ἐν σοὶ νῦν ἐστὶ σῶσαι 1 τὴν Ἑλλάδα, ἣν ἐμοὶ πείθη ναυμαχίην αὐτοῦ μένων ποιέεσθαι, μηδὲ πειθόμενος τούτων τοῖσι λόγοισι ἀναζεύξης πρὸς τὸν Ἴσθμὸν τὰς νέας. ἀντίθες γὰρ ἐκότερον ἀκούσας. πρὸς μὲν τῷ Ἴσθμῳ συμβάλλων ἐν πελάγει ἀναπεπταμένῳ ναυμαχήσεις, [ἐς] τὸ ἥκιστα ἡμῖν σύμφορόν ἐστι νέας ἔχουσι βαρυντέρας καὶ ἀριθμὸν ἐλάσσονας, τοῦτο δὲ ἀπολέεις Σαλαμῖνά τε καὶ Μέγαρα καὶ Αἴγινα, ἥνπερ καὶ τὰ ἄλλα εὐτυχίσωμεν. ἅμα γὰρ τῷ ναυτικῷ αὐτῶν ἔψεται καὶ ὁ πεζὸς στρατός. καὶ οὕτω σφέας αὐτὸς ἄξεις ἐπὶ τὴν Πελο-

- II πόνησον, κινδυνεύσεις τε ἀπίαση τῇ Ἑλλάδι. *Ἦν δὲ τὰ ἐγὼ λέγω ποιήσης, τοσάδε ἐν αὐτοῖσι χρηστὰ εὐρήσεις· πρῶτα μὲν ἐν στεινῷ συμβάλλοντες νηυσὶ ὀλίγησι πρὸς πολλὰς, ἦν τὰ οἰκότα ἐκ τοῦ πολέμου ἐκβαίνη, πολλὸν κρατήσομεν, — τὸ γὰρ ἐν στεινῷ ναυμαχίῃ πρὸς ἡμέων ἐστὶ, ἐν εὐρυχωρίῃ δὲ πρὸς ἐκείνων, — αὐτὶς δὲ Σαλαμὶς περιγίνεται, ἐς τὴν ἡμῖν ὑπεκκείται τέκνα τε καὶ γυναῖκες. καὶ μὲν καὶ τόδε ἐν αὐτοῖσι ἔνεστι, τοῦ καὶ περιέχεσθε μάλιστα· ὁμοίως αὐτοῦ τε μένων προναυμαχήσεις Πελοποννήσου καὶ πρὸς τῷ Ἰσθμῷ, οὐδέ σφεας, εἴπερ εὖ φρονεῖς, ἄξεις
- III ἐπὶ τὴν Πελοπόννησον. *Ἦν δέ γε καὶ τὰ ἐγὼ ἐλπίζω γένηται καὶ νικήσωμεν τῆσι νηυσὶ, οὔτε ὑμῖν ἐς τὸν Ἰσθμὸν παρέσονται οἱ βάρβαροι οὔτε προβήσονται ἑκάστέρῳ τῆς Ἀττικῆς, ἀπίαςί τε οὐδενὶ κόσμῳ, Μεγάροισί τε κερδανέομεν περιεούσι καὶ Αἰγίνῃ καὶ Σαλαμῖνι, ἐν τῇ ἡμῖν καὶ λόγιόν ἐστι τῶν ἐχθρῶν κατύπερθε γενέσθαι. οἰκότα μὲν νυν βουλευομένοισι ἀνθρώποισι ὡς τὸ ἐπίπαν ἐθέλει γίνεσθαι, μὴ δὲ οἰκότα βουλευομένοισι οὐκ ἐθέλει οὐδὲ ὁ θεὸς προσ-
αι χωρέειν πρὸς τὰς ἀνθρωπότηας γνώμας. Ταῦτα λέγοντος Θεμιστοκλέος αὐτὶς ὁ Κορίνθιος Ἀδεΐμαντος ἐπέφερετο, σιγᾶν τε κελεύων τῷ μὴ ἐστί πατρίς, καὶ Εὐρυβιάδην οὐκ ἔων ἐπιψηφίζειν ἀπόλι ἀνδρὶ· πόλιν γὰρ τὸν Θεμιστοκλέα παρεχόμενον οὕτω ἐκέλευε γνώμας συμβύλλεσθαι. ταῦτα δὲ οἱ προέφερε, ὅτι ἡλώκεσάν τε καὶ κατείχοντο αἱ Ἀθῆναι. τότε δὴ ὁ Θεμιστοκλῆς ἐκείνόν τε καὶ τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε, ἐωυτοῖσί τε ἐδήλου λόγῳ ὡς εἶη καὶ πόλις καὶ γῇ μέζων ἥπερ ἐκείνοισι, ἔστ' ἂν δικήσιναι νέες σφί ἔωσι πεπληρωμένοι· οὐδαμὸν γὰρ

Ἑλλήνων αὐτοὺς ἐπίντας ὑποκρούσασθαι. Σημαίνων οὖν
 δὲ ταῦτα τῷ λόγῳ διέβαινε εἰς Εὐρυβιῶδην, λίγων
 μᾶλλον ἐπεστραμμένα· Σὺ εἰ μενέεις αὐτοῦ καὶ μένων
 ἔσσαι ἀνὴρ ἀγαθός· εἰ δὲ μὴ, ἀνατρέψεις τὴν Ἑλλά-
 δα. τὸ πᾶν γὰρ ἡμῖν τοῦ πολέμου φέρουσι αἱ νέες.
 ἀλλ' ἐμοὶ πείθεο. εἰ δὲ ταῦτα μὴ ποιήσεις, ἡμεῖς
 μὲν, ὡς ἔχομεν, ἀναλαβόντες τοὺς οἰκέτας κομιεύμεθα
 εἰς Σῆριν τὴν ἐν Ἰταλίῃ, ἥπερ ἡμετέρη τέ ἐστι ἐκ
 παλαιοῦ ἔτι, καὶ τὰ λόγια λέγει ὑπὲρ ἡμῶν αὐτὴν
 δεῖν κτισθῆναι· ὑμεῖς δὲ συμμάχων τοιῶνδε μουνω-
 θύντες μεμνήσεσθε τῶν ἐμῶν λόγων. Ταῦτα δὲ Θε- ο
 μιστοκλέος λέγοντος ἀνεδιδύσκετο Εὐρυβιάδης. δοκέειν
 δέ μοι, ἄρρωδήσας μάλιστα τοὺς Ἀθηναίους ἀνεδι-
 δάσκετο, μὴ σφεας ὑπολίπωσι, ἣν πρὸς τὸν Ἰσθμὸν
 ἀνάγῃ τὰς νέας. ὑπολιπόντων γὰρ Ἀθηναίων, οὐκέ-
 τι ἐγίνοντο ἀξιόμαχοι οἱ λοιποί. ταύτην δὲ αἰρέεται
 τὴν γνώμην αὐτοῦ μένοντας διαναυμαχεῖν. Οὕτω μὲν οὖν
 οἱ περὶ Σαλαμίνα ἔπεσι ἀκροβολισμένοι, ἐπεῖτε Εὐ-
 ρυβιῶδῃ ἔδοξε, αὐτοῦ παρεσκευάζοντο ὡς ναυμαχή-
 σοντες. ἡμέρη τε ἐγίνετο καὶ ἅμα τῷ ἡλίῳ ἀνιόντι
 σεισμὸς ἐγένετο ἐν τε τῇ γῇ καὶ τῇ θαλάσῃ. ἔδοξε
 δέ σφι εὐχασθαι τοῖσι θεοῖσι καὶ ἐπικαλέσασθαι τοὺς
 Αἰακίδας συμμάχους. ὡς δέ σφι ἔδοξε, καὶ ἐποίηεν
 ταῦτα· εὐξάμενοι γὰρ πᾶσι τοῖσι θεοῖσι αὐτόθεν μὲν
 ἐκ Σαλαμῖνος Αἴαντά τε καὶ Τελαμῶνα ἐπεκαλέοντο,
 ἐπὶ δὲ Αἰακὸν καὶ τοὺς ἄλλους Αἰακίδας νέα ὑπέστελ-
 λον εἰς Αἴγιναν.

*Εφη δὲ Δικαῖος ὁ Θεοκύδεος ἀνὴρ Ἀθηναῖος, φυγὰς οὖν
 τε καὶ παρὰ Μήδοισι λίγιμος γενόμενος τοῦτον τὸν
 χρόνον, ἐπεῖτε ἐκείρετο ἡ Ἀττικὴ χώρα ὑπὸ τοῦ πεζοῦ
 στρατοῦ τοῦ Ξέρξεω εὐδῶς ἐρήμος Ἀθηναίων, τυχεῖν

τότε ἔὼν ἅμα Δημαρήτῳ τῷ Λακεδαιμονίῳ ἐν τῷ Θριασίῳ πεδίῳ, ἰδεῖν δὲ κοινορτὸν χωρέοντα ἀπὸ Ἐλευσίνος ὡς ἀνδρῶν μάλιστα κη τρισμυρίων, ἀποθωμάζειν τέ σφεας τὸν κοινορτὸν ὅτεών κοτε εἴη ἀνθρώπων, καὶ πρόκατε φωνῆς ἀκούειν, καὶ οἱ φαίνεσθαι τὴν φωνὴν εἶναι τὸν μυστικὸν ἱακχον. εἶναι δ' ἀδαήμονα τῶν ἱρώων τῶν ἐν Ἐλευσίνι γινομένων τὸν Δημάρητον, εἶρεσθαί τε αὐτὸν, ὃ τι τὸ φθεγγόμενον εἴη τοῦτο· αὐτὸς δὲ εἶπαι· Δημάρητε, οὐκ ἔστι ὅκως οὐ μέγα τι σίνος ἔσται τῇ βασιλέος στρατιῇ. τὰδε γὰρ ὑρίδηλα ἐρήμου ἐούσης τῆς Ἀττικῆς, ὅτι θεῖον τὸ φθεγγόμενον, ἀπὸ Ἐλευσίνος ἰὸν ἐς τιμωρίην Ἀθηναίοισι τε καὶ τοῖσι συμμάχοισι. καὶ ἦν μὲν γε κατασκήψῃ ἐς τὴν Πελοπόννησον, κίνδυνος αὐτῷ τε βασιλεῖ καὶ τῇ στρατιῇ τῇ ἐν τῇ ἡπείρῳ ἔσται, ἦν δὲ ἐπὶ τὰς νέας τρύπηται τὰς ἐν Σαλαμῖνι, τὸν ναυτικὸν στρατὸν κινδυνεύσει βασιλεὺς ἀποβαλεῖν. τὴν δὲ ὁρτὴν ταύτην ἄγουσι Ἀθηναῖοι ἀνὰ πῖντα ἕτεα τῇ Μητρὶ καὶ τῇ Κούρῃ, καὶ αὐτῶν τε ὁ βουλόμενος καὶ τῶν ἄλλων Ἑλλήνων μυεῖται καὶ τῆς φωνῆς, τῆς ἀκούεις, ἐν ταύτῃ τῇ ὁρτῇ ἱακχάζουσι. Πρὸς ταῦτα εἰπεῖν Δημάρητον· Σίγα τε καὶ μηδεὶ ἄλλῳ τὸν λόγον τοῦτον εἶπης. ἦν γάρ τοι ἐς βασιλέα ἀνενειχθῇ τὰ ἔπεα ταῦτα, ἀποβαλέεις τὴν κεφαλὴν, καὶ σε οὔτε ἐγὼ δυνήσομαι ῥύσασθαι οὔτ' ἄλλος ἀνθρώπων οὔδ' εἰς. ἀλλ' ἔχ' ἥσυχος, περὶ δὲ στρατιῆς τῆσδε θεοῖσι μελήσει. Τὸν μὲν δὴ ταῦτα παραιέειν, ἐκ δὲ τοῦ κοινορτοῦ καὶ τῆς φωνῆς γενέσθαι νέφος καὶ μεταρσιωθὲν φέρεσθαι ἐπὶ Σαλαμῖνος ἐπὶ τὸ στρατόπεδον τὸ τῶν Ἑλλήνων. οὕτω δὲ αὐτοὺς μαθεῖν, ὅτι τὸ ναυτικὸν τὸ Ξέρξῳ ἀπολέεσθαι μέλλοι. Ταῦτα μὲν Δικαίος ὁ

Θεοκύδεος ἔλεγε, Δημαρίτου τε καὶ ἄλλων μαρτύρων καταπτόμενος.

Οἱ δὲ ἐς τὸν Ξέρξῳ ναυτικὸν στρατὸν ταχθέντες, οὐκ ἐπειδὴ ἐκ Τρηχίνος θηησάμενοι τὸ τρώμα τὸ Λακωνικὸν διέβησαν ἐς τὴν Ἰστιάϊαν, ἐπισχόντες ἡμέρας τρεῖς ἔπλων δι' Εὐρίπου, καὶ ἐν ἐτέρῃσι τρισὶ ἡμέρησι ἐγένοντο ἐν Φαλίρῳ. ὥς μὲν ἐμοὶ δοκέειν, οὐκ ἐλάσσονες ἐόντες ἀριθμὸν ἐσέβαλον ἐς τὰς Ἀθήνας, κατὰ τε ἡπειρον καὶ τῇσι νηυσὶ ἀπικόμενοι, ἢ ἐπὶ τε Σηπιῶδα ἀπίκοντο καὶ ἐς Θερμοπύλας. ἀντιθήσω γὰρ τοῖσί τε ὑπὸ τοῦ χειμῶνος αὐτῶν ἀπολομένοισι καὶ τοῖσι ἐν Θερμοπύλῃσι καὶ τῇσι ἐπ' Ἀρτεμισίῳ ναυμαχίῃσι τούσδε τοὺς τότε οὐκ ἔπομένους βασιλεῖς, Μηλιάας τε καὶ Δωριέας καὶ Λοκροὺς καὶ Βοιωτοὺς πανστρατιῇ ἐπομένους πλὴν Θεσπιδίων τε καὶ Πλαταιέων, καὶ μῦλα Καρυστίους τε καὶ Ἀνδρίους καὶ Τηνίους τε καὶ τοὺς λοιποὺς νησιώτας πάντας πλὴν τῶν πέντε πολίων, τῶν ἐπεμνήσθην πρότερον τὰ οὐνόματα. ὅσῳ γὰρ δὴ προέβαινε ἐσωτέρῳ τῆς Ἑλλάδος ὁ Πέρσης, τοσούτῳ πλέω ἔθνεά οἱ εἶπετο. Ἐπεὶ σὺν ἀπύκατο ἐς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίων (Πάριοι δὲ ὑπολειφθέντες ἐν Κύνῃ ἐκαραδόκεον τὸν πόλεμον κῆ ἀποβήσεται), οἱ δὲ λοιποὶ ὥς ἀπίκοντο ἐς τὸ Φάληρον, ἐνθαῦτα κατέβη αὐτὸς Ξέρξης ἐπὶ τὰς νέας, ἐθέλων σφί συμμῖξαι τε καὶ πυθέσθαι τῶν ἐπιπλώνοντων τὰς γνώμας. ἐπεὶ δὲ ἀπικόμενος προῖξετο, παρήσαν μετὰπεμπτοι οἱ τῶν ἐθνέων τῶν σφετέρων τύραννοι καὶ ταξίARCHAI ἀπὸ τῶν νεῶν, καὶ ἵζοντο ὥς σφί βασιλεὺς ἐκάστω τιμὴν ἐδεδώκεε, πρῶτος μὲν ὁ Σιδώνιος βασιλεὺς, μετὰ δὲ ὁ Τύριος, ἐπὶ δὲ ὄλλοι. ὥς δὲ κόσμῳ ἐπεξῆς ἵζοντο, πέμψας Ξέρξης Μαρδό-

νιον εἰρώτα, ὑποπειρόμενος ἐκίστου, εἰ ναυμαχίην
 68 ποίειτο. Ἐπεὶ δὲ περιῶν εἰρώτα ὁ Μαρδόνιος ἀρξά-
 μενος ἀπὸ τοῦ Σιδωνίου, οἱ μὲν δὴ ἄλλοι κατὰ τὸντὸ
 γνώμην ἐξεφέροντο, κελεύοντες ναυμαχίην ποιέεσθαι,
 I Ἀρτεμισίῃ δὲ τὰδε ἔφη· Εἰπαί μοι πρὸς βασιλέα,
 Μαρδόνιε, ὡς ἐγὼ τὰδε λέγω· οὔτε κακίστην γενο-
 μένην ἐν τῇσι ναυμαχίῃσι τῇσι πρὸς Εὐβοίῃ οὔτε
 ἐλάχιστα ὑποδεξαμένην, δέσποτα, τὴν εὐσαν γνώμην
 με δίκαιον ἔστι ὑποδείκνυσθαι, τὰ τυγχάνω φρονέουσα
 ἄριστα ἐς πρήγματα τὰ σά. καί τοι τὰδε λέγω,
 φείδεο τῶν νεῶν μηδὲ ναυμαχίην ποιέεο. οἱ γὰρ
 ἄνδρες τῶν σῶν ἀνδρῶν κρέσσονες τοσοῦτό εἰσι κατὰ
 θάλασσαν, ὅσον ἄνδρες γυναικῶν. τί δὲ πάντως δεῖ
 σε ναυμαχίῃσι ἀνακινδυνεύειν; οὐκ ἔχεις μὲν τὰς
 Ἀθήνας, τῶν περ εἵνεκεν ὥρμιθης στρατεύεσθαι, ἔχεις
 δὲ τὴν ἄλλην Ἑλλάδα; ἐμποδὼν δέ τοι ἴσταται οὐ-
 δείς· οἱ δέ τοι ἀντέστησαν, ἀπήλλαξαν οὕτω, ὡς
 II ἐκείνους ἔπρεπε. Τῇ δὲ ἐγὼ δοκέω ἀποβήσεσθαι τὰ
 τῶν ἀντιπολέμων πρήγματα, τοῦτο φράσω· ἦν μὲν
 μὴ ἐπειχθῆς ναυμαχίην ποιεύμενος, ἀλλὰ τὰς νέας
 αὐτοῦ ἔχῃς πρὸς γῇ μένων, ἣ καὶ προβαίνων ἐς τὴν
 Πελοπόννησον, εὐπετέως τοι, δίσποτα, χωρήσει τὰ
 νοέων ἐλήλυθας. οὐ γὰρ οἰοί τε πολλὸν χρόνον εἰσὶ
 τοι ἀντέχειν οἱ Ἕλληνες, ἀλλά σφεας διασκεδᾶς, κατὰ
 πόλιν δὲ ἕκαστοι φεύξονται. οὔτε γὰρ σίτος πύρα
 σφίσι ἐν τῇ νήσῳ ταύτῃ, ὡς ἐγὼ πυνθάνομαι, οὔτε
 αὐτοὺς οἶκος, ἦν σὺ ἐπὶ τὴν Πελοπόννησον ἐλαύνῃς
 τὸν πεζὸν στρατὸν, ἀτρεμέειν τοὺς ἐκείθεν αὐτῶν
 ἤκοντας, οὐδέ σφι μελήσει πρὸ τῶν Ἀθηναίων ναυ-
 III μαχείειν. Ἦν δὲ αὐτίκα ἐπειχθῆς ναυμαχῆσαι, δει-
 μαίνω, μὴ ὁ ναυτικὸς στρατὸς κακωθεὶς τὸν πεζόν

προσδηλίσηται. πρὸς δὲ, ὦ βασιλεῦ, καὶ τὸδε ἐς θυμὸν βάλειν, ὥς τοῖσι μὲν χρηστοῖσι τῶν ἀνθρώπων κακοὶ δούλοι φιλέουσι γίνεσθαι, τοῖσι δὲ κακοῖσι χρηστοί. σοὶ δὲ εἰσὶ ἀρίστῳ ἀνδρῶν πάντων κακοὶ δούλοι εἰσὶ, οἳ ἐν συμμαχῶν λόγῳ λέγονται εἶναι, εἰσὶν Αἰγύπτιοί τε καὶ Κύπριοι καὶ Κίλικες καὶ Πάμφυλοι, τῶν ὀφελὸς ἐστὶ οὐδέν. Ταῦτα λεγούσης πρὸς Μαρδόνιον, ὅσοι μὲν ἦσαν εὖνοοι τῇ Ἀρτεμισίῃ, συμφορὴν ἐποιεῦντο τοὺς λόγους ὥς κακόν τι πεισομένης πρὸς βασιλέος, ὅτι οὐκ ἐὰν ναυμαχίην ποιέεσθαι, οἱ δὲ ἀγεόμενοί τε καὶ φθονέοντες αὐτῇ, ἅτε ἐν πρώτοις τιμημένης διὰ πάντων τῶν συμμαχῶν, ἐτέρποντο τῇ κρίσει ὥς ἀπολεομένης αὐτῆς. ἐπεὶ δὲ ἀνηνείχθησαν αἱ γινώμαι ἐς Ξέξην, κίρτα τε ἦσθη τῇ γνώμῃ τῆς Ἀρτεμισίης, καὶ νομίζων ἔτι πρότερον σπουδαίην εἶναι τότε πολλῶ μᾶλλον αἶνεε. ὅμως δὲ τοῖσι πλέοσι πείθεσθαι ἐκέλευε, τάδε καταδόξας, πρὸς μὲν Εὐβοίῃ σφέας ἐβелоκακέειν ὥς οὐ παρεόντος αὐτοῦ, τότε δὲ αὐτὸς παρσκευάστο θηήσασθαι ναυμαχέοντας.

Ἐπειδὴ δὲ παρήγγελλον ἀναπλῶειν, ἀνήγον τὰς νέας ἐπὶ τὴν Σαλαμίνα, καὶ παρεκρίθησαν διαταχθέντες κατ' ἡσυχίην. τότε μὲν νυν οὐκ ἐξέχρησέ σφι ἡ ἡμέρη ναυμαχίην ποιήσασθαι, νύξ γὰρ ἐπεγένετο, οἱ δὲ παρσκευάζοντο ἐς τὴν ὑστεραίην. τοὺς δὲ Ἕλληνας εἶχε δέος τε καὶ ἀρρωδίη, οὐκ ἦκιστα δὲ τοὺς ἀπὸ Πελοποννήσου. ἀρρωδεον δὲ, ὅτι αὐτοὶ μὲν ἐν Σαλαμῖνι κατήμενοι ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχέειν μέλλοιεν, νικηθέντες τε ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται, ἀπέντες τὴν ἐωυτῶν ἀφύλακτον. Τῶν δὲ βαρβάρων ὁ πέρζος ὑπὸ τὴν παρε-

οὔσαν νύκτα ἐπορεύετο ἐπὶ τὴν Πελοπόννησον· καίτοι τὰ δυνατὰ πάντα ἐμεμηχάνητο, ὅπως κατ' ἥπειρον μὴ ἐσβάλοιεν οἱ βάρβαροι. ὥς γὰρ ἐπύθοντο τᾶχιστα Πελοποννήσιοι τοὺς ἀμφὶ Λεωνίδην ἐν Θερμοπύλῃσι τετελευτηκέναι, συνδραμόντες ἐκ τῶν πολίων ἐς τὸν Ἴσθμὸν ἔζοντο, καὶ σφί ἐπὴν στρατηγὸς Κλεόμβροτος ὁ Ἀναξανδρίδew, Λεωνίδew δὲ ἀδελφεός. ἰζόμενοι δὲ ἐν τῷ Ἴσθμῳ καὶ συγχώσαντες τὴν Σκιρωνίδα ὁδόν, μετὰ τοῦτο ὥς σφί ἔδοξε βουλευομένοισι, οἰκοδόμεον διὰ τοῦ Ἴσθμοῦ τείχος. ἅτε δὴ εἰσέων μυριάδων πολλέων καὶ παντὸς ἀνδρὸς ἐργαζομένου ἦνετο τὸ ἔργον· καὶ γὰρ λίθοι καὶ πλίνθοι καὶ ξύλα καὶ φορμοὶ ψάμμου πλήρεις ἐσεφορέοντο, καὶ ἐλίνυον οὐδένα χρόνον οἱ βοθήσαντες ἐργαζόμενοι, οὔτε νυκτὸς οὔτε ἡμέρης. Οἱ δὲ βοθήσαντες ἐς τὸν Ἴσθμὸν πανδημεὶ οἶδε ἦσαν Ἑλλήνων, Λακεδαιμόνιοί τε καὶ Ἀρκαῖδες πάντες καὶ Ἥλειοι καὶ Κορίνθιοι καὶ Σικυώνιοι καὶ Ἐπιδάυριοι καὶ Φλυῖσιοι καὶ Τροιζήνιοι καὶ Ἑρμιονέες. οὗτοι μὲν ἦσαν οἱ βοθήσαντες καὶ ὑπεραρρωδέοντες τῇ Ἑλλάδι κινδυνευούσῃ, τοῖσι δὲ ἄλλοισι Πελοποννησίοισι ἔμελε οὐδέν. Ὀλύμπια δὲ καὶ Κίρνεια παροιχώκεε ἤδη.

74 Οἱ μὲν δὲ ἐν τῷ Ἴσθμῳ τοιοῦτῳ πόνῳ συνέστασαν, ἅτε περὶ τοῦ παντὸς ἤδη δρόμον θέοντες καὶ τῇσι νηυσὶ οὐκ ἐλπίζοντες ἐλλάμψεσθαι· οἱ δὲ ἐν Σαλαμῖνι ὅμως ταῦτα πυνθανόμενοι ἀρρώδεον, οὐκ οὕτω περὶ σφίσι αὐτοῖσι δειμαίνοντες, ὥς περὶ τῇ Πελοποννήσῳ. τέως μὲν δὲ αὐτῶν ἀνὴρ ἀνδρὶ παραστάς σιγῇ λόγον ἐποιέετο, θῶμα ποιεύμενοι τὴν Εὐρυβιάδew ἀβουλίην, τέλος δὲ ἐξερράγη ἐς τὸ μέσον. σύλλογός τε δὲ ἐγίνετο, καὶ πολλὰ ἐλέγετο περὶ τῶν αὐτῶν, οἱ μὲν,

ὥς ἐς τὴν Πελοπόννησον χρεὼν εἶη ἀποπλῶναι καὶ περὶ ἐκείνης κινδυνεύειν, μηδὲ πρὸ χώρας δοριαλώτου μένοντας μάχεσθαι, Ἀθηναῖοι δὲ καὶ Αἰγινῆται καὶ Μεγαρέες αὐτοῦ μένοντας ἀμύνασθαι. Ἐνθαῦτα Θε-⁷⁵μιστοκλῆς ὡς ἐσσοῦτο τῇ γνώμῃ ὑπὸ τῶν Πελοποννησίων, λαθὼν ἐξέρχεται ἐκ τοῦ συνεδρίου, ἐξελθὼν δὲ πέμπει ἐς τὸ στρατόπεδον τὸ Μήδων ἄνδρα πλοῖφ, ἐντειλόμενος τὰ λέγειν χρεὼν, τῷ οὖνομα μὲν ἦν Σίκιννος, οἰκέτης δὲ καὶ παιδαγωγὸς ἦν τῶν Θεμιστοκλέος παίδων, τὸν δὴ ὕστερον τούτων τῶν πρηγμάτων Θεμιστοκλῆς Θεσπιέα τε ἐποίησε, ὡς ἐπεδέκοντο οἱ Θεσπιέες πολήτας, καὶ χρήμασι ὄλβιον. ἐς τότε πλοῖφ ἀπικόμενος ἔλεγε πρὸς τοὺς στρατηγούς τῶν βαρβύρων τάδε· Ἐπεμψέ με στρατηγὸς ὁ Ἀθηναίων λίθρῃ τῶν ἄλλων Ἑλλήνων (τυγχάνει γὰρ φρονέων τὰ βασιλέος καὶ βουλόμενος μᾶλλον τὰ ὑμέτερα κατ' ὑπερθε γίνεσθαι ἢ τὰ τῶν Ἑλλήνων πρήγματα) φρίσσοντα, ὅτι οἱ Ἕλληνες δρησμὸν βουλευόνται καταρρωδηκότες, καὶ νῦν παρέχει κάλλιστον ὑμέας ἔργον ἀπάντων ἐξεργάσασθαι, ἣν μὴ περιύδητε διαδράντας αὐτούς. οὔτε γὰρ ἀλλήλοισι ὁμοφρονέουσι οὔτ' ἔτι ἀντιστήσονται ὑμῖν, πρὸς ἑωυτούς τε σφέας ὄψεσθε ναυμαχέοντας τοὺς τὰ ὑμέτερα φρονέοντας καὶ τοὺς μή. Ὁ μὲν ταυτὰ σφι σημήνας ἐκποδὼν ἀπαλλάσσετο·⁷⁶ τοῖσι δὲ ὡς πιστὰ ἐγένετο τὰ ἀγγελέντα, τοῦτο μὲν ἐς τὴν νησίδα τὴν Ψυττάλειαν, μεταξὺ Σαλαμῖνός τε κειμένην καὶ τῆς ἡπείρου, πολλοὺς τῶν Περσέων ἀπεβίβασαν, τοῦτο δὲ, ἐπειδὴ ἐγίνοντο μέσαι νύκτες, ἀνήγον μὲν τὸ ἀπ' ἐσπέρης κέρας κυκλούμενοι πρὸς τὴν Σαλαμίνα, ἀνήγον δὲ οἱ ἀμφὶ τὴν Κέον τε καὶ τὴν Κυνόσουραν τεταγμένοι, κατεῖχόν τε μέχρι Μου-

νυχίης πάντα τὸν πορθμὸν τῇσι νηυσί. τῶνδε δὲ εἵνεκεν ἀνήγον τὰς νῆας, ἵνα δὴ τοῖσι Ἑλλήσι μὴδὲ φυγεῖν ἐξῇ, ἀλλ' ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι, δοῖεν τίσιν τῶν ἐπ' Ἀρτεμισίῳ ἀγωνισμάτων. ἐς δὲ τὴν νησίδα τὴν Ψυττάλειαν καλεομένην ἀπεβίβαζον τῶν Περσέων, τῶνδε εἵνεκεν, ὥς, ἐπεὰν γένηται ναυμαχίη, ἐνθαῦτα μάλιστα ἐξοισομένων τῶν τε ἀνδρῶν καὶ τῶν ναυηγίων (ἐν γὰρ δὴ πόρῳ τῆς ναυμαχίης τῆς μελλούσης ἔσεσθαι ἐκέετο ἡ νῆσος), ἵνα τοὺς μὲν περιποιέωσι, τοὺς δὲ διαφθείρωσι. ἐποίευν δὲ σιγῇ ταῦτα, ὥς μὴ πυνθανοῖατο οἱ ἐναντίοι. Οἱ μὲν δὴ ταῦτα τῆς νυκτὸς οὐδὲν ἀποκοιμηθέντες παραρτέοντο.

π Χρησμοῖσι δὲ οὐκ ἔχω ἀντιλέγειν ὥς οὐκ εἰς ἀληθείας, οὐ βουλόμενος ἐναργέως λέγοντας πειρᾶσθαι καταβάλλειν, ἐς τοιῷδε πρήγματα ἐσβλέψας.

Ἄλλ' ὅταν Ἀρτέμιδος χρυσαύρου ἱερὸν ἀκτὴν
νησὶ γεφυρώσωσι καὶ εἰναλίην Κυνόσουραν,
ἐλπίδι μαινομένη λιπαρὸς πέρσαντες Ἀθήνας,
δία Δίκη σβέσσει κρατερὸν Κόρον, Ὑβριος υἱὸν,
δεινὸν μαιμώντα, δοκεῖντ' ἀνὰ πάντα πιθέσθαι.
Χαλκὸς γὰρ χαλκῷ συμμίζεται, αἵματι δ' Ἄρης
πόντον φοινίξει. τότε ἐλεύθερον Ἑλλάδος ἡμᾶρ
εὐρύοπα Κρονίδης ἐπάγει καὶ πότνια Νίκη.

ἐς τοιαῦτα μὲν καὶ οὕτω ἐναργέως λέγοντι Βάκιδι ἀντιλογίης χρησμῶν πέρι οὔτε αὐτὸς λέγειν τολμέω οὔτε παρ' ἄλλων ἐνδέκομαι.

78 Τῶν δὲ ἐν Σαλαμῖνι στρατηγῶν ἐγένετο ὠθισμὸς λόγων πολλός. ἤδεσαν δὲ οὐκω, ὅτι σφέας περιεκυκλέοντο τῇσι νηυσὶ οἱ βάρβαροι, ἀλλ' ὥσπερ τῆς ἡμέρης ὥρεον αὐτοὺς τεταγμένους, ἐδόκεον κατὰ χώραν εἶναι. Συνεστηκότων δὲ τῶν στρατηγῶν ἐξ Αἰ-

γίνης διέβη Ἀριστείδης ὁ Ἀνσιμάχου, ἀνὴρ Ἀθηναῖος μὲν, ἔξωστρακισμένος δὲ ὑπὸ τοῦ δήμου, τὸν ἐγὼ νενόμικα, πυνθανόμενος αὐτοῦ τὸν τρόπον, ἄριστον ἄνδρα γενέσθαι ἐν Ἀθήνῃσι καὶ δικαιοτάτον. οὗτος ὦν ἡρ στὺς ἐπὶ τὸ συνέδριον ἐξεκαλέετο Θεμιστοκλέα, εὐντα μὲν ἐωυτῷ οὐ φίλον, ἐχθρὸν δὲ τὰ μάλιστα· ὑπὸ δὲ μεγάλῃ τῶν παρεόντων κακῶν λήθην ἐκείνων ποιούμενος ἐξεκαλέετο, ἐθέλων αὐτῷ συμμῖξαι. προαηκόες δὲ, ὅτι σπεύδοιεν οἱ ἀπὸ Πελοποννήσου ἀνύγειν τὰς νέας πρὸς τὸν Ἰσθμόν. ὥς δὲ ἐξήλθε οἱ Θεμιστοκλῆς, ἔλεγε Ἀριστείδης τάδε· Ἡμεῖς στασιάζειν χρεῶν ἐστὶ ἐν τε τῷ ἄλλῳ καιρῷ καὶ δὴ καὶ ἐν τῷδε περὶ τοῦ ὁκότερος ἡμέων πλέω ἀγαθὰ τὴν πατρίδα ἐργάζεται. λέγω δέ τοι, ὅτι ἴσον ἐστὶ πολλά τε καὶ ὀλίγα λέγειν περὶ ἀποπλόου τοῦ ἐνθεύτεν Πελοποννησίοισι. ἐγὼ γὰρ αὐτόπτης τοι λέγω γενόμενος, ὅτι νῦν οὐδ' ἦν ἐθέλωσι Κορίνθιοί τε καὶ αὐτὸς Εὐρυβιδῆς οἰοί τε ἔσονται ἐκπλῶσαι· περιεχόμεθα γὰρ ὑπὸ τῶν πολεμίων κύκλῳ. ἀλλ' ἐσελθὼν σφὶ ταῦτα σήμνηνον. Ὁ δ' ἀμείβετο τοισίδε· Κύρτα τε χρηστὰ ⁸⁰ διακελεύεαι καὶ εὖ ἡγγεῖλας. τὰ γὰρ ἐγὼ ἐδεόμην γενέσθαι, αὐτὸς αὐτόπτης γενόμενος ἦκεις. ἴσθι γὰρ ἐξ ἐμέο τὰ ποιούμενα ὑπὸ Μήδων. ἔδες γὰρ, ὅτε οὐκ ἐκόντες ἤθελον ἐς μάχην κατιστάσθαι οἱ Ἕλληνες, ἀέκοντάς παραστήσασθαι. σὺ δὲ ἐπέειπερ ἦκεις χρηστὰ ἀπαγγέλλων, αὐτὸς σφὶ ἡγγεῖλον. ἦν γὰρ ἐγὼ αὐτὰ λέγω, δόξω πλάσας λέγειν καὶ οὐ πείσω ὡς οὐ ποιούντων τῶν βαρβάρων ταῦτα. ἀλλά σφὶ σήμνηνον αὐτὸς παρελθὼν, ὡς ἔχει. ἐπεὶ δὲ σημήνης, ἦν μὲν πείθωνται, ταῦτα δὴ τὰ κάλλιστα, ἦν δὲ αὐτοῖσι μὴ πιστὰ γένηται, ὁμοῖον ἡμῖν ἔσται. οὐ

γὰρ ἔτι διαδρίθονται, εἴπερ περιεχόμεθα πανταχόθεν,
 81 ὥς σὺ λέγεις. Ταῦτα ἔλεγε παρελθὼν ὁ Ἀριστείδης,
 φόμενος ἐξ Αἰγίνης τε ἦκειν καὶ μόγῃς ἐκπλῶσαι
 λαθὼν τοὺς ἐπορμέοντας· περιέχεσθαι γὰρ πᾶν τὸ
 στρατόπεδον τὸ Ἑλληνικὸν ὑπὸ τῶν νεῶν τῶν Ξέρ-
 ξεω· παραρτέεσθαι τε συνεβούλευε ὡς ἀλεξομένους.
 Καὶ ὁ μὲν ταῦτα εἶπας μετεστήκεε, τῶν δὲ αὐτῖς
 ἐγίνετο λόγων ἀμφισβασίη· οἱ γὰρ πλεῖνες τῶν στρα-
 82 τηγῶν οὐκ ἐπείθοντο τὰ ἐξαγγελθέντα. Ἀπιστεόντων
 δὲ τούτων ἦκε τριήρης ἀνδρῶν Τηνίων αὐτομολέουσα,
 τῆς ἦρχε ἀνὴρ Παναίτιος ὁ Σωσιμέneos, ἥπερ δὴ ἔφερε
 τὴν ἀλήθειαν πᾶσαν. διὰ δὲ τοῦτο τὸ ἔργον ἐνεγρά-
 φησαν Τήνιοι ἐν Δελφοῖσι ἐς τὸν τρίποδα ἐν τοῖσι
 τὸν βύρβαρον κατελοῦσι. σὺν δὲ ὧν ταύτῃ τῇ νηϊ
 τῇ αὐτομολησάσῃ ἐς Σαλαμίνα καὶ τῇ πρότερον ἐπ'
 Ἀρτεμίσιον τῇ Δημνίῃ ἐξεπληροῦτο τὸ ναυτικὸν τοῖσι
 "Ελλησι ἐς τὰς ὀγδώκοντα καὶ τριηκοσίας νέας· δύο
 γὰρ δὴ νεῶν τότε κατέδεε ἐς τὸν ἀριθμόν.

83 Τοῖσι δὲ "Ελλησι ὡς πιστὰ δὴ τὰ λεγόμενα ἦν
 τῶν Τηνίων ῥήματα, παρεσκευάζοντο ὡς ναυμαχίσον-
 τες. ἡὼς τε δὴ διέφαινε, καὶ οἱ σύλλογον τῶν ἐπι-
 βατέων ποιησάμενοι, προηγόρευε εὖ ἔχοντα μὲν ἐκ
 πάντων Θεμιστοκλῆς, τὰ δὲ ἔπεα ἦν πάντα κρέσσω
 τοῖσι ἔσσοσι ἀντιτιθέμενα. ὅσα δὲ ἐν ἀνθρώπου φύσι
 καὶ καταστάσι ἐγγίνεται, παραινέσας δὴ τούτων τὰ
 κρέσσω αἰρέεσθαι, καὶ καταπλέξας τὴν ῥῆσιν, ἐσβαί-
 νειν ἐκέλευε ἐς τὰς νέας. Καὶ οὗτοι μὲν δὴ ἐσέβαι-
 νον, καὶ ἦκε ἡ ἀπ' Αἰγίνης τριήρης, ἡ κατὰ τοὺς
 Αἰακίδας ἀπεδήμησε. ἐνθαῦτα ἀνῆγον τὰς νέας ἀπύ-
 84 σας οἱ "Ελληνες. Ἀναγομένοισι δέ σφι αὐτίκα ἐπε-
 κέατο οἱ βύρβαροι. οἱ μὲν δὴ ἄλλοι "Ελληνες [ἐπὶ]

πρύμνην ἀνεκρούοντο καὶ ὥκελλον τὰς νέας, Ἀμεινίης δὲ Παλληνεὺς ἀνὴρ Ἀθηναῖος ἐξαναχθεὶς νητὶ ἐμβάλλει. συμπλακείσης δὲ τῆς νεὸς καὶ οὐ δυναμένων ἀπαλλαγῆναι, οὕτω δὴ οἱ ἄλλοι Ἀμεινίῃ βοθέοντες συνέμισγον. Ἀθηναῖοι μὲν οὕτω λέγουσι τῆς ναυμαχίης γενέσθαι τὴν ἀρχὴν, Αἰγινῆται δὲ τὴν κατὰ τοὺς Αἰακίδας ἀποδημήσασαν ἐς Αἶγιναν, ταύτην εἶναι τὴν ἄρξασαν. λέγεται δὲ καὶ τάδε, ὡς φάσμα σφι γυναικὸς ἐφάνη, φανείσαν δὲ διακελεύσασθαι ὥστε καὶ ἅπαν ἀκούσαι τὸ τῶν Ἑλλήνων στρατόπεδον ὀνειδίσασαν πρότερον τάδε· Ὡ δαιμόνιοι, μέχρι κόσου ἔτι πρύμνην ἀνακρούσεσθε; Κατὰ μὲν δὴ Ἀθηναίους ἐτετάχατο Φοίνικες (οὗτοι γὰρ εἶχον τὸ πρὸς Ἑλενσίνος τε καὶ ἐσπέρης κέρας) κατὰ δὲ Λακεδαιμονίους Ἴωνες· οὗτοι δ' εἶχον τὸ πρὸς τὴν ἡῶ τε καὶ τὸν Πειραιέα. ἠθελόκακεον μέντοι αὐτῶν κατὰ τὰς Θεμιστοκλέος ἐντολὰς ὀλῆγοι, οἱ δὲ πλεῦνες οὐ. ἔχω μὲν νυν συχνῶν οὐνόματα τριηράρχων καταλέξει τῶν νέας Ἑλληνίδας ἐλόντων, χρήσομαι δὲ αὐτοῖσι οὐδέν πλὴν Θεομήστορός τε τοῦ Ἀνδροδάμαντος καὶ Φυλάκου τοῦ Ἰστιαίου, Σαμίων ἀμφοτέρων. τοῦδε δὲ εἵνεκέν μὲν νημαι τούτων μούνων, ὅτι Θεομήστωρ μὲν διὰ τοῦτο τὸ ἔργον Σάμου ἐτυράννευσε καταστησάντων τῶν Περσέων, Φύλακος δὲ εὐεργέτης βασιλέος ἀνεγράφη καὶ χώρῃ οἱ ἐδωρήθη πολλή. οἱ δ' εὐεργέται βασιλέος ὀροσάγαι καλέονται Περσιστί. Περὶ μὲν νυν τούτους οὕτω εἶχε, τὸ δὲ πλῆθος τῶν νεῶν ἐν τῇ Σαλαμῖνι ἐκερατίζετο, αἱ μὲν ὑπ' Ἀθηναίων διαφθειρόμεναι, αἱ δὲ ὑπὸ Αἰγινητέων. ἅτε γὰρ τῶν μὲν Ἑλλήνων σὺν κόσμῳ ναυμαχεόντων κατὰ τάξιν, τῶν δὲ βαρβάρων οὔτε τεταγμένων ἔτι οὔτε σὺν νόῳ ποιούντων

οὐδὲν, ἔμελλε τοιοῦτό σφι συνοίσεσθαι, οἷόν περ ἀπέβη. καίτοι ἦσαν γε καὶ ἐγένοντο ταύτην τὴν ἡμέρην μακρῶ ἀμείνονες αὐτοὶ ἐωυτῶν ἢ πρὸς Εὐβοίῃ, πᾶς τις προθυμεόμενος καὶ δειμαίνων Ξέρξην, ἐδόκεε τε ἕκαστος ἐπὶ ἐωυτὸν θηήσεσθαι βασιλέα. Κατὰ μὲν δὴ τοὺς ἄλλους οὐκ ἔχω μετεξετέρους εἰπεῖν ἀτρεκέως ὥς ἕκαστοι τῶν βαρβάρων ἢ τῶν Ἑλλήνων ἡγωνίζοντο, κατὰ δὲ Ἀρτεμισίην τάδε ἐγένετο, ἀπ' ὧν εὐδοκίμησε μᾶλλον ἔτι παρὰ βασιλείῃ· ἐπειδὴ γὰρ ἐς θόρυβον πολλὸν ἀπίκετο τὰ βασιλέος πρήγματα, ἐν τούτῳ τῷ καιρῷ ἢ Ἀρτεμισίης ἐδιώκετο ὑπὸ νεὸς Ἀττικῆς· καὶ ἡ οὐκ ἔχουσα διαφυγεῖν, ἔμπροσθε γὰρ αὐτῆς ἦσαν ἄλλαι νέες φίλιαι, ἡ δὲ αὐτῆς πρὸς τῶν πολεμίων μάλιστα ἐτύγχανε εὐῶσα, ἔδοξε οἱ τότε ποιῆσαι, τὸ καὶ. συνήνεικε ποιησάσῃ· διωκομένη γὰρ ὑπὸ τῆς Ἀττικῆς φέρουσα ἐνέβαλε νηὶ φιλήν ἀνδρῶν τε Καλυνδέων καὶ αὐτοῦ ἐπιπλώοντος τοῦ Καλυνδέων βασιλέος Δαμασιθύμου. εἰ μὲν καὶ τι νεῖκος πρὸς αὐτὸν ἐγεγόνεε ἔτι περὶ Ἑλλήσποντον ἑόντων, οὐ μέντοι ἔγωγε ἔχω εἰπεῖν, οὔτε εἰ ἐκ προνοίης αὐτὰ ἐποίησε, οὔτε εἰ συνεκύρῃσε ἢ τῶν Καλυνδέων κατὰ τύχην παραπεσοῦσα νηὺς. ὥς δὲ ἐνέβαλέ τε καὶ κατέδυσε, εὐτυχῇ χρησαμένη διπλόα ἐωυτὴν ἀγαθὰ ἐργάσατο· ὃ τε γὰρ τῆς Ἀττικῆς νεὸς τριήραρχος ὥς εἶδε μιν ἐμβάλλουσαν νηὶ ἀνδρῶν βαρβάρων, νομίσας τὴν νέα τὴν Ἀρτεμισίης ἢ Ἑλληνίδα εἶναι ἢ αὐτομολέειν ἐκ τῶν βαρβάρων καὶ αὐτοῖσι ἀμύνειν, ἀποστρέψας πρὸς ἄλλας ἐτράπετο. Τοῦτο μὲν τοιοῦτο αὐτῇ συνήνεικε γενέσθαι διαφυγεῖν τε καὶ μὴ ἀπολέσθαι. τοῦτο δὲ συνέβη ὥστε κακὸν ἐργασαμένην ἀπὸ τούτων αὐτὴν μάλιστα εὐδοκίμησαι παρὰ Ξέρξῃ. λέγεται γὰρ βα-

σιλέα θηεύμενον μαθεῖν τὴν νέα ἐμβαλοῦσαν καὶ δὴ
 τινα εἶπαι τῶν παρεόντων· Δέσποτα, ὅρας Ἀρτεμι-
 σίην, ὡς εὖ ἀγωνίζεται καὶ νέα τῶν πολεμίων κατέ-
 δυσε ; Καὶ τὸν ἐπείρεσθαι, εἰ ἀληθῶς ἐστὶ Ἀρτεμι-
 σίης τὸ ἔργον, καὶ τοὺς φάναι, σαφέως τὸ ἐπίσημον
 τῆς νεὸς ἐπισταμένους· τὴν δὲ διαφθαρεῖσαν ἠπιστέατο
 εἶναι πολεμίην. τά τε γὰρ ἄλλα, ὡς εἴρηται, αὐτῇ
 συνήνεικεν ἐς εὐτυχίην γενόμενα καὶ τὸ τῶν ἐκ τῆς
 Καλυνδικῆς νεὸς μηδένα ἀποσωθέντα κατήγορον γενέ-
 σθαι. Ξέρξην δὲ εἶπαι λέγεται πρὸς τὰ φραζόμενα·
 Οἱ μὲν ἄνδρες γεγόνασί μοι γυναῖκες, αἱ δὲ γυναικες
 ἄνδρες. Ταῦτα μὲν Ξέρξην φασὶ εἶπαι. Ἐν δὲ τῷ
 πόνῳ τούτῳ ἀπὸ μὲν ἔθανε ὁ στρατηγὸς Ἀριαβίγνης
 ὁ Δαρείου, Ξέρξεω ἐὼν ἀδελφεὸς, ἀπὸ δὲ ἄλλοι πολ-
 λοὶ τε καὶ οὐνομαστοὶ Περσέων καὶ Μήδων καὶ τῶν
 ἄλλων συμμάχων, ὀλίγοι δὲ τινες καὶ Ἑλλήνων. ἅτε
 γὰρ νέειν ἐπιστάμενοι, τοῖσι αἱ νέες διεφθείροντο, οἱ
 μὴ ἐν χειρῶν νόμῳ ἀπολλύμενοι ἐς τὴν Σαλαμίνα
 διένεον. τῶν δὲ βαρβάρων οἱ πολλοὶ ἐν τῇ θαλάσῃ
 διεφθάρησαν, νέειν οὐκ ἐπιστάμενοι. ἐπεὶ δὲ αἱ πρῶ-
 ται ἐς φυγὴν ἐτράποντο, ἐνθαῦτα αἱ πλείσται διε-
 φθείροντο. οἱ γὰρ ὅπισθε τεταγμένοι, ἐς τὸ πρόσθε
 τῇσι νηυσὶ παριέναι πειρεόμενοι ὡς ἀποδεξόμενοί τι
 καὶ αὐτοὶ ἔργον βασιλείῃ, τῇσι σφετέρῃσι νηυσὶ φευ-
 γούσῃσι περιέπιπτον. Ἐγένετο δὲ καὶ τότε ἐν τῷ
 θορύβῳ τούτῳ· τῶν τινὲς Φοινίκων, τῶν αἱ νέες διε-
 φθάρατο, ἐλθόντες παρὰ βασιλέα διέβαλλον τοὺς
 Ἰώνας, ὡς δι' ἐκείνους ἀπολοίαιτο αἱ νέες, ὡς προδόν-
 των. συνήνεικε ὦν οὕτω ὥστε Ἰώνων τε τοὺς στρα-
 τηγοὺς μὴ ἀπολέσθαι, Φοινίκων τε τοὺς διαβάλλοντας
 λαβεῖν τοιούδε μισθόν· ἔτι τούτων ταῦτα λεγόντων

ἐνέβαλε νηὶ Ἀττικῇ Σαμοθρηκίῃ νηὺς. ἥ τε δὴ Ἀττικὴ κατεδύετο, καὶ ἐπιφερομένη Αἰγιναίῃ νηὺς κατέδυσσε τῶν Σαμοθρηκῶν τὴν νέα. ἅτε δὴ εὐντες ἀκοντισταὶ οἱ Σαμοθρηκῆες τοὺς ἐπιβάτας ἀπὸ τῆς καταδυσάσης νεὸς βάλλοντες ἀπήραξαν καὶ ἐπέβησύν τε καὶ ἔσχον αὐτήν. ταῦτα γενόμενα τοὺς Ἰωνας ἐρρύσατο· ὥς γὰρ εἶδέ σφεας Ξέρξης ἔργον μέγα ἐργασαμένους, ἐτρώπετο πρὸς τοὺς Φοίνικας οἷα ὑπερ-
λυπεόμενός τε καὶ πάντας αἰτιώμενος, καὶ σφεων ἐκέ-
λευσε τὰς κεφαλὰς ἀποταμεῖν, ἵνα μὴ αὐτοὶ κακοὶ
γενόμενοι τοὺς ἀμείονας διαβάλλωσι. ὅκως γὰρ τινα
ἴδοι Ξέρξης τῶν ἐωυτοῦ ἔργον τι ἀποδεικνύμενον ἐν
τῇ ναυμαχίῃ, κατήμενος ὑπὸ τῷ οὐρεὶ τῷ ἀντίον Σα-
λαμίνος, τὸ καλέεται Αἰγιάλεως, ἀνεπνυθάνετο τὸν
ποιήσαντα, καὶ οἱ γραμματισταὶ ἀνέγραφον πατρόθεν
τὸν τριήραρχον καὶ τὴν πόλιν. πρὸς δέ τι καὶ προσ-
εβάλετο φίλος ἐὼν Ἀριαράμνης ἀνὴρ Πέρσης παρεὼν
τούτου τοῦ Φοινικῆτος πάθεος.

- 91 Οἱ μὲν δὴ πρὸς τοὺς Φοίνικας ἐτρώποντο, τῶν δὲ
βαρβάρων ἐς φυγὴν τραπομένων καὶ ἐκπλωόντων πρὸς
τὸ Φάληρον Αἰγινῆται ὑποστάντες ἐν τῷ πορθμῷ ἔργα
ἀπεδέξαντο λόγου ἄξια. οἱ μὲν γὰρ Ἀθηναῖοι ἐν τῷ
θορύβῳ ἐκεραίζον τὰς τε ἀντισταμένας καὶ τὰς φευ-
γούσας τῶν νεῶν, οἱ δὲ Αἰγινῆται τὰς ἐκπλωούσας·
ὅκως δέ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι
92 ἐσέπιπτον ἐς τοὺς Αἰγινήτας. Ἐνθαῦτα συνεκύρεον
νεές ἥ τε Θεμιστοκλέος διώκουσα νέα, καὶ ἡ Πολυ-
κρίτου τοῦ Κρίου ἀνδρὸς Αἰγινήτεω νηὶ ἐμβαλοῦσα
Σιδωνίῃ, ἥπερ εἶλε τὴν προφυλάσσουσαν ἐπὶ Σκιάθῳ
τὴν Αἰγιναίην, ἐπ' ἧς ἔπλωε Πυθέης ὁ Ἰσχενούου,
τὸν οἱ Πέρσαι κατακοπέντα ἀρετῆς εἵνεκεν εἶχον ἐν

τῇ νηὶ ἐκπαγλεόμενοι. τὸν δὲ περιμίγουσα ἅμα τοῖσι Πέρσῃσι ἤλω νηὺς ἡ Σιδωνίη ὥστε Πυθίην οὕτω σωθῆναι ἐς Αἴγιναν. ὡς δὲ ἐσεῖδε τὴν νέα τὴν Ἀττικὴν ὁ Πολύκριτος, ἔγνω τὸ σημῖον ἰδὼν τῆς στρατηγίδος, καὶ βώσας τὸν Θεμιστοκλέα ἐπεκερτόμησε ἐς τῶν Αἰγινητέων τὸν μηδισμόν ὀνειδίζων. ταῦτα μὲν νυν νηὶ ἐμβάλων ὁ Πολύκριτος ἀπέρριψε ἐς Θεμιστοκλέα, οἱ δὲ βάρβαροι, τῶν αἱ νέες περιεγέγοντο, φεύγοντες ἀπίκοντο ἐς Φάληρον ὑπὸ τὸν πεζὸν στρατόν. Ἐν δὲ τῇ ναυμαχίῃ ταύτῃ ἤκουσαν Ἑλλήνων αἱ ἄριστα Αἰγινῆται, ἐπὶ δὲ Ἀθηναῖοι, ἀνδρῶν δὲ Πολύκριτός τε ὁ Αἰγινήτης καὶ Ἀθηναῖοι Εὐμένης τε ὁ Ἀναγυράσιος καὶ Ἀμεινίης Παλληνεὺς, ὃς καὶ Ἀρτεμισίην ἐπεδίωξε. εἰ μὲν νυν ἔμαθε, ὅτι ἐν ταύτῃ πλώοι Ἀρτεμισίη, οὐκ ἂν ἐπαύσατο πρότερον ἢ εἰλέμιν ἢ καὶ αὐτὸς ἤλω. τοῖσι γὰρ Ἀθηναίων τριηράρχοισι παρεκεκέλευστο, πρὸς δὲ καὶ ἄεθλον ἐκέετο μύριαι δραχμαί, ὃς ἂν μιν ζῶν ἔλῃ. δεινὸν γάρ τι ἐποιεῦντο γυναῖκα ἐπὶ τὰς Ἀθήνας στρατεύεσθαι. αὕτη μὲν δὴ, ὡς πρότερον εἴρηται, διέφυγε, ἦσαν δὲ καὶ οἱ ἄλλοι, τῶν αἱ νέες περιεγεγόνεσαν, ἐν τῷ Φαλήρῳ.

Ἀδείμαντον δὲ τὸν Κορίνθιον στρατηγὸν λέγουσι αἱ Ἀθηναῖοι αὐτίκα κατ' ἀρχὰς, ὡς συνέμισγον αἱ νέες, ἐκπλαγέντα τε καὶ ὑπερδείσαντα, τὰ ἰστία ἀειράμενον οἴχεσθαι φεύγοντα, ἰδόντας δὲ τοὺς Κορινθίους τὴν στρατηγίδα φεύγουσαν ὡσαύτως οἴχεσθαι. ὡς δὲ ἄρα φεύγοντας γίνεσθαι τῆς Σαλαμίνης κατὰ τὸ ἱρὸν Ἀθηναίης Σκιράδος, περιπίπτειν σφι κέλητα θεῖη πομπῇ, τὸν οὐτε πέμψαντα φανῆναι οὐδένα, οὔτε τι τῶν ἀπὸ τῆς στρατιῆς εἰδόσι προσφέρεσθαι τοῖσι

Κορινθίοισι. τῇδε δὲ συμβάλλονται εἶναι θεῖον τὸ πρῆγμα· ὥς γὰρ ἀγχοῦ γενέσθαι τῶν νεῶν, τοὺς ἀπὸ τοῦ κέλητος λέγειν τύδε· Ἀδείμαντε, σὺ μὲν ἀποστρέψας τὰς νέας ἐς φυγὴν ὥρμησαι καταπροδοὺς τοὺς Ἕλληνας· οἱ δὲ καὶ δὴ νικέουσι, ὅσον αὐτοὶ ἠρέοντο ἐπικρατῆσαι τῶν ἐχθρῶν. Ταῦτα λεγόντων, ἀπιστέειν γὰρ τὸν Ἀδείμαντον, αὐτὶς τύδε λέγειν, ὥς αὐτοὶ οἰοί τε εἶεν ἀγόμενοι ὄμηροι ἀποθνήσκειν, ἣν μὴ νικέοντες φαίνονται οἱ Ἕλληνες. οὕτω δὲ ἀποστρέψαντα τὴν νέα αὐτόν τε καὶ τοὺς ἄλλους ἐπ' ἐξεργασμένοισι ἐλθεῖν ἐς τὸ στρατόπεδον. Τούτους μὲν τοιαύτη φάτις ἔχει ὑπὸ Ἀθηναίων, οὐ μέντοι αὐτοὶ γε Κορίνθιοι ὁμολογέουσι, ἀλλ' ἐν πρώτοισι σφέας αὐτοὺς τῆς ναυμαχίας νομίζουσι γενέσθαι, μαρτυρεῖ δέ σφι καὶ ἡ ἄλλη Ἑλλάς. Ἀριστείδης δὲ ὁ Λυσιμάχου ἀνὴρ Ἀθηναῖος, τοῦ καὶ ὀλίγω τι πρότερον τούτων ἐπεμνήσθην ὡς ἀνδρὸς ἀρίστου, οὗτος ἐν τῷ θορύβῳ τούτῳ τῷ περὶ Σαλαμίνα γενομένῳ τύδε ἐποίησε· παραλαβὼν πολλοὺς τῶν ὀπλιτέων, οἱ παρατετάχατο παρὰ τὴν ἀκτὴν τῆς Σαλαμινίης χώρας, γένος ἑόντες Ἀθηναῖοι, ἐς τὴν Ψυττάλειαν νῆσον ἀπέβησε ἄγων, οἱ τοὺς Πέρσας τοὺς ἐν τῇ νησίδι ταύτῃ κατεφόνευσαν πάντας.

96 Ὡς δὲ ἡ ναυμαχία διελέλυτο, κατειρύσαντες ἐς τὴν Σαλαμίνα οἱ Ἕλληνες τῶν ναυηγίων ὅσα ταύτῃ ἐτύγχανε ἔτι ὄντα, ἐτοῖμοι ἦσαν ἐς ἄλλην ναυμαχίην, ἐλπίζοντες τῇσι περιουσίῃσι νηυσὶ ἔτι χρῆσεσθαι βασιλείᾳ. τῶν δὲ ναυηγίων πολλὰ ὑπολαβὼν ἄνεμος ζέφυρος ἔφερε τῆς Ἀττικῆς ἐπὶ τὴν ἡῖονα τὴν καλεομένην Κωλιάδα, ὥστε ἀποπεπλῆσθαι τὸν χρησμόν τὸν τε ἄλλον πάντα τὸν περὶ τῆς ναυμαχίας ταύτης εἶρη-

μένον Βάκιδι καὶ Μουσαίῳ, καὶ δὴ καὶ κατὰ τὰ ναυή-
για τὰ ταύτῃ ἐξενειχθέντα τὸ εἰρημένον πολλοῖσι
ἔτεσι πρότερον τούτων ἐν χρησμῷ Λυσιστράτῳ Ἀθη-
ναίῳ ἀνδρὶ χρησμολόγῳ, τὸ ἐλελίθῃε πάντας τοὺς
Ἕλληνας,

Κωλιάδες δὲ γυναῖκες ἐρετμοῖσι φρύξουσι·
τοῦτο δὲ ἔμελλε ἀπελεύσαντος βασιλέος ἔσεσθαι.

ΞΕΡΞΗΣ δὲ ὡς ἔμαθε τὸ γεγνηὸς πάθος, δείσας, ἢ
μή τις τῶν Ἰώνων ὑποθῇται τοῖσι Ἕλλησι ἢ αὐτοῖ
νοήσωσι πλῶειν ἐς τὸν Ἑλλήσποντον λύσοντες τὰς
γεφύρας καὶ ἀπολαμφθεῖς ἐν τῇ Εὐρώπῃ ἀπολέσθαι
κινδυνεύσῃ, δρησμὸν ἐβούλενε· ἐθέλων δὲ μὴ ἐπίδη-
λος εἶναι μήτε τοῖσι Ἕλλησι μήτε τοῖσι ἑωυτοῦ ἐς
τὴν Σαλαμίνα χῶμα ἐπειράτο διαχοῦν, γαυλοῦς τε
Φοινικῆτους συνέδεε, ἵνα ἀντί τε σχεδίας ἔωσι καὶ
τείχεος, ἀρτέετό τε ἐς πόλεμον ὡς ναυμαχίην ἄλλην
ποιησόμενος. ὁρέοντες δὲ μιν πάντες οἱ ἄλλοι ταῦτα
πρήσσοντα εὐ ἠπιστέατο, ὡς ἐκ παντὸς νόου παρε-
σκεύασται μένων πολεμήσειν· Μαρδόνιον δ' οὐδὲν
τούτων ἐλάνθανε ὡς μάλιστα ἔμπειρον εἶντα τῆς ἐκεί-
νου διανοίης. ταῦτά τε ἅμα Ξέρξης ἐποίει, καὶ ἔπεμπε
ἐς Πέρσας ἀγγελέοντα τὴν παρεούσάν σφι συμφορὴν.
Τούτων δὲ τῶν ἀγγέλων ἔστι οὐδὲν ὃ τι θάσσον 98
παραγίνεται θνητὸν εἶν· οὕτω τοῖσι Πέρσησι ἐξεύρη-
ται τοῦτο. λέγουσι γάρ, ὡς ὅσων ἂν ἡμερέων ἢ ἡ
πᾶσα ὁδός, τοσοῦτοι ἵπποι τε καὶ ἄνδρες διεστᾶσι,
κατὰ ἡμερησίην ὁδὸν ἐκάστην ἵππος τε καὶ ἀνὴρ τεταγ-
μένος, τοὺς οὔτε νιφετός, οὐκ ὄμβρος, οὐ καῦμα, οὐ
νύξ ἔργει μὴ οὐ κατανύσαι τὸν προκείμενον ἑωυτῷ
δρόμον τὴν ταχίστην. ὁ μὲν δὴ πρῶτος δραμὼν
παραδιδόι τὰ ἐντεταλμένα τῷ δευτέρῳ, ὁ δὲ δεύτερος

τῷ τρίτῳ· τὸ δὲ ἐνθεῦτεν ἤδη κατ' ἄλλον διεξέρχεται
 παραδιδόμενα, κατὰ περ' Ἑλληνισι ἢ λαμπαδηφορίῃ, τὴν
 99 τῷ Ἑφαιστῷ ἐπιτελέουσι. Τοῦτο τὸ δράμημα τῶν
 ἵππων καλέουσι Πέρσαι ἀγγαρήϊον. Ἡ μὲν δὴ πρώτη
 ἐς Σούσα ἀγγελίῃ ἀπικομένη, ὥς ἔχοι Ἀθήνας Ξέρξης,
 ἔτερψε οὕτω δὴ τι Περσέων τοὺς ὑπολειφθέντας, ὥς
 τάς τε ὁδοὺς μυρσίνῃσι πάσας ἐστόρεσαν καὶ ἐθυμίων
 θυμῆματα καὶ αὐτοὶ ἦσαν ἐν θυσίῃσι τε καὶ εὐπα-
 θείῃσι· ἡ δὲ δευτέρῃ σφι ἀγγελίῃ ἐπεξελθοῦσα συνέ-
 χεε οὕτω, ὥστε τοὺς κιθῶνας κατερρήξαντο πάντες,
 βοῇ τε καὶ οἰμωγῇ ἐχρέοντο ἀπλέτῳ, Μαρδόνιον ἐν
 αἰτῇ τιθέντες. οὐκ οὕτω δὲ περὶ τῶν νεῶν ἀχθόμε-
 νοι ταῦτα οἱ Πέρσαι ἐποίευν, ὥς περὶ αὐτῷ Ξέρξῃ
 δειμαίνοντες.

100 Καὶ περὶ Πέρσας μὲν ἦν ταῦτα τὸν πάντα μεταξὺ
 χρόνον γενόμενον, μέχρι οὗ Ξέρξης αὐτὸς σφεας ἀπι-
 κόμενος ἔπαυσε. Μαρδόνιος δὲ ὁρέων μὲν Ξέρξῃ
 συμφορὴν μεγάλην ἐκ τῆς ναυμαχίης ποιούμενον,
 ὑποπτεύων δὲ αὐτὸν δρησμὸν βουλεύειν ἐκ τῶν Ἀθη-
 νέων, φροντίσας πρὸς ἑαυτὸν ὥς δώσει δίκην ἀναγνώ-
 σας βασιλέα στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα καὶ οἱ
 κρέσσον εἶη ἀνακινδυνεύσαι ἢ κατεργάσασθαι τὴν
 Ἑλλάδα ἢ αὐτὸν καλῶς τελευτήσαι τὸν βίον ὑπὲρ
 μεγάλων αἰωρηθέντα· πλεόν μέντοι ἔφερε οἱ ἢ γνώμη
 κατεργάσασθαι τὴν Ἑλλάδα· λογισόμενος ὦν ταῦτα
 προσέφερε τὸν λόγον τούδε· Δέσποτα, μήτε λυπέεο
 μήτε συμφορὴν μηδεμίαν μεγάλην ποίεο τοῦδε τοῦ
 γεγονότος εἵνεκεν πρήγματος. οὐ γὰρ ξύλων ἀγὼν ὁ
 τὸ πᾶν φέρων ἐστὶ ἡμῖν, ἀλλ' ἀνδρῶν τε καὶ ἵππων.
 σοὶ δὲ οὔτε τις τούτων τῶν τὸ πᾶν σφι ἤδη δοκεόν-
 των κατεργάσθαι ἀποβῆς ἀπὸ τῶν νεῶν πειρήσεται

ἀντιωθῆναι, οὐτ' ἐκ τῆς ἡπείρου τῆσδε· οἳ τε ἡμῖν ἠντιώθησαν, ἔδοσαν δίκας. εἰ μὲν νυν δοκέει, αὐτίκα πειρεώμεθα τῆς Πελοποννήσου· εἰ δὲ καὶ δοκέει ἐπισχεῖν, παρέχει ποιεῖν ταῦτα. μὴ δὲ δυσθύμεε· οὐ γὰρ ἔστι "Ελλῃσι οὐδεμία ἔκδυσις μὴ οὐ δόντας λόγον τῶν ἐποίησαν νῦν τε καὶ πρότερον εἶναι σοὺς δούλους. μάλιστα μὲν νυν ταῦτα ποίεε· εἰ δ' ἄρα τοι βεβούλευται αὐτὸν ἀπελαύνοντα ἀπάγειν τὴν στρατιὴν, ἄλλην ἔχω καὶ ἐκ τῶνδε βουλὴν. σὺ Πέρσας, βασιλεῦ, μὴ ποιήσης καταγελάστους γενέσθαι "Ελλῃσι. οὐδὲν γὰρ ἐν τοῖσι Πέρσῃσι δεδήληται τῶν πρηγμάτων, οὐδὲ ἑρέεις ὅκου ἐγενόμεθα ἄνδρες κακοί. εἰ δὲ Φοίνικές τε καὶ Αἰγύπτιοι καὶ Κύπριοί τε καὶ Κίλικες κακοὶ ἐγένοντο, οὐδὲν πρὸς Πέρσας τοῦτο προσήκει τὸ πάθος. ἤδη ὦν ἐπειδὴ οὐ Πέρσαι τοι αἰτιοὶ εἰσι, ἐμοὶ πείθεο· εἴ τοι δέδοκται μὴ παραμένειν, σὺ μὲν ἐς ἥθεα τὰ σεωντοῦ ἀπέλαυνε, τῆς στρατιῆς ἀπύγων τὸ πολλόν, ἐμὲ δέ σοι χρὴ τὴν Ἑλλάδα παρασχεῖν δεδουλωμένην, τριήκοντα μυριάδας τοῦ στρατοῦ ἀπολεξάμενον. Ταῦτα ἀκούσας Ξέρξης ὡς ἐκ κακῶν ἐχάρη καὶ τε καὶ ἥσθη, πρὸς Μαρδόνιον τε βουλευσόμενος ἔφη ὑποκρινέεσθαι ὁκότερον ποιήσει τούτων. ὡς δὲ ἐβουλεύετο ἅμα Περσέων τοῖσι ἐπικλήτοισι, ἔδοξέ οἱ καὶ Ἀρτεμισίην ἐς συμβουλίην μεταπέμψασθαι, ὅτι πρότερον ἐφαίνετο μούνη νοεῦσα τὰ ποιητέα ἦν. ὡς δὲ ἀπῆκετο ἡ Ἀρτεμισίη, μεταστησόμενος τοὺς ἄλλους, τοὺς τε συμβούλους Περσέων καὶ τοὺς δορυφόρους, ἔλεξε Ξέρξης τάδε· Κελεύει με Μαρδόνιος μένοντα αὐτοῦ περᾶσθαι τῆς Πελοποννήσου, λέγων ὥς μοι Πέρσαι τε καὶ ὁ πᾶς στρατὸς οὐδενὸς μεταίτιοι πάθεός εἰσι, ἀλλὰ βουλομένοισί σφι γένοιτ' ἂν ἀπό-

δεξις. ἐμὲ ὦν ἡ ταῦτα κελεύει ποιεῖν, ἡ αὐτὸς ἐθέλει τριήκοντα μυριάδας ἀπολεξάμενος τοῦ στρατοῦ παρασχέιν μοι τὴν Ἑλλάδα δεδουλωμένην, αὐτὸν δ' ἐμὲ κελεύει ἀπελαύνειν σὺν τῷ λοιπῷ στρατῷ ἐς ἡθεα τὰ ἐμά. σὺν ὧν ἐμοὶ, καὶ γὰρ περὶ τῆς ναυμαχίης εὖ συνεβούλευσας τῆς γειομένης οὐκ ἔῴσα ποιεέσθαι, νῦν τε συμβούλευσον ὁκότερα ποίεων ἐπιτύχω εὖ βουλευ-
102 σάμενος. Ὁ μὲν ταῦτα συνεβουλευέτο, ἡ δὲ λέγει τάδε· Βασιλεῦ, χαλεπὸν μὲν ἐστὶ συμβουλευομένῳ τυχεῖν τὰ ἄριστα εἶπασαν, ἐπὶ μέντοι τοῖσι κατήκουσι πρήγμασι δοκέει μοι αὐτὸν μὲν σε ἀπελαύνειν ὀπίσω, Μαρδόνιον δὲ, εἰ ἐθέλει τε καὶ ὑποδέκεται ταῦτα ποιήσῃ, αὐτοῦ καταλιπεῖν σὺν τοῖσι ἐθέλει. τοῦτο μὲν γὰρ, ἣν καταστρέψῃται τὰ φησὶ ἐθέλειν καὶ οἱ προχωρήσῃ τὰ νοέων λέγει, σὸν τὸ ἔργον, ὃ δέσποτα, γίνεται, οἱ γὰρ σοὶ δούλοι κατεργάσαντο, τοῦτο δὲ, ἣν τὰ ἐναντία τῆς Μαρδονίου γνώμης γένηται, οὐδεμία συμφορὴ μεγάλη ἔσται σέο τε περιέοντος καὶ ἐκείνων τῶν πρηγμάτων [περὶ οἶκον τὸν σόν]. ἣν γὰρ σύ τε περιέῃς καὶ οἶκος ὁ σός, πολλοὺς πολλὰ-
103 κισ ἀγῶνας δραμέονται περὶ σφέων αὐτῶν οἱ Ἕλληνες. Μαρδονίου δὲ, ἣν τι πάθῃ, λόγος οὐδεὶς γίνεται· οὐδὲ τι νικέοντες οἱ Ἕλληνες νικέουσι, δούλον σὸν ἀπολέσαντες· σὺ δὲ, τῶν εἵνεκεν τὸν στόλον ἐποιή-
σαο, πυρώσας τὰς Ἀθήνας ἀπελᾶς. Ἦσθη τε δὴ τῇ συμβουλίῃ Ξέρξης· λέγουσα γὰρ ἐπετύγχανε τάπερ αὐτὸς ἐνόεε. οὐδὲ γὰρ εἰ πάντες καὶ πᾶσαι συνεβού-
λενον αὐτῷ μῖνειν, ἔμενε ἂν δοκέειν ἐμοί· οὕτω κα-
ταρρωθήκεε. ἐπαινέσας δὲ τὴν Ἀρτεμισίην, ταύτην μὲν ἀποστέλλει ἄγουσαν αὐτοῦ τοὺς παῖδας ἐς Ἐφε-
σον· νόθοι γάρ τινες παῖδές οἱ συνείποντο. . . .

ΞΕΡΞΗΣ δὲ ὡς τοὺς παῖδας Ἀρτεμισίῃ ἐπέτρεψε 107
ἀπῴγειν ἐς Ἐφεσον, καλέσας Μαρδόνιον ἐκέλευσέ μιν
τῆς στρατιῆς διωλέγειν τοὺς βούλεται, καὶ ποίειν τοῖσι
λόγοισι τὰ ἔργα πειρεόμενον ὁμοία. ταύτην μὲν τὴν
ἡμέρην ἐς τοσοῦτο ἐγίνετο, τῆς δὲ νυκτὸς κελεύσαντος
βασιλέος τὰς νέας οἱ στρατηγοὶ ἐκ τοῦ Φαλήρου
ἀπήγον ὀπίσω ἐς τὸν Ἑλλήσποντον, ὡς τάχειος εἶχε
ἕκαστος, διαφυλαξούσας τὰς σχεδίας πορευθῆναι βα-
σιλεῖ. ἐπεὶ δὲ ἀγγοῦ ἦσαν Ζωστήρος πλώοντες οἱ
βύρβαροι, ἀνατείνουσι γὰρ ἄκραι λεπταὶ τῆς ἡπείρου,
ταύτας ἔδοξάν τε νέας εἶναι καὶ ἔφενγον ἐπὶ πολλόν.
χρόνῳ δὲ μαθόντες ὅτι οὐ νέες εἶεν, ἀλλ' ἄκραι, συλ-
λεχθέντες ἐκομίζοντο. Ὡς δὲ ἡμέρῃ ἐγένετο, ὀρέοντες 108
οἱ Ἕλληνες κατὰ χώρην μένοντα τὸν στρατὸν τὸν
πεζὸν ἡλπιζον καὶ τὰς νέας εἶναι περὶ Φάληρον, ἐδό-
κεόν τε ναυμαχῆσειν σφέας, παραρτέοντό τε ὡς ἀλεξη-
σόμενοι. ἐπεὶ δὲ ἐπύθοντο τὰς νέας οἰχωκυίας, αὐτίκα
μετὰ ταῦτα ἔδοκεε ἐπιδιώκειν. τὸν μὲν νυν ναυτικὸν τὸν
Ξέρξεω στρατὸν οὐκ ἐπεῖδον διώξαντες μέχρι Ἀνδρου,
ἐς δὲ τὴν Ἀνδρον ἀπικόμενοι ἐβουλεύοντο. Θεμιστο-
κλῆς μὲν νυν γνώμην ἀπεδείκνυτο διὰ νήσων τραπο-
μένους καὶ ἐπιδιώξαντας τὰς νέας πλώειν ἰθὺς ἐπὶ
τὸν Ἑλλήσποντον λύσοντας τὰς γεφύρας. Εὐρυβιά-
δης δὲ τὴν ἐναντίην ταύτῃ γνώμην ἐτίθετο, λέγων, ὡς
εἰ λύσουσι τὰς σχεδίας, τοῦτ' ἂν μέγιστον πάντων
σφέας κακὸν τὴν Ἑλλάδα ἐργασαίητο. εἰ γὰρ ἀναγ-
κασθείη ἀπολαμφθεὶς ὁ Πέρσης μένειν ἐν τῇ Εὐρώπῃ,
πειρῶτο ἂν ἡσυχίην μὴ ἄγειν, ὡς ἄγοντι μὲν οἱ ἡσυ-
χίην οὔτε τι προχωρεῖν οἶόν τε ἔσται τῶν πρηγμάτων
οὔτε τις κομιδὴ τὸ ὀπίσω φανήσεται, λιμῶ τέ οἱ ἡ
στρατιὴ διαφθαρέεται, ἐπιχειροῦντι δὲ αὐτῷ καὶ ἔργου

ἐχομένῳ πάντα τὰ κατὰ τὴν Εὐρώπην οἷά τε ἔσται
 προσχωρήσαι κατὰ πόλιν τε καὶ κατ' ἔθνεα, ἥτοι ἀλι-
 σκομένων γε ἢ πρὸ τούτου ὁμολογεόντων. τροφὴν τε
 ἔξειν σφέας τὸν ἐπέτεον αἰεὶ τῶν Ἑλλήνων καρπὸν.
 ἀλλὰ δοκέειν γὰρ νικηθέντα τῇ ναυμαχίῃ οὐ μενίειν
 ἐν τῇ Εὐρώπῃ τὸν Πέρσην, ἑατέον ὦν εἶναι φεύγειν,
 ἐς ὃ ἔλθῃ φεύγων ἐς τὴν ἑωυτοῦ. τὸ ἐνθεῦτεν δὲ
 περὶ τῆς ἐκείνου ποιέεσθαι ἤδη τὸν ἀγῶνα ἐκέλευε.
 ταύτης δὲ εἶχοντο τῆς γνώμης καὶ Πελοποννησίων
 100 τῶν ἄλλων οἱ στρατηγοί. Ὡς δὲ ἔμαθε ὅτι οὐ πεί-
 σει τοὺς γε πολλοὺς πλῶειν ἐς τὸν Ἑλλήσποντον ὁ
 Θεμιστοκλῆς, μεταβαλὼν πρὸς τοὺς Ἀθηναίους (οὗτοι
 γὰρ μάλιστα ἐκπεφυγότες περιημέκτεον, ὥρμέατό τε
 ἐς τὸν Ἑλλήσποντον πλῶειν καὶ ἐπὶ σφέων αὐτῶν
 βαλλόμενοι, εἰ ὅλλοι μὴ βουλοίατο) ἔλεγέ σφι τάδε·
 Καὶ αὐτὸς ἤδη πολλοῖσι παρεγενόμην, καὶ πολλῶ
 πλέῳ ἀκήκοα τοιούδε γενέσθαι, ἄνδρας ἐς ἀναγκαίην
 ἀπειληθέντας νενικημένους ἀναμάχεσθαι τε καὶ ἀνα-
 λαμβάνειν τὴν προτέραν κακότητα. ἡμεῖς δὲ (εὖρημα
 γὰρ εὐρήκαμεν ἡμέας τε αὐτοὺς καὶ τὴν Ἑλλάδα,
 νέφος τοσοῦτο ἀνθρώπων ἀνωσύμενοι) μὴ διώκωμεν
 ἄνδρας φεύγοντας. τάδε γὰρ οὐκ ἡμεῖς κατεργασά-
 μεθα, ἀλλὰ θεοί τε καὶ ἥρωες, οἱ ἐφθόνησαν ἄνδρα
 ἓνα τῆς τε Ἀσίας καὶ τῆς Εὐρώπης βασιλεῦσαι ἐόντα
 ἀνόςιον τε καὶ ἀτάσθαλον, ὃς τὰ ἱρὰ καὶ τὰ ἴδια ἐν
 ὁμοίῳ ἐποιέετο ἐμπιπρὺς τε καὶ καταβάλλων τῶν θεῶν
 τὰ ἀγύλματα, ὃς καὶ τὴν θάλασσαν ἀπεμαστίγωσε
 πέδας τε κατήκε. ἀλλ' εὖ γὰρ ἔχει ἐς τὸ παρεὸν
 ἡμῖν, νῦν μὲν ἐν τῇ Ἑλλάδι καταμείναντας ἡμέων τε
 αὐτῶν ἐπιμεληθῆναι καὶ τῶν οἰκετέων· καὶ τις οἰκίην
 τε ἀναπλάσασθω καὶ σπόρου ἀνακῶς ἐχέτω, παντε-

λέως ὑπελάσας τὸν βύρβαρον· ἅμα δὲ τῷ ἔαρι κατα-
πλώωμεν ἐπὶ Ἑλλησπόντου καὶ Ἰωνίης. Ταῦτα ἔλεγε
ἀποθήκην μέλλων ποιήσεσθαι ἐς τὸν Πέρσῃν, ἵνα ἦν
ἄρα τί μιν καταλαμβάνῃ πρὸς Ἀθηναίων πύθος, ἔχῃ
ὑποστροφὴν· τῷ περ ὧν καὶ ἐγένετο. Θεμιστοκλῆς 110
μὲν ταῦτα λέγων διέβαλλε, Ἀθηναῖοι δὲ ἐπείθοντο·
ἐπειδὴ γὰρ καὶ πρότερον δεδογμένος εἶναι σοφὸς ἐφάνη
ἐὼν ἀληθῶς σοφός τε καὶ εὖβουλος, πάντως ἐτοῖμοι
ἦσαν λέγοντι πείθεσθαι. ὥς δὲ οὗτοί οἱ ἀνεγνωσμένοι
ἦσαν, αὐτίκα μετὰ ταῦτα ὁ Θεμιστοκλῆς ἄνδρας ἀπέ-
πεμπε ἔχοντας πλοῖον, τοῖσι ἐπίστευε σιγᾶν ἐς πᾶσαν
βύσανον ὑπικνεομένοισι, τὰ αὐτὸς ἐνετείλατο βασιλεῖ
φράσαι· τῶν καὶ Σίκιννος ὁ οἰκέτης αὐτὶς ἐγένετο.
οἱ ἐπείτε ὑπίκοντο πρὸς τὴν Ἀττικὴν, οἱ μὲν κατέ-
μενον ἐπὶ τῷ πλοίῳ, Σίκιννος δὲ ἀναβὰς παρὰ Ξέρξην
ἔλεγε τάδε· Ἐπεμψέ με Θεμιστοκλῆς ὁ Νεοκλῆος,
στρατηγὸς μὲν Ἀθηναίων, ἀνὴρ δὲ τῶν συμμάχων
πάντων ἄριστος καὶ σοφώτατος, φράσσοντά τοι ὅτι
Θεμιστοκλῆς ὁ Ἀθηναῖος, σοὶ βουλομένους ὑπουργεῖν,
ἔσχε τοὺς Ἑλληνας τὰς νέας βουλομένους διώκειν καὶ
τὰς ἐν Ἑλλησπόντῳ γεφύρας λύειν. καὶ νῦν κατ'
ἡσυχίην πολλὴν κομίζεο. . . .

Οἱ δ' ἀμφὶ Ξέρξην ἐπισχόντες ὀλίγας ἡμέρας μετὰ 113
τὴν ναυμαχίην ἐξήλυνον ἐς Βοιωτοὺς τὴν αὐτὴν ὁδόν.
ἔδοξε γὰρ Μαρδονίῳ ἅμα μὲν προπέμψαι βασιλέα,
ἅμα δὲ ἀνωρίην εἶναι τοῦ ἔτεος πολεμέειν, χειμερίσαι
δὲ ἄμεινον εἶναι ἐν Θεσσαλίῃ, καὶ ἔπειτεν ἅμα τῷ
ἔαρι πειρᾶσθαι τῆς Πελοποννήσου. ὥς δὲ ὑπίκατο ἐς
τὴν Θεσσαλίην, ἐνθαῦτα Μαρδόνιος ἐξελέγετο πρώτους
μὲν Πέρσας πάντας τοὺς ἀθανάτους καλεομένους, πλὴν
Ἰδάρνεος τοῦ στρατηγοῦ (οὗτος γὰρ οὐκ ἔφη λείψε-

σθαι βασιλέος), μετὰ δὲ τῶν ἄλλων Περσέων τοὺς θωρηκοφόρους καὶ τὴν ἵππον τὴν χιλὴν, καὶ Μήδους τε καὶ Σίκας καὶ Βακτρίους τε καὶ Ἰνδοὺς, καὶ τὸν πεζὸν καὶ τὴν ἵππον. ταῦτα μὲν ἔθνεα ὅλα εἴλετο, ἐκ δὲ τῶν ἄλλων συμμάχων ἐξελέγετο κατ' ὀλίγους, τοῖσι εἶδεύ τε ὑπῆρχε διαλέγων, καὶ εἰ τέοισί τι χρηστὸν συνήδее πεποιημένον. ἐν δὲ πλείστον ἔθνος Πέρσας αἰρέετο, ἄνδρας στρεπτοφόρους τε καὶ ψελιοφόρους, ἐπὶ δὲ Μήδους. οὗτοι δὲ πλῆθος μὲν οὐκ ἐλάσσονες ἦσαν τῶν Περσέων, ῥώμῃ δὲ ἕσσονες· ὥστε σύμπαντας τριήκοντα μυριάδας γενέσθαι σὺν ἱππεύσι.

114 Ἐν δὲ τούτῳ τῷ χρόνῳ, ἐν τῷ Μαρδονίῳ τε τὴν στρατιὴν διέκρινε καὶ Ξέρξης ἦν περὶ Θεσσαλίην, χρηστήριον ἐληλύθει ἐκ Δελφῶν Λακεδαιμονίοισι, Ξέρξην αἰτέειν δίκας τοῦ Λεωνίδεω φόνου καὶ τὸ δίδόμενον ἐξ ἐκείνου δέκεσθαι. πέμπουσι δὴ κήρυκα τὴν ταχίστην Σπαρτιῆται, ὃς ἐπειδὴ κατέλαβε εὐόσαν ἔτι πᾶσαν τὴν στρατιὴν ἐν Θεσσαλίῃ, ἐλθὼν ἐς ὄψιν τὴν Ξέρξεω ἔλεγε τάδε· ὦ βασιλεῦ Μήδων, Λακεδαιμόνιοί τέ σε καὶ Ἡρακλείδαι οἱ ἀπὸ Σπάρτης αἰτέουσι φόνου δίκας, ὅτι σφέων τὸν βασιλέα ἀπέκτεινας ῥυόμενον τὴν Ἑλλάδα. Ὁ δὲ γελάσας τε καὶ κατασχὼν πολλὸν χρόνον, ὥς οἱ ἐτύγχανε παρεστῶς Μαρδόνιος, δεικνὺς ἐς τοῦτον εἶπε· Τοιγάρ σφι Μαρδόνιος ὅδε δίκας δώσει τοιαύτας, οἷας ἐκείνοισι πρέπει.

115 Ὁ μὲν δὴ δεξιόμενος τὸ ῥηθὲν ἀπαλλάσσετο, Ξέρξης δὲ Μαρδόνιον ἐν Θεσσαλίῃ καταλιπὼν αὐτὸς ἐπορεύετο κατὰ τάχος ἐς τὸν Ἑλλήσποντον, καὶ ἀπικνέεται ἐς τὸν πόρον τῆς διαβύσιος ἐν πέντε καὶ τεσσεράκοντα ἡμέρησι, ἀπάγων τῆς στρατιῆς οὐδὲν μέρος ὥς εἰπεῖν. ὅκου δὲ πορευόμενοι γινοίατο καὶ κατ' οὐστυνας ἀν-

θρώπους, τὸν τούτων καρπὸν ἀρπάζοντες ἐσιτέοντο, εἰ δὲ καρπὸν μηδένα εὗροιεν, οἱ δὲ τὴν ποιήν τὴν ἐκ τῆς γῆς ἀναφυσμένην καὶ τῶν δεινδρέων τὸν φλοιὸν περιλέποντες καὶ τὰ φύλλα καταδρέποντες κατήσθιον, ὁμοίως τῶν τε ἡμέρων καὶ τῶν ἀγρίων, καὶ ἔλειπον οὐδέν· ταῦτα δ' ἐποίεον ὑπὸ λιμοῦ. ἐπιλαβὼν δὲ λοιμός τε τὸν στρατὸν καὶ δυσεντερίη κατ' ὁδὸν διέφθειρε. τοὺς δὲ καὶ νουσέοντας αὐτῶν κατέλιπε, ἐπιτάσσων τῇσι πόλισι, ἵνα ἐκάστοτε γίνοιτο ἐλαύνων, μελεδαίνειν τε καὶ τρέφειν, ἐν Θεσσαλίῃ τέ τινας καὶ ἐν Σίρι τῆς Παιονίης καὶ ἐν Μακεδονίῃ. . . . Καὶ ¹¹⁷ οὗτοι μὲν τοῦτον τὸν μισθὸν ἔλαβον, οἱ δὲ Πέρσαι, ὥς ἐκ τῆς Θρηίκης πορευόμενοι ἀπίκοντο ἐπὶ τὸν πόρον, ἐπειγόμενοι τὸν Ἑλλήσποντον τῇσι νηυσὶ διέβησαν ἐς Ἀβυδὸν· τὰς γὰρ σχεδιάς οὐκ εὗρον ἔτι ἐντεταμένας, ἀλλ' ὑπὸ χειμῶνος διαλελυμένας. ἐνθαῦτα δὲ κατεχόμενοι σιτία τε πλέω ἢ κατ' ὁδὸν ἐλάγχανον, οὐδένα τε κόσμον ἐμπιπλάμενοι καὶ ὕδατα μεταβάλλοντες ἀπέθνησκον τοῦ στρατοῦ τοῦ περιέοντος πολλοί. οἱ δὲ λοιποὶ ἅμα Ξέρξῃ ἀπικνέονται ἐς Σύρδις.

THUCYDIDES.

(Text of Boehme. Teubner.)

BOOK I.

- 22 Καὶ ὅσα μὲν λόγῳ εἶπον ἕκαστοι ἢ μέλλοντες πολεμήσειν ἢ ἐν αὐτῷ ἤδη ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεύσαι ἦν ἐμοὶ τε ὦν αὐτὸς ἤκουσα καὶ τοῖς ἄλλοθεν ποθεν ἐμοὶ ἀπαγγέλλουσιν· ὡς δ' ἂν ἐδόκουν ἐμοὶ ἕκαστοι περὶ τῶν αἰὲ παρόντων τὰ δέοντα μάλιστα εἰπεῖν, ἐχομένῳ ὅτι ἐγγύτατα τῆς ξυμπάσης γνώμης τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται· τὰ δ' ἔργα τῶν πραχθέντων ἐν τῷ πολέμῳ οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος ἠξίωσα γράφειν οὐδ' ὡς ἐμοὶ ἐδόκει, ἀλλ' οἷς τε αὐτὸς παρῆν καὶ παρὰ τῶν ἄλλων ὅσον δυνατόν ἀκριβεῖα
- 3 περὶ ἐκάστου ἐπεξελθών. ἐπιπόνως δὲ εὐρίσκετο, διότι οἱ παρόντες τοῖς ἔργοις ἐκάστοις οὐ ταῦτ' ἀλλὰ περὶ τῶν αὐτῶν ἔλεγον, ἀλλ' ὡς ἐκατέρων τις εὐνοίας ἢ μνήμης
- 4 ἔχοι. καὶ ἐς μὲν ἀκρόασιν ἴσως τὸ μὴ μυθῶδες αὐτῶν ὑπερτέτερον φανείται· ὅσοι δὲ βουλήσονται τῶν τε γενομένων τὸ σαφὲς σκοπεῖν καὶ τῶν μελλόντων ποτὲ αὖθις κατὰ τὸ ἀνθρώπειον τοιούτων καὶ παραπλησιῶν ἔσεσθαι, ὠφέλιμα κρίνειν αὐτὰ ἀρκούντως ἔξει. κτήμ' αὖτε ἐς αἰὲ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν ξύγκειται.
- 23 Τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μη-

δικόν, καὶ τοῦτο ὁμῶς δυοῖν ναυμαχίαι καὶ πεζομα-
 χίαι ταχείαν τὴν κρίσιν ἔσχεν. τούτου δὲ τοῦ πολέ-
 μου μῆκος τε μέγα προὔβη, παθήματί τε ξυνηνέχθη
 γενέσθαι ἐν αὐτῷ τῇ Ἑλλάδι οὐα οὐχ ἕτερα ἐν ἴσῳ²
 χρόνῳ. οὔτε γὰρ πόλεις τοσαῖδε ληφθεῖσαι ἡρημά-
 θησαν, αἱ μὲν ὑπὸ βαρβάρων, αἱ δ' ὑπὸ σφῶν αὐτῶν
 ἀντιπολεμούντων (εἰσὶ δὲ αἱ καὶ οἰκήτορας μετέβαλον
 ἀλίσκόμεναι), οὔτε φυγαὶ τοσαῖδε ἀνθρώπων καὶ φόνος,
 ὁ μὲν κατ' αὐτὸν τὸν πόλεμον, ὁ δὲ διὰ τὸ στασιάζ-
 ρειν. τὰ τε πρότερον ἀκοῇ μὲν λεγόμενα, ἔργῳ δὲ³
 σπανιώτερον βεβαιούμενα οὐκ ἄπιστα κατέστη, σεισμῶν
 τε πέρι, οἳ ἐπὶ πλεῖστον ἅμα μέρος γῆς καὶ ἰσχυρό-
 τatoi οἱ αὐτοὶ ἐπέσχον, ἡλίου τε ἐκλείψεις, αἱ πυκνό-
 τεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα
 ξυνέβησαν, ἀνχμοὶ τε ἔστι παρ' οἷς μεγάλοι καὶ ἀπ'
 αὐτῶν καὶ λιμοὶ καὶ ἡ οὐχ ἥκιστα βλάβασα καὶ
 μέρος τι φθείραςα ἡ λοιμώδης νόσος· ταῦτα γὰρ
 πάντα μετὰ τούδε τοῦ πολέμου ἅμα ξυνεπέθετο. ἦρ-⁴
 ξαντο δὲ αὐτοῦ Ἀθηναῖοι καὶ Πελοποννήσιοι λύσαν-
 τες τὰς τριακοντούτεας σπονδὰς αἱ αὐτοῖς ἐγένοντο μετὰ
 Εὐβοίας ἄλῳσιν. διότι δ' ἔλυσαν, τὰς αἰτίας προέ-⁵
 γραψα πρῶτον καὶ τὰς διαφοράς, τοῦ μή τινα ζητῆ-
 σαί ποτε ἐξ ὅτου τοσοῦτος πόλεμος τοῖς Ἕλλησι
 κατέστη. τὴν μὲν γὰρ ἀληθεστάτην πρόφασιν, ἀφα-⁶
 νεστάτην δὲ λόγῳ τοὺς Ἀθηναίους ἡγοῦμαι μεγάλους
 γιγνομένους καὶ φόβον παρέχοντας τοῖς Λακεδαιμονίοις
 ἀναγκάσαι ἐς τὸ πολεμεῖν· αἱ δ' ἐς τὸ φανερόν λεγό-
 μεναι αἰτίαι αἷδ' ἦσαν ἐκατέρων, ἀφ' ὧν λύσαντες τὰς
 σπονδὰς ἐς τὸν πόλεμον κατέστησαν.

Ἐπίδαμνος ἐστὶ πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον· προσοικοῦσι δ' αὐτὴν Ταυλάντιοι βάρ-

- 2 βαροι, Ἰλλυρικὸν ἔθνος. ταύτην ἀπάκισαν μὲν Κερ-
 κυραῖοι, οἰκιστὴς δ' ἐγένετο Φαλῖος Ἐρατοκλείδου,
 Κορίνθιος γένος, τῶν ἀφ' Ἡρακλέους, κατὰ δὴ τὸν
 παλαιὸν νόμον ἐκ τῆς μητροπόλεως κατακλήθεις.
 ξυνώκισαν δὲ καὶ Κορινθίων τινὲς καὶ τοῦ ἄλλου
 3 Δωρικοῦ γένους. προελθόντος δὲ τοῦ χρόνου ἐγένετο
 ἡ τῶν Ἐπιδαμνίων πόλις μεγάλη καὶ πολυάνθρωπος.
 4 στασιώσαντες δὲ ἐν ἀλλήλοις ἔτη πολλά, ὥς λέγεται,
 ἀπὸ πολέμου τινὸς τῶν προσοίκων βαρβάρων ἐφθά-
 ρησαν καὶ τῆς δυνάμεως τῆς πολλῆς ἐστερήθησαν.
 5 τὰ δὲ τελευταῖα πρὸ τούδε τοῦ πολέμου ὁ δῆμος
 αὐτῶν ἐξεδίωξε τοὺς δυνατοὺς, οἱ δὲ ἀπελθόντες μετὰ
 τῶν βαρβάρων ἐληίζοντο τοὺς ἐν τῇ πόλει κατὰ τε
 6 γῆν καὶ κατὰ θάλασσαν. οἱ δὲ ἐν τῇ πόλει ὄντες
 Ἐπιδάμνιοι ἐπειδὴ ἐπιέζοντο, πέμπουσιν εἰς τὴν Κέρ-
 κυραν πρέσβεις ὥς μητρόπολιν οὔσαν, δεόμενοι μὴ
 σφᾶς περιορᾶν φθειρομένους, ἀλλὰ τοὺς τε φεύγοντας
 ξυναλλάξαι σφίσι καὶ τὸν τῶν βαρβάρων πόλεμον
 7 καταλύσαι. ταῦτα δὲ ἰκέται καθεζόμενοι εἰς τὸ Ἡραῖον
 ἐδέοντο. οἱ δὲ Κερκυραῖοι τὴν ἰκετείαν οὐκ ἐδέξαντο,
 ἀλλ' ἀπρύκτους ἀπέπεμψαν.
 8 Ἦνόντες δὲ οἱ Ἐπιδάμνιοι οὐδεμίαν σφίσιν ἀπὸ
 Κερκύρας τιμωρίαν οὔσαν ἐν ἀπόρῃ εἶχοντο θέσθαι
 τὸ παρόν, καὶ πέμψαντες εἰς Δελφοὺς τὸν θεὸν ἐπή-
 ροντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν ὥς οἰκισταῖς
 καὶ τιμωρίαν τινὰ πειρῶντο ἀπ' αὐτῶν ποιεῖσθαι. ὁ
 δ' αὐτοῖς ἀνείλε παραδοῦναι καὶ ἡγεμόνας ποιεῖσθαι.
 9 ἐλθόντες δὲ οἱ Ἐπιδάμνιοι εἰς τὴν Κόρινθον κατὰ τὸ
 μαντεῖον παρέδωσαν τὴν ἀποικίαν, τὸν τε οἰκιστὴν
 ἀποδεικνύντες σφῶν ἐκ Κορίνθου ὄντα καὶ τὸ χρηστή-
 ριον δηλοῦντες, ἐδέοντό τε μὴ σφᾶς περιορᾶν διαφθει-

ρομένους, ἀλλ' ἐπαμύναι. Κορίνθιοι δὲ κατὰ τε τὸ 3
 δίκαιον ὑπεδέξαντο τὴν τιμωρίαν, νομίζοντες οὐχ ἦσσαν
 ἑαυτῶν εἶναι τὴν ἀποικίαν ἢ Κερκυραίων, ἅμα δὲ καὶ
 μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες
 ἄποικοι· οὔτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες 4
 γέρα τὰ νομιζόμενα οὔτε Κορινθίῳ ἀνδρὶ προκαταρχό-
 μενοι τῶν ἱερῶν, ὥσπερ αἱ ἄλλαι ἀποικίαι, περιφρο-
 νούντες δὲ αὐτοὺς καὶ χρημάτων δυνάμει ὄντες κατ'
 ἐκείνους τὸν χρόνον ὁμοῖα τοῖς Ἑλλήνων πλουσιωτάτοις
 καὶ τῇ ἐς πόλεμον παρασκευῇ δυνατώτεροι, ναυτικῶ
 δὲ καὶ πολὺ προέχειν ἔστιν ὅτε ἐπαιρόμενοι, καὶ κατὰ
 τὴν τῶν Φαιάκων προενοίκησιν τῆς Κερκύρας κλέος
 ἔχοντων τὰ περὶ τὰς ναῦς. ἥ καὶ μᾶλλον ἐξηρτύοντο
 τὸ ναυτικὸν καὶ ἦσαν οὐκ ἀδύνατοι· τριήρεις γὰρ εἴ-
 κοσι καὶ ἑκατὸν ὑπῆρχον αὐτοῖς ὅτε ἤρχοντο πολε-
 μεῖν.

Πάντων οὖν τούτων ἐγκλήματα ἔχοντες οἱ Κορίν- 26
 θιοι ἔπεμπον ἐς τὴν Ἐπίδαμνον ἄσμενοι τὴν ὠφελίαν,
 οἰκήτορά τε τὸν βουλόμενον ἰέναι κελεύοντες καὶ Ἀμ-
 πρακιωτῶν καὶ Λευκαδίων καὶ ἑαυτῶν φρουροὺς. ἐπο- 2
 ρεύθησαν δὲ πεζῇ ἐς Ἀπολλωνίαν, Κορινθίων οὖ-
 σαν ἀποικίαν, δέει τῶν Κερκυραίων μὴ κωλύονται
 ὑπ' αὐτῶν κατὰ θάλασσαν περαιούμενοι. Κερκυραῖοι 3
 δὲ ἐπειδὴ ἦσθοντο τοὺς τε οἰκήτορας καὶ φρουροὺς
 ἦκοντας ἐς τὴν Ἐπίδαμνον τήν τε ἀποικίαν Κορινθίοις
 δεδομένην, ἐχαλέπαινον· καὶ πλεύσαντες εὐθὺς πέντε
 καὶ εἴκοσι ναυσὶ καὶ ὕστερον ἐτέρῳ στόλῳ τοὺς τε
 φεύγοντας ἐκέλευον κατ' ἐπήρειαν δέχεσθαι αὐτοὺς
 (ἦλθον γὰρ ἐς τὴν Κέρκυραν οἱ τῶν Ἐπιδαρνείων φυ-
 γάδες, τάφους τε ἀποδεικνύντες καὶ ξυγγένειαν, ἣν
 προῖσχύμενοι ἐδέοντο σφᾶς κατάγειν), τοὺς τε φρου-

- ρους οὓς Κορίνθιοι ἔπεμψαν καὶ τοὺς οἰκήτορας ἀπο-
 4 πέμπειν. οἱ δὲ Ἐπιδάμνιοι οὐδὲν αὐτῶν ὑπήκουσαν.
 ἀλλὰ στρατεύουσιν ἐπ' αὐτοὺς οἱ Κερκυραῖοι τεσσα-
 ράκοντα ναυσὶ μετὰ τῶν φυγάδων ὡς κατὰζοντες, καὶ
 5 τοὺς Ἰλλυριοὺς προσλαβόντες. προσκαθεζόμενοι δὲ
 τὴν πόλιν προεῖπον Ἐπιδαμνίων τε τὸν βουλόμενον
 καὶ τοὺς ξένους ἀπαθεῖς ἀπιέναι, εἰ δὲ μή, ὡς πολεμίοις
 χρήσεσθαι. ὡς δ' οὐκ ἐπείθοντο, οἱ μὲν Κερκυραῖοι
 (ἔστι δ' ἰσθμὸς τὸ χωρίον) ἐπολιόρκουν τὴν πόλιν.
 27 Κορίνθιοι δ', ὡς αὐτοῖς ἐκ τῆς Ἐπιδάμνου ἦλθον
 ἄγγελοι ὅτι πολιορκοῦνται, παρεσκευάζοντο στρατιάν,
 καὶ ἄμα ἀποικίαν ἐς τὴν Ἐπίδαμνον ἐκέρυσσον ἐπὶ
 τῇ ἴσῃ καὶ ὁμοίᾳ τὸν βουλόμενον ἵεναι· εἰ δέ τις τὸ
 παραυτίκα μὲν μὴ ἐθέλοι ξυμπλεῖν, μετέχειν δὲ βού-
 λεται τῆς ἀποικίας, πεντήκοντα δραχμὰς καταθέντα
 Κορινθίας μένειν. ἦσαν δὲ καὶ οἱ πλείοντες πολλοὶ
 2 καὶ οἱ τὰργύριον καταβάλλοντες. ἐδεῖθσαν δὲ καὶ
 τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, εἰ ἄρα
 κωλύοντο ὑπὸ Κερκυραίων πλεῖν· οἱ δὲ παρεσκευά-
 ζοντο αὐτοῖς ὀκτὼ ναυσὶ ξυμπλεῖν, καὶ Παλῆς Κεφαλ-
 λήνων τέσσαρσιν. καὶ Ἐπιδαυρίων ἐδεῖθσαν, οὐ
 παρέσχον πέντε, Ἑρμιονῆς δὲ μίαν καὶ Τροιζήνιοι
 δύο, Λευκάδιοι δὲ δέκα καὶ Ἀμπρακιῶται ὀκτώ. Θη-
 βαίους δὲ χρήματα ἤτησαν καὶ Φλιασίους, Ἡλείους
 δὲ ναῦς τε κενὰς καὶ χρήματα. αὐτῶν δὲ Κορινθίων
 νῆες παρεσκευάζοντο τριάκοντα καὶ τρισχίλιοι ὀπλίται.
 23 Ἐπειδὴ δὲ ἐπύθοντο οἱ Κερκυραῖοι τὴν παρασκευήν,
 ἐλθόντες ἐς Κόρινθον μετὰ Λακεδαιμονίων καὶ Σικνω-
 νίων πρέσβων, οὓς παρέλαβον, ἐκέλευον Κορινθίους
 τοὺς ἐν Ἐπιδάμνῳ φρουροὺς τε καὶ οἰκήτορας ἀπί-
 2 γειν, ὡς οὐ μετὸν αὐτοῖς Ἐπιδάμνον. εἰ δέ τι ἀντι-

ποιοῦνται, δίκας ἤθελον δοῦναι ἐν Πελοποννήσῳ παρὰ πόλεσιν αἷς ἂν ἀμφοτέροι ξυμβῶσιν· ὁποτέρων δ' ἂν δικασθῇ εἶναι τὴν ἀποικίαν, τούτους κρατεῖν. ἤθελον δὲ καὶ τῷ ἐν Δελφοῖς μαντεῖῳ ἐπιτρέψαι. πόλεμον ³ δὲ οὐκ εἶων ποιεῖν· εἰ δὲ μή, καὶ αὐτοὶ ἀναγκασθίσεσθαι ἔφασαν, ἐκείνων βιαζομένων, φίλους ποιεῖσθαι οὓς οὐ βούλονται, ἑτέρους τῶν νῦν ὄντων μᾶλλον, ὠφελίας ἕνεκα. οἱ δὲ Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἦν ⁴ τὰς τε ναῦς καὶ τοὺς βαρβύρους ἀπὸ Ἐπιδάμνου ἀπαγάγωσι, βουλευσέσθαι· πρότερον δὲ οὐ καλῶς ἔχειν τοὺς μὲν πολιορκεῖσθαι, αὐτοὺς δὲ δικάζεσθαι. Κερ- ⁵κυραῖοι δὲ ἀντέλεγον, ἦν καὶ ἐκείνοι τοὺς ἐν Ἐπιδάμνῳ ἀπαγάγωσι, ποιήσῃν ταῦτα· ἐτοῖμοι δὲ εἶναι καὶ ὥστε ἀμφοτέρους μένειν κατὰ χώραν, σπονδὰς δὲ ποιήσασθαι ἕως ἂν ἡ δίκη γένηται.

Κορίνθιοι δὲ οὐδὲν τούτων ὑπήκουον, ἀλλ' ἐπειδὴ ²⁹ πλήρεις αὐτοῖς ἦσαν αἱ νῆες καὶ οἱ ξύμμαχοι παρήσαν, προπέμψαντες κήρυκα πρότερον πύλεμον προερούντα Κερκυραίοις, ἄραντες ἐβδομήκοντα ναυσὶ καὶ πέντε δισχιλίοις τε ὀπλίταις ἔπλεον ἐπὶ τὴν Ἐπίδαμνον, Κερκυραίοις ἐναντία πολεμήσοντες· ἐστρατήγει δὲ ² τῶν μὲν νεῶν Ἀριστεὺς ὁ Πελλίχου καὶ Καλλικράτης ὁ Καλλίου καὶ Τιμάνωρ ὁ Τιμάνθους, τοῦ δὲ πεζοῦ Ἀρχέτιμος τε ὁ Εὐρυτίμου καὶ Ἰσαρχίδας ὁ Ἰσάρχου. ἐπειδὴ δὲ ἐγένοντο ἐν Ἀκτίῳ τῆς Ἀνακτορίας γῆς, οὓ ³ τὸ ἱερὸν τοῦ Ἀπόλλωνός ἐστιν, ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, οἱ Κερκυραῖοι κήρυκά τε προέπεμψαν αὐτοῖς ἐν ἀκατίῳ ἀπερούντα μὴ πλεῖν ἐπὶ σφᾶς, καὶ τὰς ναῦς ἅμα ἐπλήρουν, ζεύξαντές τε τὰς παλαιὰς ὥστε πλωίμους εἶναι καὶ τὰς ἄλλας ἐπισκευάσαντες. ὥς δὲ ὁ κῆρυξ τε ἀπήγγειλεν οὐδὲν εἰρηναῖον ⁴

παρὰ τῶν Κορινθίων καὶ αἱ νῆες αὐτοῖς ἐπεπλήρωντο οὐσαι ὀγδοήκοντα (τεσσαράκοντα γὰρ Ἐπίδαμνον ἐπολιόρκουν), ἀνταναγόμενοι καὶ παραταξάμενοι ἐναυμί-
 5 χησαν· καὶ ἐνίκησαν οἱ Κερκυραῖοι παρὰ πολὺ καὶ ναῦς πεντεκαίδεκα διέφθειραν τῶν Κορινθίων. τῇ δὲ αὐτῇ ἡμέρᾳ αὐτοῖς ξυνέβη καὶ τοὺς τὴν Ἐπίδαμνον πολιορκούντας παραστήσασθαι ὁμολογία ὥστε τοὺς μὲν ἐπήλυδας ἀποδόσθαι, Κορινθίους δὲ δῆσαντας ἔχειν ἕως ἂν ἄλλο τι δόξῃ.

- 80 Μετὰ δὲ τὴν ναυμαχίαν οἱ Κερκυραῖοι τροπαῖον στήσαντες ἐπὶ τῇ Λευκίμμῃ τῆς Κερκύρας ἀκρωτηρίῳ τοὺς μὲν ἄλλους οὓς ἔλαβον αἰχμαλώτους ἀπέκτειναν,
 2 Κορινθίους δὲ δῆσαντες εἶχον. ὕστερον δέ, ἐπειδὴ οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι ἴσσημένοι ταῖς ναυσὶν ἀνεχώρησαν ἐπ' οἴκου, τῆς θαλάσσης ἀπίσης ἐκρύπτουν τῆς κατ' ἐκείνα τὰ χωρία οἱ Κερκυραῖοι, καὶ πλεύσαντες ἐς Λευκάδα τὴν Κορινθίων ἀποικίαν τῆς γῆς ἔτεμον καὶ Κυλλήνην τὸ Ἠλείων ἐπίνειον ἐνέπρησαν,
 3 ὅτι ναῦς καὶ χρήματα παρέσχον Κορινθίοις. τοῦ τε χρόνου τὸν πλείστον μετὰ τὴν ναυμαχίαν ἐπεκρύπτουν τῆς θαλάσσης καὶ τοὺς τῶν Κορινθίων ξυμμάχους ἐπιπλέοντες ἔφθειρον, μέχρι οὗ Κορίνθιοι περιόντι τῷ θέρει πέμψαντες ναῦς καὶ στρατιάν, ἐπεὶ σφῶν οἱ ξύμμαχοι ἐπόνουν, ἐστρατοπεδεύοντο ἐπὶ Ἀκτίῳ καὶ περὶ τὸ Χειμέριον τῆς Θεσπρωτίδος, φυλακῆς ἕνεκα τῆς τε Λευκάδος καὶ τῶν ἄλλων πόλεων ὅσαι
 4 σφίσι φίλαι ἦσαν. ἀντεστρατοπεδεύοντο δὲ καὶ οἱ Κερκυραῖοι ἐπὶ τῇ Λευκίμμῃ ναυσὶ τε καὶ πεζῷ. ἐπέπλεόν τε οὐδέτεροι ἀλλήλοις, ἀλλὰ τὸ θέρος τοῦτο ἀντικαθεζόμενοι χειμῶνος ἤδη ἀνεχώρησαν ἐπ' οἴκου ἐκύτεροι.

Τὸν δ' ἐνιαυτὸν πάντα τὸν μετὰ τὴν ναυμαχίαν 81
καὶ τὸν ὕστερον οἱ Κορίνθιοι ὀργῇ φέροντες τὸν πρὸς
Κερκυραίους πόλεμον ἐναυπηγοῦντο καὶ παρεσκευάζοντο
τὰ κράτιστα νεῶν στόλον, ἕκ τε αὐτῆς Πελοποννήσου
ἀγείροντες καὶ τῆς ἄλλης Ἑλλάδος ἐρέτας, μισθῷ πεί-
θοντες. πυνθανόμενοι δὲ οἱ Κερκυραῖοι τὴν παρα- 2
σκευὴν αὐτῶν ἐφοβοῦντο, καὶ ἦσαν γὰρ οὐδενὸς Ἑλλή-
νων ἔνσπονδοι οὐδὲ ἐσεγράψαντο ἑαυτοὺς οὔτε ἐς τὰς
Ἀθηναίων σπονδὰς οὔτε ἐς τὰς Λακεδαιμονίων, ἔδοξεν
αὐτοῖς ἐλθοῦσιν ὡς τοὺς Ἀθηναίους ξυμμάχους γενέ-
σθαι καὶ ὠφελίαν τινὰ πειρᾶσθαι ἀπ' αὐτῶν εὐρίσκε-
σθαι. οἱ δὲ Κορίνθιοι πυθόμενοι ταῦτα ἦλθον καὶ 3
αὐτοὶ ἐς τὰς Ἀθήνας πρεσβευσόμενοι, ὅπως μὴ σφίσι
πρὸς τῷ Κερκυραίων ναυτικῷ τὸ Ἀττικὸν προσγενό-
μενον ἐμπόδιον γένηται θέσθαι τὸν πόλεμον ἢ βούλου-
ται. καταστάσης δὲ ἐκκλησίας ἐς ἀντιλογίαν ἦλθον. 4
καὶ οἱ μὲν Κερκυραῖοι ἔλεξαν τοιούδε.

Τοιαῦτα δὲ καὶ οἱ Κορίνθιοι εἶπον. Ἀθηναῖοι δὲ 44
ἀκούσαντες ἀμφοτέρων, γενομένης καὶ δις ἐκκλησίας,
τῇ μὲν προτέρᾳ οὐχ ἦσσαν τῶν Κορινθίων ἀπεδέξαντο
τοὺς λόγους, ἐν δὲ τῇ ὑστεραίᾳ μετέγνωσαν Κερκυ-
ραίοις ξυμμαχίαν μὲν μὴ ποιήσασθαι ὥστε τοὺς αὐτοὺς
ἐχθροὺς καὶ φίλους νομίζειν (εἰ γὰρ ἐπὶ Κόρινθον
ἐκέλευον σφίσιν οἱ Κερκυραῖοι ξυμπλεῖν, ἐλύοντ' ἂν
αὐτοῖς αἱ πρὸς Πελοποννησίους σπονδαί), ἐπιμαχίαν
δὲ ἐποιήσαντο τῇ ἀλλήλων βοηθεῖν, εἴν τις ἐπὶ Κέρ-
κυραν ἦ ἢ Ἀθήνας ἢ τοὺς τούτων ξυμμάχους. ἐδόκει 2
γὰρ ὁ πρὸς Πελοποννησίους πόλεμος καὶ ὥς ἔσεσθαι
αὐτοῖς, καὶ τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι Κο-
ρινθίοις ναυτικὸν ἔχουσιν τοσοῦτον, ξυγκρούειν δὲ ὅτι

μάλιστα αὐτοὺς ἀλλήλοις, ἵνα ἀσθενεστέροις οὖσιν, ἦν
τι δέη, Κορινθίοις τε καὶ τοῖς ἄλλοις ναυτικὸν ἔχου-
3 σιν ἐς πόλεμον καθιστῶνται. ἅμα δὲ τῆς τε Ἰταλίας
καὶ Σικελίας καλῶς ἐφαίνετο αὐτοῖς ἡ νῆσος ἐν παρά-
πλῳ κείσθαι.

45 Τοιαύτη μὲν γνώμη οἱ Ἀθηναῖοι τοὺς Κερκυραίους
προσεδέξαντο, καὶ τῶν Κορινθίων ἀπελθόντων οὐ πολὺ
2 ὕστερον δέκα ναῦς αὐτοῖς ἀπέστειλαν βοηθούς· ἐστρα-
τήγει δὲ αὐτῶν Λακεδαιμόνιος τε ὁ Κίμωνος καὶ Διό-
τιμος ὁ Στρομβίχου καὶ Πρωτέας ὁ Ἐπικλέους.
3 προεῖπον δὲ αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἦν μὴ
ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν ἢ ἐς
τῶν ἐκείνων τι χωρίων· οὕτω δὲ καλύειν κατὰ δύνα-
μιν. προεῖπον δὲ ταῦτα τοῦ μὴ λύειν ἕνεκα τὰς
4 σπονδίας. αἱ μὲν δὴ νῆες ἀφικνούνται ἐς τὴν Κέρ-
κυραν.

46 Οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκεύαστο, ἔπ-
λεον ἐπὶ τὴν Κέρκυραν ναυσὶ πεντήκοντα καὶ ἑκατόν.
ἦσαν δὲ Ἡλείων μὲν δέκα, Μεγαρέων δὲ δώδεκα καὶ
Λευκαδίων δέκα, Ἀμπρακιωτῶν δὲ ἑπτὰ καὶ εἴκοσι
καὶ Ἀνακτορίων μία, αὐτῶν δὲ Κορινθίων ἐνενήκοντα·
2 στρατηγοὶ δὲ τούτων ἦσαν μὲν καὶ κατὰ πόλεις ἐκά-
στων, Κορινθίων δὲ Ξενοκλείδης ὁ Εὐθυκλέους πέμπτος
3 αὐτός. ἐπειδὴ δὲ προσέμιξαν τῇ κατὰ Κέρκυραν
ἡπείρῳ ἀπὸ Λευκάδος πλείοντες, ὀρμίζονται ἐς Χειμέ-
4 ριον τῆς Θεσπρωτίδος γῆς. ἔστι δὲ λιμὴν, καὶ πόλις
ὑπὲρ αὐτοῦ κείται ἀπὸ θαλάσσης ἐν τῇ Ἐλαιάτιδι
τῆς Θεσπρωτίδος Ἐφύρη. ἔξεισι δὲ παρ' αὐτὴν Ἀχε-
ρουσία λίμνη ἐς θάλασσαν· διὰ δὲ τῆς Θεσπρωτίδος
Ἀχέρων ποταμὸς ῥέων ἐσβάλλει ἐς αὐτὴν, ἀφ' οὗ καὶ
τὴν ἐπωνυμίαν ἔχει· ῥεῖ δὲ καὶ Θύαμις ποταμός,

ὀρίζων τὴν Θεσπρωτίδα καὶ Κεστρίνην, ὧν ἐντὸς ἡ ἄκρα ἀνέχει τὸ Χειμέριον. οἱ μὲν οὖν Κορίνθιοι τῆς ἡπείρου ἐνταῦθα ὀρμίζονται τε καὶ στρατόπεδον ἐποιήσαντο.

Οἱ δὲ Κερκυραῖοι ὥς ᾗσθοντο αὐτοὺς προσπλέοντας, 47 πληρώσαντες δέκα καὶ ἑκατὸν ναῦς, ὧν ἤρχε Μεικιῆδης καὶ Αἰσιμίδης καὶ Εὐρύβατος, ἐστρατοπεδεύσαντο ἐν μιᾷ τῶν νήσων αἱ καλοῦνται Σύβοτα· καὶ αἱ Ἀττικαὶ δέκα παρῆσαν. ἐπὶ δὲ τῇ Λευκίμμῃ αὐτοῖς τῷ 2 ἀκρωτηρίῳ ὁ πεζὸς ἦν καὶ Ζακυνθίων χίλιοι ὀπλίται βεβοηθηκότες. ἦσαν δὲ καὶ τοῖς Κορινθίοις ἐν τῇ 3 ἡπείρῳ πολλοὶ τῶν βαρβύρων πιραβεβοηθηκότες· οἱ γὰρ ταύτῃ ἡπειρῶται αἰεὶ ποτε αὐτοῖς φίλοι εἰσίν.

Ἐπειδὴ δὲ παρεσκεύαστο τοῖς Κορινθίοις, λαβόντες 48 τριῶν ἡμερῶν σιτία ἀνήγοντο ὥς ἐπὶ ναυμαχίαν ἀπὸ τοῦ Χειμερίου νυκτός· καὶ ἅμα ἔφ' πλέοντες καθορώσι 2 τὰς τῶν Κερκυραίων ναῦς μετεώρους τε καὶ ἐπὶ σφᾶς πλεούσας. ὥς δὲ κατείδον ἀλλήλους, ἀντιπαρετάσ- 3 σονται, ἐπὶ μὲν τὸ δεξιὸν κέρας Κερκυραίων αἱ Ἀττικαὶ νῆες, τὸ δὲ ἄλλο αὐτοὶ ἐπείχον, τρία τέλη ποιήσαντες τῶν νεῶν, ὧν ἤρχε τριῶν στρατηγῶν ἑκάστου εἰς. οὕτω μὲν Κερκυραῖοι ἐτάξαντο. Κορινθίοις δὲ 4 τὸ μὲν δεξιὸν κέρας αἱ Μεγαρίδες νῆες εἶχον καὶ αἱ Ἀμπρακιώτιδες, κατὰ δὲ τὸ μέσον οἱ ἄλλοι ξύμμαχοι ὥς ἕκαστοι, εὐώνυμον δὲ κέρας αὐτοὶ οἱ Κορίνθιοι ταῖς ἄριστα τῶν νεῶν πλεούσαις κατὰ τοὺς Ἀθηναίους καὶ τὸ δεξιὸν τῶν Κερκυραίων εἶχον.

Εὐμμιξάντες δέ, ἐπειδὴ τὰ σημεῖα ἑκατέροις ἦρθη, 49 ἐναυμάχουν, πολλοὺς μὲν ὀπλίτας ἔχοντες ἀμφότεροι ἐπὶ τῶν καταστρωμάτων, πολλοὺς δὲ τοξότας τε καὶ ἀκοντιστάς, τῷ παλαιῷ τρόπῳ ὑπειρότερον ἔτι παρε-

2 σκευασμένοι. ἦν τε ἡ ναυμαχία καρτερά, τῇ μὲν
 τέχνῃ οὐχ ὁμοίως, πεζομαχία δὲ τὸ πλέον προσφερὴς
 3 οὔσα. ἐπεὶ δὲ γὰρ προσβάλοιεν ἀλλήλοις, οὐ ῥαδίως
 ἀπελύοντο ὑπὸ τε πλήθους καὶ ὄχλου τῶν νεῶν καὶ
 μᾶλλον τι πιστεύοντες τοῖς ἐπὶ τοῦ καταστρώματος
 ὀπλίταις ἐς τὴν νίκην, οἳ καταστάντες ἐμάχοντο ἡσυ-
 χαζουσῶν τῶν νεῶν· διέκπλοι δ' οὐκ ἦσαν, ἀλλὰ
 θυμῷ καὶ ῥώμῃ, τὸ πλέον ἐναυμάχουν ἢ ἐπιστήμῃ.
 4 πανταχῇ μὲν οὖν πολὺς θόρυβος καὶ ταραχώδης ἦν ἡ
 ναυμαχία, ἐν ᾗ αἱ Ἀττικαὶ νῆες παραγιγνόμεναι τοῖς
 Κερκυραίοις, εἴ πῃ πιέζοιντο, φόβον μὲν παρείχον
 τοῖς ἐναντίοις, μάχης δὲ οὐκ ἦρχον, δεδιότες οἱ στρα-
 5 τηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων. μάλιστα δὲ τὸ
 δεξιὸν κέρας τῶν Κορινθίων ἐπόνει. οἱ γὰρ Κερκυ-
 ραῖοι εἴκοσι νανσὶν αὐτοὺς τρεψάμενοι καὶ καταδιώ-
 ξαντες σποράδας ἐς τὴν ἡπειρον μέχρι τοῦ στρατοπέδου
 πλεύσαντες αὐτῶν καὶ ἐπεκβάντες ἐνέπρησάν τε τὰς
 6 σκηνὰς ἐρήμους καὶ τὰ χρήματα διήρπασαν. ταύτῃ
 μὲν οὖν οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι ἡσσῶντό τε καὶ
 οἱ Κερκυραῖοι ἐπεκράτουν· ἡ δὲ αὐτοῖς ἦσαν οἱ Κορίν-
 θιοι, ἐπὶ τῷ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς Κερκυραίοις
 τῶν εἴκοσι νεῶν ἀπὸ ἐλάσσονος πλήθους ἐκ τῆς διώ-
 7 ξεως οὐ παρουσῶν. οἱ δ' Ἀθηναῖοι ὁρῶντες τοὺς
 Κερκυραίους πιεζομένους μᾶλλον ἤδη ἀπροφασίστως
 ἐπεκούρουν, τὸ μὲν πρῶτον ἀπεχόμενοι ὥστε μὴ ἐμ-
 βάλλειν τινί· ἐπεὶ δὲ ἡ τροπὴ ἐγένετο λαμπρῶς καὶ
 ἐνέκειντο οἱ Κορίνθιοι, τότε δὴ ἔργου πᾶς εἶχετο ἡδὴ
 καὶ διεκέκριτο οὐδὲν ἔτι, ἀλλὰ ξυνέπεσεν ἐς τοῦτο
 ἀνάγκης ὥστε ἐπιχειρῆσαι ἀλλήλοις τοὺς Κορινθίους
 καὶ Ἀθηναίους.

50 Τῆς δὲ τροπῆς γενομένης οἱ Κορίνθιοι τὰ σκάφη

μὲν οὐχ εἰλκον ἀναδόμενοι τῶν νεῶν ἅς καταδύσειαν, πρὸς δὲ τοὺς ἀνθρώπους ἐτράποντο φονεῦειν διεκπλέοντες μᾶλλον ἢ ζωγρεῖν, τοὺς τε αὐτῶν φίλους, οὐκ αἰσθόμενοι ὅτι ἦσσηντο οἱ ἐπὶ τῷ δεξιῷ κέρα, ἀγνοοῦντες ἔκτεινον. πολλῶν γὰρ νεῶν οὐσῶν ἀμφοτέρων καὶ ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν, ἐπειδὴ ξυνέμιζαν ἀλλήλοις, οὐ ῥαδίως τὴν διάγνωσιν ἐποιοῦντο ὅποιοι ἐκράτουν ἢ ἐκρατοῦντο· ναυμαχία γὰρ αὕτη Ἑλλήσι πρὸς Ἑλληνας νεῶν πλήθει μεγίστη δὴ τῶν πρὸ αὐτῆς γεγένηται. ἐπειδὴ δὲ κατεδίωξαν τοὺς Κερκυραίους οἱ Κορίνθιοι ἐς τὴν γῆν, πρὸς τὰ ναυῳγια καὶ τοὺς νεκροὺς τοὺς σφετέρους ἐτράποντο, καὶ τῶν πλείστων ἐκράττησαν ὥστε προσκομίσαι πρὸς τὰ Σύβοτα, οἱ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν βαρβύρων προσεβεβηθήκει· ἔστι δὲ τὰ Σύβοτα τῆς Θεσπρωτίδος λιμῆν ἐρήμος. τοῦτο δὲ ποιήσαντες αὐθις ἀθροισθέντες ἐπέπλεον τοῖς Κερκυραίοις. οἱ δὲ ταῖς πλωίμοις καὶ ὅσαι ἦσαν λοιπαὶ μετὰ τῶν Ἀττικῶν νεῶν καὶ αὐτοὶ ἀντεπέπλεον, δείσαντες μὴ ἐς τὴν γῆν σφῶν πειρῶσιν ὑποβαίνειν. ἤδη δὲ ἦν ὅψε καὶ ἐπεπαιώνιστο αὐτοῖς ὥς ἐς ἐπίπλουν, καὶ οἱ Κορίνθιοι ἐξαπίνης πρύμναν ἐκρούοντο, κατιδόντες εἴκοσι ναῦς Ἀθηναίων προσπλεούσας, ἃς ὕστερον τῶν δέκα βοηθοὺς ἐξέπεμψαν οἱ Ἀθηναῖοι, δείσαντες, ὅπερ ἐγένετο, μὴ νικηθῶσιν οἱ Κερκυραῖοι καὶ αἱ σφέτεραι δέκα νῆες ὀλίγαι ἀμύνειν ὦσιν.

Ταύτας οὖν προιδόντες οἱ Κορίνθιοι καὶ ὑποτοπήσαντες ἀπ' Ἀθηνῶν εἶναι, οὐχ ὅσας ἐώρων ἀλλὰ πλείους, ὑπανεχώρουν. τοῖς δὲ Κερκυραίοις (ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς) οὐχ ἐώρωντο, καὶ ἐθαύμαζον τοὺς Κορινθίους πρύμναν κρουομένους, πρίν τινας

ἰδόντες εἶπον ὅτι νῆες ἐκείναι ἐπιπλέουσιν. τότε δὲ καὶ αὐτοὶ ἀνεχώρουν· ξυνεσκόταζε γὰρ ἤδη, καὶ οἱ Κορίνθιοι ἀποτρεπόμενοι τὴν διάλυσιν ἐποιήσαντο. οὕτω μὲν ἡ ἀπαλλαγὴ ἐγένετο ἀλλήλων, καὶ ἡ ναυμαχία ἐτελεύτα ἐς νύκτα. τοῖς Κερκυραίοις δὲ στρατοπεδευομένοις ἐπὶ τῇ Λευκίμῃ αἱ εἴκοσι νῆες ἀπὸ τῶν Ἀθηνῶν αὐται, ὧν ἦρχε Γλαύκων τε ὁ Λεάγρου καὶ Ἀνδοκίδης ὁ Λεωγόρου, διὰ τῶν νεκρῶν καὶ ναυαγίων προσκομισθεῖσαι κατέπλεον ἐς τὸ στρατόπεδον οὐ πολλῷ ὕστερον ἢ ὤφθησαν. οἱ δὲ Κερκυραῖοι (ἦν γὰρ νύξ) ἐφοβήθησαν μὴ πολέμῃαι ὦσιν, ἔπειτα δὲ ἔγνωσαν καὶ ὠρμίσαντο.

Τῇ δ' ὕστεραία ἀναγόμεναι αἱ τε Ἀττικαὶ τριάκοντα νῆες καὶ τῶν Κερκυραίων ὅσαι πλώιμοι ἦσαν ἐπέπλευσαν ἐπὶ τὸν ἐν τοῖς Συβότοις λιμένα, ἐν ᾧ οἱ Κορίνθιοι ὥρμουν, βουλόμεναι εἰδέναι εἰ ναυμαχίῃ σουσιν. οἱ δὲ τὰς μὲν ναῦς ἄραντες ἀπὸ τῆς γῆς καὶ παραταξίμενοι μετεώρους ἡσύχαζον, ναυμαχίας οὐ διανοούμενοι ἄρχειν ἐκόντες, ὀρώντες προσγεγενημένας τε ναῦς ἐκ τῶν Ἀθηνῶν ἀκραιφνεῖς καὶ σφίσι πολλὰ τὰ ἄπορα ξυμβεβηκότα, αἰχμαλώτων τε περὶ φυλακῆς, οὓς ἐν ταῖς ναυσὶν εἶχον, καὶ ἐπισκευὴν οὐκ οὔσαν τῶν νεῶν ἐν χωρίῳ ἐρήμῳ· τοῦ δὲ οἴκαδε πλοῦ μᾶλλον διεσκόπουν ὅπῃ κομισθήσονται, δεδιότες μὴ οἱ Ἀθηναῖοι νομίσαντες λελύσθαι τὰς σπονδὰς, διότι ἐς χεῖρας ἦλθον, οὐκ ἐῷσι σφᾶς ἀποπλεῖν.

Ἐδοξεν οὖν αὐτοῖς ἄνδρας ἐς κελήτιον ἐσβιβύσοντας ἄνευ κηρυκείου προσπέμψαι τοῖς Ἀθηναίοις καὶ πείραν ποιήσασθαι. πέμψαντές τε ἔλεγον τοιαύδε· “Ἀδικεῖτε, ὦ ἄνδρες Ἀθηναῖοι, πολέμου ἄρχοντες καὶ σπονδὰς λύνοντες· ἡμῖν γὰρ πολεμίους τοὺς ἡμετέρους

τιμωρουμένοις ἐμποδὼν ἵστασθε ὄπλα ἀνταιρόμενοι. εἰ δ' ὑμῖν γνώμη ἐστὶ κωλύειν τε ἡμᾶς ἐπὶ Κέρκυραν ἢ ἄλλοσε εἴ ποι βουλόμεθα πλεῖν καὶ τὰς σπονδὰς λύετε, ἡμᾶς τούσδε λαβόντες πρῶτον χρήσασθε ὥς πολεμίους.” οἱ μὲν δὴ τοιαῦτα εἶπον· τῶν δὲ 3 Κερκυραίων τὸ μὲν στρατόπεδον ὅσον ἐπήκουσεν ἀνεβόησεν εὐθὺς λαβεῖν τε αὐτοὺς καὶ ἀποκτείνειν, οἱ δὲ Ἀθηναῖοι τοιάδε ἀπεκρίναντο· “Οὔτε ἄρχομεν πολέ- 4 μου, ὦ ἄνδρες Πελοποννήσιοι, οὔτε τὰς σπονδὰς λύομεν, Κερκυραίοις δὲ τοῖσδε ξυμμάχοις οὔσι βοηθοὶ ἦλθομεν. εἰ μὲν οὖν ἄλλοσέ ποι βούλεσθε πλεῖν, οὐ κωλύομεν· εἰ δὲ ἐπὶ Κέρκυραν πλευσείσθε ἢ ἐς τῶν ἐκείνων τι χωρίων, οὐ περιοψόμεθα κατὰ τὸ δυνατόν.”

Τοιαῦτα τῶν Ἀθηναίων ἀποκριναμένων οἱ μὲν Κο- 54 ρίνθιοι τὸν τε πλοῦν τὸν ἐπ' οἴκου παρσκευάζοντο καὶ τροπαῖον ἔστησαν ἐν τοῖς ἐν τῇ ἡπείρῳ Συβότοις· οἱ δὲ Κερκυραῖοι τὰ τε ναυάγια καὶ νεκροὺς ἀνείλοντο τὰ κατὰ σφᾶς ἐξενεχθέντα ὑπὸ τοῦ ῥοῦ καὶ ἀνέμου, ὃς γενόμενος τῆς νυκτὸς διεσκέδασεν αὐτὰ πανταχῇ, καὶ τροπαῖον ἀντέστησαν ἐν τοῖς ἐν τῇ νήσῳ Συβότοις ὡς νευικηκότες. γνώμη δὲ ἐκάτεροι τοιάδε τὴν 2 νίκην προσεποιήσαντο· Κορίνθιοι μὲν κρατήσαντες τῇ ναυμαχίᾳ μέχρι νυκτός, ὥστε καὶ ναυάγια πλείστα καὶ νεκροὺς προσκομίσασθαι, καὶ ἄνδρας ἔχοντες αἰχμαλώτους οὐκ ἐλάσσους χιλίων, ναῦς τε καταδύσαντες περὶ ἐβδομήκοντα ἔστησαν τροπαῖον· Κερκυραῖοι δὲ τριᾶκοντα ναῦς μάλιστα διαφθείραντες, καὶ ἐπειδὴ Ἀθηναῖοι ἦλθον, ἀνελόμενοι τὰ κατὰ σφᾶς αὐτοὺς ναυάγια καὶ νεκρούς, καὶ ὅτι αὐτοῖς τῇ τε προτεραίᾳ πρῦμναν κρουόμενοι ὑπεχώρησαν οἱ Κορίνθιοι ἰδόντες τὰς Ἀττικὰς ναῦς, καὶ ἐπειδὴ ἦλθον οἱ Ἀθηναῖοι, οὐκ

ἀντέπλεον ἐκ τῶν Συβότων, διὰ ταῦτα τροπαῖα ἔστησαν. οὕτω μὲν ἐκότεροι νικᾶν ἤξιουν.

55 Οἱ δὲ Κορίνθιοι ἀποπλέοντες ἐπ' οἴκου Ἀνακτόριον, ὃ ἔστιν ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, εἶλον ἀπάτη (ἦν δὲ κοινὸν Κερκυραίων καὶ ἐκείνων), καὶ καταστήσαντες ἐν αὐτῷ Κορινθίους οἰκήτορας ἀνεχώρησαν ἐπ' οἴκου· καὶ τῶν Κερκυραίων ὀκτακοσίους μὲν οἱ ἦσαν δούλοι ἀπέδοντο, πεντήκοντα δὲ καὶ διακοσίους δῆσαντες ἐφύλασσαν καὶ ἐν θεραπείᾳ εἶχον πολλῇ, ὅπως αὐτοῖς τὴν Κέρκυραν ἀναχωρήσαντες προσποιήσιαν· ἐτύγγανον δὲ καὶ δυνάμει αὐτῶν οἱ 2 πλείους πρῶτοι ὄντες τῆς πόλεως. ἡ μὲν οὖν Κέρκυρα οὕτω περιγίγνεται τῷ πολέμῳ τῶν Κορινθίων, καὶ αἱ νῆες τῶν Ἀθηναίων ἀνεχώρησαν ἐξ αὐτῆς. αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, ὅτι σφίσιν ἐν σπονδαῖς μετὰ Κερκυραίων ἐναυμάχουν.

56 Μετὰ ταῦτα δ' εὐθὺς καὶ τὰδε ξυνέβη γενέσθαι 2 τοῖς Ἀθηναίοις καὶ Πελοποννησίοις διάφορα ἐς τὸ πολεμεῖν. τῶν γὰρ Κορινθίων πρассόντων ὅπως τιμωρήσωνται αὐτοὺς, ὑποτοπήσαντες τὴν ἔχθραν αὐτῶν οἱ Ἀθηναῖοι Ποτιδαιάτας, οἱ οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, ἐαυτῶν δὲ ξυμμάχους φόρου ὑποτελεῖς, ἐκέλευον τὸ ἐς Παλλήνην τεῖχος καθελεῖν καὶ ὁμήρους δοῦναι, τοὺς τε ἐπιδημιουργοὺς ἐκπέμπειν καὶ τὸ λοιπὸν μὴ δέχεσθαι οὐς κατὰ ἔτος ἕκαστον Κορίνθιοι ἔπεμπον, δέισαντες μὴ ἀποστῶσιν ὑπὸ τε Περδίκκου πειθόμενοι καὶ Κορινθίων, τοὺς τε ἄλλους τοὺς ἐπὶ Θράκης ξυναποστήσῃσι ξυμμίχους.

57 Ταῦτα δὲ πρὸς τοὺς Ποτιδαιάτας οἱ Ἀθηναῖοι προ-

παρεσκευάζοντο εὐθὺς μετὰ τὴν ἐν Κερνύρᾳ ναυμα-
 χίαν· οἳ τε γὰρ Κορίνθιοι φανερώς ἤδη διάφοροι 2
 ἦσαν, Περδίκκας τε ὁ Ἀλεξάνδρου, Μακεδόνων βασι-
 λεύς, ἐπεπολέμετο ξύμμαχος πρότερον καὶ φίλος ὢν.
 ἐπολεμώθη δέ, ὅτι Φιλίππῳ τῷ ἑαυτοῦ ἀδελφῷ καὶ 3
 Δέρδᾳ κοινῇ πρὸς αὐτὸν ἐναντιούμενοις οἱ Ἀθηναῖοι
 ξυμμαχίαν ἐποιήσαντο. δεδιώς τε ἔπρασσεν ἔς τε τὴν 4
 Λακεδαίμονα πέμπων ὅπως πόλεμος γένηται αὐτοῖς
 πρὸς Πελοποννησίους, καὶ τοὺς Κορινθίους προσεποι-
 εῖτο τῆς Ποτιδαίας ἕνεκα ἀποστάσεως· προσέφερε δὲ 5
 λόγους καὶ τοῖς ἐπὶ Θράκης Χαλκιδεῦσι καὶ Βοτ-
 τιαίοις ξυναποστήναι, νομίζων, εἰ ξύμμαχα ταῦτα ἔχοι
 ὁμοῖα ὄντα χωρία, ῥᾶον ἂν τὸν πόλεμον μετ' αὐτῶν
 ποιέισθαι. ὢν οἱ Ἀθηναῖοι αἰσθόμενοι καὶ βουλόμενοι 6
 προκαταλαμβάνειν τῶν πόλεων τὰς ἀποστάσεις (ἔτυ-
 χον γὰρ τριάκοντα ναῦς ἀποστέλλοντες καὶ χιλίους
 ὀπλίτας ἐπὶ τὴν γῆν αὐτοῦ, Ἀρχεστράτου τοῦ Λυκο-
 μήδους μετ' ἄλλων δέκα στρατηγούντος), ἐπιστέλλουσι
 τοῖς ἄρχουσι τῶν νεῶν Ποτιδαιατῶν τε ὁμήρους λαβεῖν
 καὶ τὸ τεῖχος καθελεῖν, τῶν τε πλησίον πόλεων φυλα-
 κὴν ἔχειν ὅπως μὴ ἀποστήσονται.

Ποτιδαῖται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους 58
 πρέσβεις, εἴ πως πείσειαν μὴ σφῶν πέρι νεωτερίζειν
 μηδέν, ἐλθόντες δὲ καὶ ἔς τὴν Λακεδαίμονι μετὰ Κο-
 ρινθίων, [ἔπρασσον] ὅπως ἐτοιμάσαιντο τιμωρίαν, ἣν
 δέη, ἐπειδὴ ἔκ τε Ἀθηναίων ἐκ πολλοῦ πρίσσοντες
 οὐδὲν εὗροντο ἐπιτήδειον, ἀλλ' αἱ νῆες αἱ ἐπὶ Μακε-
 δονίαν καὶ ἐπὶ σφᾶς ὁμοίως ἔπλεον, καὶ τὰ τέλη τῶν
 Λακεδαιμονίων ὑπέσχετο αὐτοῖς, ἣν ἐπὶ Ποτίδαιαν
 ἴωσιν Ἀθηναῖοι, ἐς τὴν Ἀττικὴν ἐσβαλεῖν, τότε δὴ
 κατὰ τὸν καιρὸν τοῦτον ἀφίστανται μετὰ Χαλκιδεῶν

2 καὶ Βοττιαίων κοινῇ ξυνομόσαντες· καὶ Περδίκκας πείθει Χαλκιδέας τὰς ἐπὶ θαλάσῃ πόλεις ἐκλιπόντας καὶ καταβαλόντας ἀνοικίσασθαι ἐς Ὀλυνθον μίαν τε πόλιν ταύτην ἰσχυρὰν ποιήσασθαι· τοῖς τε ἐκλιποῦσι τούτοις τῆς ἑαυτοῦ γῆς τῆς Μυγδονίας περὶ τὴν Βόλβην λίμνην ἔδωκε νέμεσθαι, ἕως ἂν ὁ πρὸς Ἀθηναίους πόλεμος ᾗ· καὶ οἱ μὲν ἀνφικίζοντό τε καθαιροῦντες τὰς πόλεις καὶ ἐς πόλεμον παρεσκευάζοντο.

59 Αἱ δὲ τριῖκοντα νῆες τῶν Ἀθηναίων ἀφικνοῦνται ἐς τὰ ἐπὶ Θράκης καὶ καταλαμβάνουσι τὴν τε Ποτι-
2 δαιαν καὶ τὰλλα ἄφεστηκότα· νομίσαντες δὲ οἱ στρατηγοὶ ἀδύνατα εἶναι πρὸς τε Περδίκκαν πολεμεῖν τῇ παρουσίᾳ δυνάμει καὶ τὰ ξυναφεστῶτα χωρία, τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ καὶ τὸ πρότερον ἐξεπέμποντο, καὶ καταστάντες ἐπολέμουν μετὰ Φιλίππου καὶ τῶν Δέρδου ἀδελφῶν ἄνωθεν στρατιᾷ ἐσβεβληκότων.

60 Καὶ ἐν τούτῳ οἱ Κορίνθιοι, τῆς Ποτιδαίας ἄφεστη-
κυίας καὶ τῶν Ἀττικῶν νεῶν περὶ Μακεδονίαν οὐσῶν, δεδιότες περὶ τῷ χωρίῳ καὶ οἰκίῳ τὸν κίνδυνον ἡγούμενοι πέμπουσιν ἑαυτῶν τε ἐθελοντὰς καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαντες ἑξακοσίους καὶ χίλους τοὺς πάντας ὀπλίτας καὶ ψιλοὺς τετρακοσίους.
2 ἐστρατήγει δὲ αὐτῶν Ἀριστεὺς ὁ Ἀδειμάντου, κατὰ φιλίαν τε αὐτοῦ οὐκ ἦκιστα οἱ πλείστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ ξυνέσποντο· ἦν γὰρ τοῖς Ποτι-
3 δαίαις αἰεὶ ποτε ἐπιτήδειος· καὶ ἀφικνοῦνται τεσσαρακοστῇ ἡμέρᾳ ὕστερον ἐπὶ Θράκης ἢ Ποτίδαια ὑπέστη.

61 Ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων ὅτι ἄφεστᾶσιν· καὶ πέμπουσιν, ὥς ᾗσθοντο

καὶ τοὺς μετὰ Ἀριστέως ἐπιπαρόντας, διςχιλίους ἑαυ-
 τῶν ὀπλίτας καὶ τεσσαράκοντα ναῦς πρὸς τὰ ἄφεστῶτα,
 καὶ Καλλίαν τὸν Καλλιῦδου πέμπτον αὐτὸν στρατη-
 γόν· οἱ ἀφικόμενοι ἐς Μακεδονίαν πρῶτον καταλαμ- 2
 βάνουσι τοὺς προτέρους χιλίους Θέρμην ἄρτι ἡρηκότας
 καὶ Πύδναν πολιορκούντας. προσκαθεζόμενοι δὲ καὶ 3
 αὐτοὶ τὴν Πύδναν ἐπολιόρκησαν μέν, ἔπειτα δὲ ξύμ-
 βασιν ποιησάμενοι καὶ ξυμμαχίαν ἀναγκαίαν πρὸς τὸν
 Περδίκκαν, ὡς αὐτοὺς κατήπειγεν ἡ Ποτίδαια καὶ ὁ
 Ἀριστεὺς παρεληλυθώς, ἀπανίστανται ἐκ τῆς Μακε- 4
 δονίας, καὶ ἀφικόμενοι ἐς Βέροιαν κῆκεῖθεν ἐπὶ Στρέ-
 ψαν καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ
 ἐλόντες ἐπορεύοντο κατὰ γῆν πρὸς τὴν Ποτίδαιαν τρις-
 χιλίοις μὲν ὀπλίταις ἑαυτῶν, χωρὶς δὲ τῶν ξυμμάχων
 πολλοῖς, ἱππεῦσι δὲ ἑξακοσίοις Μακεδόνων τοῖς μετὰ
 Φιλίππου καὶ Πausανίου· ἅμα δὲ νῆες παρέπλεον
 ἐβδομήκοντα. κατ' ὀλίγον δὲ προϊόντες τριταῖοι ἀφί- 5
 κοντο ἐς Γίγωνα καὶ ἐστρατοπεδεύσαντο.

Ποτιδαῖται δὲ καὶ οἱ μετὰ Ἀριστέως Πελοποννή- 62
 σιοι προσδεχόμενοι τοὺς Ἀθηναίους ἐστρατοπεδεύοντο
 πρὸς Ὀλύνθου ἐν τῷ ἰσθμῷ καὶ ἀγορὰν ἔξω τῆς πό-
 λεως ἐπεποίητο. στρατηγὸν μὲν τοῦ πεζοῦ παντὸς 2
 οἱ ξύμμαχοι ἤρηντο Ἀριστέα, τῆς δὲ ἵππου Περδίκ-
 καν· ἀπέστη γὰρ εὐθύς πάλιν τῶν Ἀθηναίων καὶ
 ξυνεμάχει τοῖς Ποτιδαῖταις, Ἰόλαον ἀνθ' αὐτοῦ κατα-
 στήσας ἄρχοντα. ἦν δὲ ἡ γνώμη τοῦ Ἀριστέως, τὸ 3
 μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ ἰσθμῷ
 ἐπιτηρεῖν τοὺς Ἀθηναίους, ἦν ἐπίωσι, Χαλκιδέας δὲ
 καὶ τοὺς ἔξω ἰσθμοῦ ξυμμάχους καὶ τὴν παρὰ Περ-
 δίκκου διακοσίαν ἵππον ἐν Ὀλύνθῳ μένειν, καὶ ὅταν
 Ἀθηναῖοι ἐπὶ σφᾶς χωρῶσι, κατὰ νώτου βοηθοῦντας

4 ἐν μέσῳ ποιεῖν αὐτῶν τοὺς πολεμίους. Καλλίας δ' αὖ ὁ τῶν Ἀθηναίων στρατηγὸς καὶ οἱ ξυνάρχοντες τοὺς μὲν Μακεδόνας ἱππέας καὶ τῶν ξυμμάχων ὀλίγους ἐπὶ Ὀλύμπου ἀποπέμπουσιν, ὅπως εἰργῶσι τοὺς ἐκεῖθεν ἐπιβοηθεῖν, αὐτοὶ δ' ἀναστήσαντες τὸ στρατό-
 5 πεδον ἐχώρουν ἐπὶ τὴν Ποτίδαιαν. καὶ ἐπειδὴ πρὸς τῷ ἰσθμῷ ἐγένοντο καὶ εἶδον τοὺς ἐναντίους παρασκευαζομένους ὥς ἐς μάχην, ἀντικαθίσταντο καὶ αὐτοί,
 6 καὶ οὐ πολὺ ὕστερον ξυνέμισγον. καὶ αὐτὸ μὲν τὸ τοῦ Ἀριστεύς κέρας καὶ ὅσοι περὶ ἐκείνον ἦσαν Κορινθίων τε καὶ τῶν ἄλλων λογύδες, ἔτρεψαν τὸ καθ' ἑαυτοὺς καὶ ἐπεξήλθον διώκοντες ἐπὶ πολὺ· τὸ δὲ ἄλλο στρατόπεδον τῶν τε Ποτιδαιατῶν καὶ τῶν Πελοποννησίων ἥσασατο ὑπὸ τῶν Ἀθηναίων καὶ ἐς τὸ τεῖχος κατέφυγεν.

63 Ἐπαναχωρῶν δὲ ὁ Ἀριστεὺς ἀπὸ τῆς διώξεως ὡς ὁρᾷ τὸ ἄλλο στράτευμα ἡσσημένον, ἠπόρησε μὲν ὅποτε ῥῶσε διακινδυνεύσῃ χωρήσας, ἢ ἐπὶ τῆς Ὀλύμπου ἢ ἐς τὴν Ποτίδαιαν· ἔδοξε δ' οὖν ξυναγαγόντι τοὺς μεθ' ἑαυτοῦ ὡς ἐς ἐλάχιστον χωρίον δρόμῳ βιάσασθαι ἐς τὴν Ποτίδαιαν, καὶ παρήλθε παρὰ τὴν χηλὴν διὰ τῆς θαλίσης βαλλόμενός τε καὶ χαλεπῶς, ὀλίγους
 2 μὲν τινὰς ἀποβαλὼν, τοὺς δὲ πλείους σώσας. οἱ δ' ἀπὸ τῆς Ὀλύμπου τοῖς Ποτιδαιαταῖς βοηθοὶ (ἀπείχε δὲ ἑξήκοντα μάλιστα σταδίους καὶ ἔστι καταφανές), ὡς ἡ μάχη ἐγίνετο καὶ τὰ σημεῖα ἦρθη, βραχὺ μὲν τι προήλθον ὡς βοηθήσαντες, καὶ οἱ Μακεδόνες ἱππῆς ἀντιπαρετάξαντο ὡς κωλύσοντες· ἐπειδὴ δὲ διὰ ταύχους ἡ νίκη τῶν Ἀθηναίων ἐγίνετο καὶ τὰ σημεῖα κατεσπάσθη, πάλιν ἐπανεχώρουν ἐς τὸ τεῖχος καὶ οἱ Μακεδόνες παρὰ τοὺς Ἀθηναίους· ἱππῆς δ' οὐδετέ-

ροισ παρεγένοντο. μετὰ δὲ τὴν μίχην τροπαῖον ἔστησαν οἱ Ἀθηναῖοι καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδωσαν τοῖς Ποτιδαῖαταις· ἀπέθανον δὲ Ποτιδαϊατῶν μὲν καὶ τῶν ξυμμάχων ὀλίγῳ ἐλάσσους τριακοσίων, Ἀθηναίων δὲ αὐτῶν πεντήκοντα καὶ ἑκατὸν καὶ Καλλίας ὁ στρατηγός.

Τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος εὐθὺς οἱ Ἀθηναῖοι ἀπο- 64
τειχίσαντες ἐφρούρουν· τὸ δ' ἐς τὴν Παλλήνην ἀτείχιστον ἦν· οὐ γὰρ ἱκανοὶ ἐνόμιζον εἶναι ἔν τε τῷ ἰσθμῷ φρουρεῖν καὶ ἐς τὴν Παλλήνην διαβάντες τειχίζειν, δεδιότες μὴ σφίσιν οἱ Ποτιδαῖᾶται καὶ οἱ ξύμμαχοι γιγνομένοις δίχα ἐπιθῶνται. καὶ πυνθανόμενοι 2 οἱ ἐν τῇ πόλει Ἀθηναῖοι τὴν Παλλήνην ἀτείχιστον οὖσαν, χρόνῳ ὕστερον πέμπουσιν ἑξακοσίους καὶ χιλίους ὀπλίτας ἑαυτῶν καὶ Φορμίωνα τὸν Ἀσωπίου στρατηγόν· ὃς ἀφικόμενος ἐς τὴν Παλλήνην καὶ ἐξ Ἀφύτιος ὁρμώμενος προσήγαγε τῇ Ποτιδαίᾳ τὸν στρατόν, κατὰ βραχὺ προῖὼν καὶ κείρων ἅμα τὴν γῆν· ὥς δ' οὐδείς 3 ἐπεξῆει ἐς μάχην, ἀπετείχισε τὸ ἐκ τῆς Παλλήνης τεῖχος. καὶ οὕτως ἤδη κατὰ κράτος ἡ Ποτίδαια ἀμφοτέρωθεν ἐπολιορκεῖτο καὶ ἐκ θαλάσσης ναυσὶν ἅμα ἐφορμούσας.

Ἀριστεὺς δὲ ἀποτειχισθείσης αὐτῆς καὶ ἐλπίδα οὐ- 65
δεμίαν ἔχων σωτηρίας, ἦν μὴ τι ἀπὸ Πελοποννήσου ἢ ἄλλο παρὰ λόγον γίγνηται, ξυνεβούλεψε μὲν πλὴν πεντακοσίων ἄνεμον τηρήσασι τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ἐπὶ πλεόν ὁ σῖτος ἀντίσχη, καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι· ὥς δ' οὐκ ἐπειθε, βουλόμενος τὰ ἐπὶ τούτοις παρασκευίζειν καὶ ὅπως τὰ ἔξωθεν ἔξει ὡς ἄριστα, ἔκπλουν ποιεῖται λαθὼν τὴν φυλακὴν τῶν Ἀθηναίων. καὶ παραμένων ἐν Χαλκιδεῦσι τά τε ἄλλα 2

ξυνεπολέμει καὶ Σερμυλίων λοχίσας πρὸς τῇ πόλει πολλοὺς διέφθειρεν, ἔς τε τὴν Πελοπόννησον ἔπρασ-
 3 σεν ὅπῃ ὠφελία τις γενίσεται. μετὰ δὲ τῆς Ποτι-
 δαίας τὴν ὑποτείχισιν Φορμίων μὲν ἔχων τοὺς ἑξακο-
 σίους καὶ χιλίους τὴν Χαλκιδικὴν καὶ Βοττικὴν ἐδῆον
 καὶ ἔστιν ἂ καὶ πολίσματα εἶλεν.

66 Τοῖς δ' Ἀθηναίοις καὶ Πελοποννησίοις αἰτίαι μὲν
 αὗται προσγεγέννητο ἐς ἀλλήλους, τοῖς μὲν Κορινθίοις
 ὅτι τὴν Ποτιδαίαν ἑαυτῶν οὖσαν ὑποικίαν καὶ ἄνδρας
 Κορινθίων τε καὶ Πελοποννησίων ἐν αὐτῇ ὄντας ἐπο-
 λιόρουν, τοῖς δ' Ἀθηναίοις ἐς τοὺς Πελοποννησίους
 ὅτι ἑαυτῶν τε πόλιν ξυμμαχίδα καὶ φόρου ὑποτελῇ
 ἀπέστησαν καὶ ἐλθόντες σφίσιν ἀπὸ τοῦ προφανοῦς
 ἐμάχοντο μετὰ Ποτιδαιατῶν. οὐ μέντοι ὅ γε πόλε-
 μός πω ξυνέρρωγει, ἀλλ' ἔτι ἀνακωχὴ ἦν· ἰδίᾳ γὰρ
 ταῦτα οἱ Κορίνθιοι ἔπραξαν.

67 Πολιορκουμένης δὲ τῆς Ποτιδαίας οὐχ ἡσύχαζον, ἀν-
 δρῶν τε σφίσιν ἐνόντων καὶ ἅμα περὶ τῷ χωρίῳ δε-
 διότες· παρεκάλουν τε εὐθὺς ἐς τὴν Λακεδαιμόνα τοὺς
 ξυμμάχους καὶ κατεβόων ἐλθόντες τῶν Ἀθηναίων ὅτι
 σπονδὰς τε λελυκότες εἶεν καὶ ἀδικοῖεν τὴν Πελοπόν-
 2 νησον. Αἰγινῆταί τε φανερῶς μὲν οὐ πρεσβευόμενοι,
 δεδιότες τοὺς Ἀθηναίους, κρύφα δέ, οὐχ ἥκιστα μετ'
 αὐτῶν ἐνῆγον τὸν πόλεμον, λέγοντες οὐκ εἶναι αὐτό-
 3 νομοι κατὰ τὰς σπονδὰς. οἱ δὲ Λακεδαιμόνιοι προσ-
 παρακάλεσαντες τῶν ξυμμάχων καὶ εἰ τίς τι ἄλλο
 ἔφη ἡδικῆσθαι ὑπὸ Ἀθηναίων, ξύλλογον σφῶν αὐτῶν
 4 ποιήσαντες τὸν εἰωθότα λέγειν ἐκέλευον. καὶ ἄλλοι
 τε παριόντες ἐγκλήματα ἐποιοῦντο ὥς ἕκαστοι καὶ
 Μεγαρῆς, δηλοῦντες μὲν καὶ ἕτερα οὐκ ὀλίγα διάφορα,
 μάλιστα δὲ λιμένων τε εἶργεσθαι τῶν ἐν τῇ Ἀθηναίων

ἀρχῇ καὶ τῆς Ἀττικῆς ἀγορᾶς παρὰ τὰς σπονδύς. παρελθόντες δὲ τελευταῖοι οἱ Κορίνθιοι, καὶ τοὺς ἄλλους εὗσαντες πρῶτον παροξύναι τοὺς Λακεδαιμονίους, ἐπεῖπον τοιάδε.

Τοιαῦτα δὲ λέξας ἐπεψήφισεν αὐτὸς ἔφορος ὢν ἐς 87 τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. ὁ δὲ (κρίνουσι 2 γὰρ βοῇ καὶ οὐ ψήφῳ) οὐκ ἔφη διαγινώσκειν τὴν βοῇν ὁποτέρᾳ μείζων, ἀλλὰ βουλόμενος αὐτοὺς φανερώς ἀποδεικνυμένους τὴν γνώμην ἐς τὸ πολεμεῖν μᾶλλον ὁρμῆσαι ἔλεξεν: “Ὅτῳ μὲν ὑμῶν, ὦ Λακεδαιμό- 3 νιοι, δοκοῦσι λελύσθαι αἱ σπονδαὶ καὶ οἱ Ἀθηναῖοι ἀδικεῖν, ἀναστήτω ἐς ἐκείνο τὸ χωρίον,” δείξας τι χωρίον αὐτοῖς, “ὅτῳ δὲ μὴ δοκοῦσιν, ἐς τὰ ἐπὶ θά- 4 τερα.” ἀναστάντες δὲ διέστησαν, καὶ πολλῶ πλείους 3 ἐγένοντο οἷς ἐδόκουν αἱ σπονδαὶ λελύσθαι. προσκα- 4 λέσαντές τε τοὺς ξυμμάχους εἶπον ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ καὶ τοὺς πάντας ξυμμάχους παρακαλέσαντες ψῆφον ἐπαγαγεῖν, ὅπως κοινῇ βουλευσάμενοι τὸν πόλεμον ποιῶνται, ἣν 5 δοκῇ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ’ οἴκου διαπραξά- 6 μενοι ταῦτα, καὶ οἱ Ἀθηναίων πρέσβεις ὕστερον ἐφ’ ἅπερ ἦλθον χρηματίσαντες. ἡ δὲ διαγνώμη αὕτη τῆς 6 ἐκκλησίας, τοῦ τὰς σπονδὰς λελύσθαι, ἐγένετο ἐν τῷ τετάρτῳ ἔτει καὶ δεκάτῳ τῶν τριακοντουτίδων σπον- 7 δῶν προκεχωρηκυῶν, αἱ ἐγένοντο μετὰ τὰ Εὐβοϊκὰ.

Ἐψήφισαντο δὲ οἱ Λακεδαιμόνιοι τὰς σπονδὰς 88 λελύσθαι καὶ πολεμητέα εἶναι, οὐ τοσοῦτον τῶν ξυμμάχων πεισθέντες τοῖς λόγοις ὅσον φοβούμενοι τοὺς Ἀθηναίους μὴ ἐπὶ μείζον δυνηθῶσιν, ὁρῶντες αὐτοῖς τὰ πολλὰ τῆς Ἑλλάδος ὑποχείρια ἦδη ὄντα.

- 89 Οἱ γὰρ Ἀθηναῖοι τρόπῳ τοιῷδε ἦλθον ἐπὶ τὰ πράγ-
 2 ματα ἐν οἷς ἠϋξίθησαν. ἐπειδὴ Μῆδοι ἀνεχώρησαν
 ἐκ τῆς Εὐρώπης νικηθέντες καὶ ναυσὶ καὶ πεζῷ ὑπὸ
 Ἑλλήνων καὶ οἱ καταφυγόντες αὐτῶν ταῖς ναυσὶν ἐς
 Μυκάλην διεφθύρησαν, Λεωτυχίδης μὲν ὁ βασιλεὺς
 τῶν Λακεδαιμονίων, ὅσπερ ἡγείτο τῶν ἐν Μυκάλῃ
 Ἑλλήνων, ἀπεχώρησεν ἐπ' οἴκου ἔχων τοὺς ἀπὸ
 Πελοποννήσου ξυμμάχους· οἱ δὲ Ἀθηναῖοι καὶ οἱ
 ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου ξύμμαχοι, ἤδη ἀφε-
 στηκότες ἀπὸ βασιλέως, ὑπομείναντες Σηστὸν ἐπολ-
 ιόρκουν Μήδων ἐχόντων, καὶ ἐπιχειμάσαντες εἶλον
 αὐτὴν ἐκλιπόντων τῶν βαρβάρων, καὶ μετὰ τοῦτο
 ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἕκαστοι κατὰ πόλεις.
- 3 Ἀθηναίων δὲ τὸ κοινόν, ἐπειδὴ αὐτοῖς οἱ βάρβαροι
 ἐκ τῆς χώρας ἀπήλθον, διεκομίζοντο εὐθύς ὅθεν ὑπεξέ-
 θεντο παῖδας καὶ γυναῖκας καὶ τὴν περιούσαν κατα-
 σκευήν, καὶ τὴν πόλιν ἀνοικοδομεῖν παρεσκευάζοντο
 καὶ τὰ τεῖχη· τοῦ τε γὰρ περιβόλου βραχέα εἰστήκει
 καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ πε-
 ριῆσαν, ἐν αἷς αὐτοὶ ἐσκήνησαν οἱ δυνατοὶ τῶν
 Περσῶν.
- 90 Λακεδαιμόνιοι δὲ αἰσθόμενοι τὸ μέλλον ἦλθον πρεσ-
 βείᾳ, τὰ μὲν καὶ αὐτοὶ ἥδιον ἢν ὀρῶντες μήτ' ἐκεί-
 νους μήτ' ἄλλον μηδένα τεῖχος ἔχοντα, τὸ δὲ πλεόν
 τῶν ξυμμάχων ἐξοτρυνόντων καὶ φοβουμένων τοῦ τε
 ναυτικοῦ αὐτῶν τὸ πλῆθος, ὃ πρὶν οὐχ ὑπῆρχε, καὶ
 2 τὴν ἐς τὸν Μηδικὸν πόλεμον τόλμαν γενομένην. ἡξίου
 τε αὐτοὺς μὴ τειχίζειν, ἀλλὰ καὶ τῶν ἔξω Πελοπον-
 νήσου μᾶλλον ὅσοις ξυνειστήκει ξυγκαθελεῖν μετὰ
 σφῶν τοὺς περιβόλους, τὸ μὲν βουλούμενον καὶ ὑποπ-
 τον τῆς γνώμης οὐ δηλοῦντες ἐς τοὺς Ἀθηναίους, ὥς

δὲ τοῦ βαρβύρου, εἰ αὖθις ἐπέλθοι, οὐκ ἂν ἔχοντος ἀπὸ ἐχυροῦ ποθεν, ὥσπερ νῦν ἐκ τῶν Θηβῶν, ὀρμᾶσθαι· τὴν τε Πελοπόννησον πᾶσιν ἔφασαν ἱκανὴν εἶναι ἀναχώρησίν τε καὶ ἀφορμήν. οἱ δ' Ἀθηναῖοι 3 Θεμιστοκλέους γνώμῃ τοὺς μὲν Λακεδαιμονίους ταῦτ' εἰπόντας, ἀποκρινάμενοι ὅτι πέμψουσιν ὡς αὐτοὺς πρέσβεις περὶ ὧν λέγουσιν, εὐθὺς ἀπήλλαξαν· ἑαυτὸν δ' ἐκέλευεν ἀποστέλλειν ὡς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν Λακεδαίμονα, ἄλλους δὲ πρὸς ἑαυτῷ ἐλομένους πρέσβεις μὴ εὐθὺς ἐκπέμπειν, ἀλλ' ἐπισχεῖν μέχρι τοσούτου ἕως ἂν τὸ τεῖχος ἱκανὸν ἄρῃσιν ὥστε ἀπομάχεσθαι ἐκ τοῦ ἀναγκαιοτάτου ὕψους· τειχίζειν δὲ πάντας πανδημεὶ τοὺς ἐν τῇ πόλει καὶ αὐτοὺς καὶ γυνυῖκας καὶ παῖδας, φειδομένους μήτε ἰδίου μήτε δημοσίου οἰκοδομήματος ὅθεν τις ὠφελία ἔσται ἐς τὸ ἔργον, ἀλλὰ καθαιροῦντας πάντα. καὶ ὁ μὲν ταῦτα διδάξας 4 καὶ ὑπειπὼν, τᾶλλα ὅτι αὐτὸς τάκεῖ πράξει, ᾤχετο. καὶ ἐς τὴν Λακεδαίμονα ἔλθων οὐ προσήει πρὸς τὰς 5 ἀρχάς, ἀλλὰ διῆγε καὶ προὔφασίζετο. καὶ ὁπότε τις αὐτὸν ἔροιτο τῶν ἐν τέλει ὄντων ὃ τι οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν, ἔφη τοὺς ξυμπρέσβεις ἀναμένειν, ἀσχολίας δέ τινος οὕσης αὐτοὺς ὑπολειφθῆναι, προσδέχεσθαι μέντοι ἐν τύχῃ ἥξειν καὶ θαυμάζειν ὡς οὕτω πάρεσιν.

Οἱ δὲ ἀκούοντες τῷ μὲν Θεμιστοκλεῖ ἐπείθοντο διὰ 91 φιλίαν αὐτοῦ, τῶν δὲ ἄλλων ἀφικνουμένων καὶ σαφῶς κατηγορούντων ὅτι τειχίζεται τε καὶ ἤδη ὕψος λαμβάνει, οὐκ εἶχον ὅπως χρῆ ἀπιστῆσαι. γνούς δὲ 2 ἐκεῖνος κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παράγεσθαι ἢ πέμψαι σφῶν αὐτῶν ἄνδρας οἵτινες χρηστοὶ καὶ πιστῶς ἀπαγγελοῦσι σκεψάμενοι. ἀποστέλλουσιν οὖν, 3

καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς τοῖς Ἀθηναίοις κρύφα πέμπει κελεύων ὥς ἥκιστα ἐπιφανῶς κατασχεῖν καὶ μὴ ἀφείναι πρὶν ἂν αὐτοὶ πάλιν κομισθῶσιν (ἤδη γὰρ καὶ ἦκον αὐτῷ οἱ ξυμπρέσβεις, Ἀβρώνιχός τε ὁ Λυσικλέους καὶ Ἀριστείδης ὁ Λυσιμάχου, ἀγγέλοντες ἔχειν ἱκανῶς τὸ τεῖχος). ἐφοβεῖτο γὰρ μὴ οἱ Λακεδαιμόνιοι σφᾶς, ὅποτε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν. οἳ τε οὖν Ἀθηναῖοι τοὺς πρέσβεις ὥσπερ ἐπεστάλη κατεῖχον, καὶ Θεμιστοκλῆς ἐπελθὼν τοῖς Λακεδαιμονίοις ἐνταῦθα δὴ φανερώς εἶπεν ὅτι ἡ μὲν πόλις σφῶν τετείχισται ἤδη ὥστε ἱκανὴ εἶναι σώζειν τοὺς ἐνοικοῦντας, εἰ δέ τι βούλονται Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι πρεσβεύσθαι παρὰ σφᾶς, ὥς πρὸς διαγινώσκοντας τὸ λοιπὸν ἵεναι τὰ τε σφίσιν αὐτοῖς ξύμφορα καὶ τὰ κοινά. τήν τε γὰρ πόλιν ὅτε ἐδόκει ἐκλιπεῖν ἄμεινον εἶναι καὶ ἐς τὰς ναῦς ἐσβῆναι, ἄνευ ἐκείνων ἔφασαν γνόντες τολμῆσαι, καὶ ὅσα αὐ μετ' ἐκείνων βουλευέσθαι, οὐδενὸς ὕστεροι γνώμη φανῆναι. δοκεῖν οὖν σφίσιν καὶ νῦν ἄμεινον εἶναι τὴν ἑαυτῶν πόλιν τεῖχος ἔχειν, καὶ ἰδίᾳ τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελιμώτερον ἔσεσθαι. οὐ γὰρ οἶόν τ' εἶναι μὴ ἀπὸ ἀντιπάλου παρασκευῆς ὁμοίον τι ἢ ἴσον ἐς τὸ κοινὸν βουλευέσθαι. ἢ πάντας οὖν ἀτειχίστους ἔφη χρῆναι ξυμμαχεῖν ἢ καὶ τάδε νομίζειν ὀρθῶς ἔχειν.

92 Οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὀργὴν μὲν φανεράν οὐκ ἐποιοῦντο τοῖς Ἀθηναίοις (οὐδὲ γὰρ ἐπὶ κωλύμῃ, ἀλλὰ γνώμης παραινέσει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο, ἅμα δὲ καὶ προσφιλεῖς ὄντες ἐν τῷ τότε διὰ τὴν ἐς τὸν Μῆδον προθυμίαν τὰ μάλιστ' αὐτοῖς ἐτύγχανον), τῆς μέντοι βουλήσεως ἀμαρτάνοντες ἀδήλως

ἤχθοντο. οἳ τε πρέσβεις ἐκατέρων ἀπῆλθον ἐπ' οἴκου ἀνεπικλήτως.

Τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτείχισαν 93 ἐν ὀλίγῳ χρόνῳ. καὶ δῆλη ἡ οἰκοδομία ἔτι καὶ νῦν 2 ἔστιν ὅτι κατὰ σπουδὴν ἐγένετο. οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται καὶ οὐ ξυνειργασμένων ἔστιν ἢ, ἀλλ' ὥς ἕκαστοί ποτε προσέφερον, πολλαί τε στῆλαι ὑπὸ σημίτων καὶ λίθοι εἰργασμένοι ἐγκατελέγησαν. μείζων γὰρ ὁ περίβολος πανταχῇ ἐξήχθη τῆς πόλεως, καὶ διὰ τοῦτο πάντα ὁμοίως κινούμεντοι ἠπείγοντο. ἔπεισε δὲ καὶ τοῦ Πειραιῶς τὰ λοιπὰ ὁ 3 Θεμιστοκλῆς οἰκοδομεῖν (ὑπῆρκετο δ' αὐτοῦ πρότερον ἐπὶ τῆς ἐκείνου ἀρχῆς ἥς κατ' ἐνιαυτὸν Ἀθηναῖοις ἦρξε), νομίζων τό τε χωρίον καλὸν εἶναι, λιμένας ἔχον τρεῖς αὐτοφυεῖς, καὶ αὐτοὺς ναυτικούς γεγεννημένους μέγα προφέρειν ἐς τὸ κτήσασθαι δύναμιν. τῆς γὰρ 4 δὴ θαλάσσης πρῶτος ἐτόλμησεν εἰπεῖν ὥς ἀνθεκτέα ἔστι καὶ τὴν ἀρχὴν εὐθὺς ξυγκατεσκεύαζεν. καὶ ὥκο- 5 δόμησαν τῇ ἐκείνου γνώμῃ τὸ πάχος τοῦ τείχους ὅπερ νῦν ἔτι δηλὸν ἔστι περὶ τὸν Πειραιᾶ· δύο γὰρ ἅμαξαι ἐναντίαι ἀλλήλαις τοὺς λίθους ἐπῆγον. ἐντὸς δὲ οὔτε χάλιξ οὔτε πηλὸς ἦν, ἀλλὰ ξυνφοδομημένοι μεγάλοι λίθοι καὶ ἐν τομῇ ἐγγώνιοι, σιδήρῳ πρὸς ἀλλήλους τὰ ἔξωθεν καὶ μολύβδῳ δεδεμένοι. τὸ δὲ ὕψος ἥμισυ μάλιστα ἐτελέσθη οὐ διανοεῖτο. ἐβούλετο γὰρ τῷ 6 μεγέθει καὶ τῷ πάχει ἀφιστάναι τὰς τῶν πολεμίων ἐπιβουλὰς, ἀνθρώπων τε ἐνόμιζεν ὀλίγων καὶ τῶν ἀχρειοτάτων ἀρκέσειν τὴν φυλακὴν, τοὺς δ' ἄλλους ἐς τὰς ναὺς ἐσβήσεσθαι. ταῖς γὰρ ναυσὶ μάλιστα 7 προσέκειτο, ἰδὼν, ὥς ἐμοὶ δοκεῖ, τῆς βασιλέως στρατιᾶς τὴν κατὰ θάλασσαν ἔφοδον εὐπορωτέραν τῆς κατὰ

γῆν οὖσαν· τὸν τε Πειραιᾶ ὠφελιμώτερον ἐνόμιζε τῆς ἄνω πόλεως, καὶ πολλάκις τοῖς Ἀθηναίοις παρήνει, ἦν ἄρα ποτὲ κατὰ γῆν βιασθῶσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἅπαντας ἀνθίστασθαι. Ἀθηναῖοι μὲν οὖν οὕτως ἐτειχίσθησαν καὶ τᾶλλα κατεσκευάζοντο εὐθύς μετὰ τὴν Μήδων ἀναχώρησιν.

91 Πausanίας δὲ ὁ Κλεομβρότου ἐκ Λακεδαιμόνος στρατηγὸς τῶν Ἑλλήνων ἐξεπέμφθη μετὰ ἑκοσι νεῶν ἀπὸ Πελοποννήσου· ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριῶντα ναυσὶ καὶ τῶν ἄλλων ξυμμάχων πλήθος. καὶ ἐστράτευσαν ἐς Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο, καὶ ὕστερον ἐς Βυζάντιον Μήδων ἐχόντων καὶ ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ.

95 Ἦδη δὲ βιαίου ὄντος αὐτοῦ οἱ τε ἄλλοι Ἕλληνες ἤχθοντο καὶ οὐχ ἥκιστα οἱ Ἴωνες καὶ ὅσοι ἀπὸ βασιλέως νεωστὶ ἠλευθέρωντο· φοιτᾶντές τε πρὸς τοὺς Ἀθηναίους ἠξίουσαν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι κατὰ τὸ ξυγγενὲς καὶ Πausanίᾳ μὴ ἐπιτρέπειν, ἦν που βιάζεται. οἱ δὲ Ἀθηναῖοι ἐδέξαντό τε τοὺς λόγους καὶ προσεῖχον τὴν γνώμην ὡς οὐ περιοψόμενοι τᾶλλά 3 τε καταστησόμενοι ἢ φαίνοιτο ἄριστα αὐτοῖς. ἐν τούτῳ δὲ οἱ Λακεδαιμόνιοι μετεπέμποντο Πausανίαν ἀνακρινούντες ὧν πέρι ἐπυνθάνοντο· καὶ γὰρ ἀδικία πολλὴ κατηγορεῖτο αὐτοῦ ὑπὸ τῶν Ἑλλήνων τᾶν ἀφικνουμένων, καὶ τυραννίδος μᾶλλον ἰφαίνετο μίμησις 4 ἢ στρατηγία. ξυνέβη τε αὐτῷ καλεῖσθαι τε ἅμα καὶ τοὺς ξυμμάχους τῷ ἐκείνου ἔχθει παρ' Ἀθηναίους μετατάξασθαι πλὴν τῶν ἀπὸ Πελοποννήσου στρατιω- 5 τῶν. ἐλθὼν δὲ ἐς Λακεδαίμονα τῶν μὲν ἰδίᾳ πρὸς τινα ἀδικημάτων εὐθύνθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν· κατηγορεῖτο δὲ αὐτοῦ οὐχ ἥκιστα Μη-

δισμὸς καὶ ἐδόκει σαφέστατον εἶναι. καὶ ἐκείνουν μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα, Δόρκιν δὲ καὶ ἄλλους τινὰς μετ' αὐτοῦ στρατιὰν ἔχοντας οὐ πολλήν· οἷς οὐκέτι ἐφίεσαν οἱ ξύμμαχοι τὴν ἡγεμονίαν. οἱ δὲ αἰσθόμενοι ἀπῆλθον, καὶ ἄλλους οὐκέτι ὕστερον ἐξέπεμψαν οἱ Λακεδαιμόνιοι, φοβούμενοι μὴ σφίσιν οἱ ἐξιόντες χεῖρους γίνωνται, ὅπερ καὶ ἐν τῷ Πανσανίᾳ ἐνεῖδον, ἀπαλλαξείοντες δὲ καὶ τοῦ Μηδικοῦ πολέμου καὶ τοὺς Ἀθηναίους νομίζοντες ἱκανοὺς ἐξηγεῖσθαι καὶ σφίσιν ἐν τῷ τότε παρόντι ἐπιτηδεύουσιν.

Παραλαβόντες δὲ οἱ Ἀθηναῖοι τὴν ἡγεμονίαν τούτῳ 96 τῷ τρόπῳ ἐκόντων τῶν ξυμμάχων διὰ τὸ Πανσανίου μῖσος, ἔταξαν ἅς τε ἔδει παρέχειν τῶν πόλεων χρήματα πρὸς τὸν βάρβαρον καὶ ἅς ναῦς· πρόσχημα γὰρ ἦν ἀμύνεσθαι ὧν ἔπαθον δηοῦντας τὴν βασιλείῳς χώραν· καὶ Ἑλληνοταμίαι τότε πρῶτον Ἀθηναίοις 2 κατέστη ἀρχή, οἱ ἐδέχοντο τὸν φόρον· οὕτω γὰρ ὠνομίσθη τῶν χρημάτων ἡ φορά. ἦν δ' ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἐξήκοντα, ταμιεῖόν τε Δῆλος ἦν αὐτοῖς καὶ αἱ ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο.

Ἡγούμενοι δὲ αὐτονόμων τὸ πρῶτον τῶν ξυμμάχων 97 καὶ ἀπὸ κοινῶν ξυνόδων βουλευόντων τῷδε ἐπῆλθον πολέμῳ τε καὶ διαχειρίσει πραγμάτων μεταξὺ τοῦδε τοῦ πολέμου καὶ τοῦ Μηδικοῦ, ἃ ἐγένετο πρὸς τε τὸν βάρβαρον αὐτοῖς καὶ πρὸς τοὺς σφετέρους ξυμμάχους νεωτερίζοντας καὶ Πελοποννησίων τοὺς αἰὲ προστυγχάνοντας ἐν ἐκάστῳ. ἔγραψα δὲ αὐτὰ καὶ τὴν ἐκ 2 βολὴν τοῦ λόγου ἐποίησάμην διὰ τὸδε, ὅτι τοῖς πρὸ ἐμοῦ ἅπασιν ἐκλιπὲς τοῦτο ἦν τὸ χωρίον καὶ ἡ τὰ πρὸ τῶν Μηδικῶν Ἑλληνικὰ ξυνετίθεσαν ἢ αὐτὰ τὰ Μηδικὰ· τούτων δὲ ὅσπερ καὶ ἤφατο ἐν τῇ Ἀττικῇ

ξυγγραφῇ Ἑλλάνικος, βραχέως τε καὶ τοῖς χρόνοις οὐκ ἀκριβῶς ἐπεμνήσθη· ἅμα δὲ καὶ τῆς ἀρχῆς ἀποδείξιν ἔχει τῆς τῶν Ἀθηναίων ἐν οἴῳ τρόπῳ κατέστη.

118 Μετὰ ταῦτα δὲ ἤδη γίγνεται οὐ πολλοῖς ἔτεσιν ὕστερον τὰ προειρημένα, τὰ τε Κερκυραϊκὰ καὶ τὰ Ποτιδαιατικὰ καὶ ὅσα πρόφασις τοῦδε τοῦ πολέμου κατέστη. ταῦτα δὲ ξύμπαντα ὅσα ἔπραξαν οἱ Ἕλληνες πρὸς τε ἀλλήλους καὶ τὸν βάρβαρον ἐγένετο ἐν ἔτεσι πεντήκοντα μάλιστα μεταξύ τῆς Ξέρξου ἀναχωρήσεως καὶ τῆς ἀρχῆς τοῦδε τοῦ πολέμου· ἐν οἷς Ἀθηναῖοι τὴν τε ἀρχὴν ἐγκρατεστέραν κατεστήσαντο καὶ αὐτοὶ ἐπὶ μέγα ἐχώρησαν δυνάμει. οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκώλουν εἰ μὴ ἐπὶ βραχύ, ἡσύχαζόν τε τὸ πλεόν τοῦ χρόνου, ὄντες μὲν καὶ πρὸ τοῦ μὴ ταχεῖς ἵεναι ἐς τοὺς πολέμους, εἰ μὴ ἀναγκάζοιντο, τὸ δέ τι καὶ πολέμοις οἰκείοις ἐξεργόμενοι, πρὶν δὴ ἡ δύναμις τῶν Ἀθηναίων σαφῶς ἦρετο καὶ τῆς ξυμμαχίας αὐτῶν ἥπτοντο. τότε δὲ οὐκέτι ἀνασχετὸν ἐποιοῦντο, ἀλλ' ἐπιχειρητέα ἐδόκει εἶναι πύση προθυμία καὶ καθαιρετέα ἡ ἰσχὺς, ἣν δύνωνται, ἀραμένους τόνδε τὸν πόλεμον.

3 Αὐτοῖς μὲν οὖν τοῖς Λακεδαιμονίοις διέγνωστο λελίσθαι τε τὰς σπονδὰς καὶ τοὺς Ἀθηναίους ἀδικεῖν, πέμψαντες δὲ ἐς Δελφοὺς ἐπηρώτων τὸν θεὸν εἰ πολεμοῦσιν ἄμεινον ἔσται. ὁ δὲ ἀνείλεν αὐτοῖς, ὡς λέγεται, κατὰ κράτος πολεμοῦσι νίκην ἔσσεσθαι, καὶ αὐτὸς ἔφη ξυλλήψεσθαι καὶ παρακαλούμενος καὶ ἀκλητος.

119 Αὖθις δὲ τοὺς ξυμμάχους παρακαλέσαντες ψῆφον ἐβούλοντο ἐπαγαγεῖν εἰ χρὴ πολεμεῖν. καὶ ἐλθόντων

τῶν πρέσβειων ἀπὸ τῆς ξυμμαχίας καὶ ξυνόδου γενομένης οἳ τε ἄλλοι εἶπον ἃ ἐβούλοντο, κατηγοροῦντες οἱ πλείους τῶν Ἀθηναίων καὶ τὸν πόλεμον ἀξιοῦντες γενέσθαι, καὶ οἱ Κορίνθιοι δεηθέντες μὲν καὶ κατὰ πόλεις πρότερον ἐκάστων ἰδίᾳ ὥστε ψηφίσασθαι τὸν πόλεμον, δεδιότες περὶ τῇ Ποτιδαίᾳ μὴ προδιαφθαρῇ, παρίντες δὲ καὶ τότε καὶ τελευταῖοι ἐπελθόντες ἔλεγον τοιούδε.

Οἱ δὲ Λακεδαιμόνιοι ἐπειδὴ ἀφ' ἀπάντων ἤκουσαν¹²⁵ γνώμην, ψῆφον ἐπήγαγον τοῖς ξυμμάχοις ἅπασιν ὅσοι παρήσαν ἐξῆς καὶ μείζονι καὶ ἐλάσσονι πόλει· καὶ τὸ πλήθος ἐψηφίσαντο πολεμεῖν. δεδογμένον δὲ αὐτοῖς² εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἡπιασκεύοις οὖσιν, ἐκπορίζεσθαι δὲ ἐδόκει ἐκάστοις ἃ πρόσφορα ἦν καὶ μὴ εἶναι μέλλησιν. ὁμῶς δὲ καθισταμένοις ὧν ἔδει ἐνιαυτὸς μὲν οὐ διετρίβη, ἔλασσον δέ, πρὶν ἐσβαλεῖν εἰς τὴν Ἀττικὴν καὶ τὸν πόλεμον ἄρασθαι φανερώς.

Ἐν τούτῳ δὲ ἐπρεσβεύοντο τῷ χρόνῳ πρὸς τοὺς¹²⁶ Ἀθηναίους ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν, ἦν μὴ τι ἐσακούωσιν. καὶ πρῶτον μὲν πρέσβεις πέμψαντες οἱ² Λακεδαιμόνιοι ἐκέλευον τοὺς Ἀθηναίους τὸ ἄγος ἐλαύνειν τῆς θεοῦ· τὸ δὲ ἄγος ἦν τοιόνδε. . . .

Τοῦτο δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐκέλευον ἐλαύ-¹²⁷νειν δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες, εἰδότες δὲ Περικλέα τὸν Ξανθίππου προσεχόμενον αὐτῷ κατὰ τὴν μητέρα καὶ νομίζοντες ἐκπεσόντος αὐτοῦ ῥᾶον σφίσι προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων. οὐ μέντοι² τοσοῦτον ἠλπιζον παθεῖν ἂν αὐτὸν τοῦτο ὅσον διαβολὴν οἴσειν αὐτῷ πρὸς τὴν πόλιν, ὥς καὶ διὰ τὴν

ἐκείνου ξυμφοραν τὸ μέρος ἔσται ὁ πόλεμος. ὦν γὰρ
 δυνατώτατος τῶν καθ' ἑαυτὸν καὶ ἄγων τὴν πολιτείαν
 ἡναντιούτο πάντα τοῖς Λακεδαιμονίοις, καὶ οὐκ εἶα
 ὑπέικειν, ἀλλ' ἐς τὸν πόλεμον ὥρμα τοὺς Ἀθηναίους.
 128 Ἀντεκέλευον δὲ καὶ οἱ Ἀθηναῖοι τοὺς Λακεδαιμο-
 νίους τὸ ἀπὸ Ταινύρου ἄγος ἐλαύνειν. οἱ γὰρ Λακε-
 δαιμόνιοι ἀναστήσαντές ποτε ἐκ τοῦ ἱεροῦ τοῦ Ποσει-
 δῶνος ἀπὸ Ταινύρου τῶν Εἰλώτων ἰκέτας ἀπαγαγόντες
 διέφθειραν· δι' ὃ δὴ καὶ σφίσιν αὐτοῖς νομίζουσι τὸν
 1 μέγαν σεισμόν γενέσθαι ἐν Σπύρτῃ. ἐκέλευον δὲ καὶ
 τὸ τῆς Χαλκιοίκου ἄγος ἐλαύνειν αὐτούς· ἐγένετο δὲ
 3 τοιοῦνδε. ἐπειδὴ Πausanίας ὁ Λακεδαιμόνιος τὸ πρῶτον
 μεταπεμφθεὶς ὑπὸ Σπαρτιατῶν ἀπὸ τῆς ἀρχῆς τῆς
 ἐν Ἑλλησπόντῃ καὶ κριθεὶς ὑπ' αὐτῶν ἀπελύθη μὴ
 ἀδικεῖν, δημοσίᾳ μὲν οὐκέτι ἐξεπέμφθη, ἰδίᾳ δὲ αὐτὸς
 τριτὴρ λαβὼν Ἑρμιονίδα ἄνευ Λακεδαιμονίων ἀφικνεῖ-
 ται ἐς Ἑλλήσποντον, τῷ μὲν λόγῳ ἐπὶ τὸν Ἑλλη-
 νικὸν πόλεμον, τῷ δὲ ἔργῳ τὰ πρὸς βασιλέα πράγ-
 ματα πράσσειν, ὥσπερ καὶ τὸ πρῶτον ἐνεχείρησεν,
 4 ἐφιεμένος τῆς Ἑλληνικῆς ἀρχῆς. εὐεργεσίαν δὲ ἀπὸ
 τοῦδε πρῶτον ἐς βασιλέα κατέθετο καὶ τοῦ παντὸς
 5 πράγματος ἀρχὴν ἐποιήσατο· Βυζάντιον γὰρ ἔλων
 τῇ προτέρᾳ παρουσίᾳ μετὰ τὴν ἐκ Κύπρου ἀναχώρη-
 σιν (εἶχον δὲ Μῆδοι αὐτό, καὶ βασιλέως προσήκοντές
 τινες καὶ ξυγγενεῖς [οἱ] ἐάλωσαν ἐν αὐτῷ), τότε τού-
 τους οὓς ἔλαβεν ἀποπέμπει βασιλεῖ κρύφα τῶν ἄλλων
 6 ξυμμάχων, τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν. ἔπρασσε δὲ
 ταῦτα μετὰ Γογγύλου τοῦ Ἑρετριέως, ᾧ ἐπέτρεψε τό-
 τε Βυζάντιον καὶ τοὺς αἰχμαλώτους. ἔπεμψε δὲ καὶ
 ἐπιστολὴν τὸν Γόγγυλον φέροντα αὐτῷ· ἐνεγέγραπτο
 7 δὲ τάδε ἐν αὐτῇ, ὡς ὕστερον ἀνευρέθη. “Πausanίας

ὁ ἡγεμὼν τῆς Σπάρτης τούσδε τέ σοι χαρίζεσθαι βου-
 λόμενος ἀποπέμπει δορὶ ἐλών, καὶ γνώμην ποιούμεαι,
 εἰ καὶ σοὶ δοκεῖ, θυγατέρα τε τὴν σὴν γῆμαι καὶ σοι
 Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα ὑποχείριον ποιῇ-
 σαι. δυνατὸς δὲ δοκῶ εἶναι ταῦτα πράξαι μετὰ σοῦ
 βουλευόμενος. εἰ οὖν τί σε τούτων ἀρέσκει, πέμπε
 ἄνδρα πιστὸν ἐπὶ θάλασσαν δι' οὗ τὸ λοιπὸν τοὺς
 λόγους ποιησόμεθα.”

Τοσαῦτα μὲν ἡ γραφὴ ἐδήλου. Ξέρξης δὲ ἦσθη¹²⁹
 τε τῇ ἐπιστολῇ καὶ ἀποστέλλει Ἀρτύβαζον τὸν Φαρ-
 νύκου ἐπὶ θάλασσαν καὶ κελεύει αὐτὸν τὴν τε Δασκυ-
 λίτιν σατραπείαν παραλαβεῖν Μεγαβύτην ἀπαλλύ-
 ξαντα, ὃς πρότερον ἦρχε, καὶ παρὰ Πausανίαν ἐς
 Βυζάντιον ἐπιστολὴν ἀντεπετίθει αὐτῷ ὡς τάχιστα
 διαπέμψαι καὶ τὴν σφραγίδα ἀποδείξαι, καὶ ἦν τι
 αὐτῷ Πausανίας παραγγέλλη περὶ τῶν ἑαυτοῦ πραγ-
 μάτων, πρίσσειν ὡς ἄριστα καὶ πιστότατα. ὁ δὲ²
 ἀφικόμενος τά τε ἄλλα ἐποίησεν ὥσπερ εἴρητο καὶ
 τὴν ἐπιστολὴν διέπεμψεν· ἀντεγέγραπτο δὲ τῷδε.
 “Ὡδε λέγει βασιλεὺς Ξέρξης Πausανία· καὶ τῶν³
 ἀνδρῶν οὓς μοι πέραν θαλάσσης ἐκ Βυζαντίου ἔσωσας
 κεῖταί σοι εὐεργεσία ἐν τῷ ἡμετέρῳ οἴκῳ ἔσαεὶ ἀνά-
 γραπτος, καὶ τοῖς λόγοις τοῖς ἀπὸ σοῦ ἀρέσκομαι.
 καὶ σε μήτε νύξ μήθ' ἡμέρα ἐπισχέτω ὥστε ἀνεῖναι
 πρίσσειν τι ὧν ἐμοὶ ὑπισχνῇ, μηδὲ χρυσοῦ καὶ ἀρ-
 γύρου δαπάνη κεκωλύσθω μηδὲ στρατιᾶς πλήθει, εἴ
 ποι δεῖ παραγίγνεσθαι, ἀλλὰ μετ' Ἀρταβύζου ἀνδρὸς
 ἀγαθοῦ, ὃν σοι ἔπεμψα, πρᾶσσε θαρσῶν καὶ τὰ ἐμὰ
 καὶ τὰ σὰ ὅπη κάλλιστα καὶ ἄριστα ἔξει ἀμφοτέ-
 ροις.”

Ταῦτα λαβὼν ὁ Πausανίας τὰ γράμματα, ὧν καὶ¹³⁰

πρότερον ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων διὰ τὴν Πλαταιᾶσιν ἡγεμονίαν, πολλῷ τότε μᾶλλον ἤρτο καὶ οὐκέτι ἡδύνατο ἐν τῷ καθεστηκότῃ τρόπῳ βιοτεύειν, ἀλλὰ σκευᾶς τε Μηδικὰς ἐνδυνόμενος ἐκ τοῦ Βυζαντίου ἐξήκει καὶ διὰ τῆς Θράκης πορευόμενον αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρουν, τράπεζάν τε Περσικὴν παρετίθετο καὶ κατέχειν τὴν διάνοιαν οὐκ ἡδύνατο, ἀλλ' ἔργοις βραχέσι προὔδηλον ᾗ τῇ γνώμῃ μειζόνως ² ἐσέπειτα ἔμελλε πράξειν. δυσπρόσοδόν τε αὐτὸν παρείχε καὶ τῇ ὀργῇ οὕτω χαλεπῇ ἐχρήτο ἐς πάντας ὁμοίως ὥστε μηδένα δύνασθαι προσιέναι· διόπερ καὶ πρὸς τοὺς Ἀθηναίους οὐχ ἥκιστα ἡ ξυμμαχία μετέστη.

- 131 Οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι τό τε πρῶτον δι' αὐτὰ ταῦτα ἀνεκάλεσαν αὐτόν, καὶ ἐπειδὴ τῇ Ἑρμιονίδι νηὶ τὸ δεύτερον ἐκπλεύσας οὐ κελευσάντων αὐτῶν τοιαῦτα ἐφαίνετο ποιῶν, καὶ ἐκ τοῦ Βυζαντίου βία ὑπ' Ἀθηναίων ἐκπολιορκηθεὶς ἐς μὲν τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς δὲ Κολωνὰς τὰς Τρωάδας ἰδρυθεὶς πρίσσων τε ἐσηγγέλλετο αὐτοῖς πρὸς τοὺς βαρβάρους καὶ οὐκ ἐπ' ἀγαθῷ τὴν μονὴν ποιούμενος, οὕτω δὲ οὐκέτι ἐπέσχον, ἀλλὰ πέμψαντες κήρυκα οἱ ἔφοροι καὶ σκυτάλην εἶπον τοῦ κήρυκος μὴ λείπεσθαι, εἰ δὲ μή, πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν.
- ² οὐ δὲ βουλόμενος ὥς ἥκιστα ὑποπτος εἶναι καὶ πιστεύων χρήμασι διαλύσειν τὴν διαβολὴν ἀνεχώρει τὸ δεύτερον ἐς Σπάρτην. καὶ ἐς μὲν τὴν εἰρκτὴν ἰσπύπτει τὸ πρῶτον ὑπὸ τῶν ἐφόρων (ἔξεστι δὲ τοῖς ἐφόροις τὸν βασιλέα δρᾶσαι τοῦτο), ἔπειτα διαπραξάμενος ὕστερον ἐξῆλθε καὶ καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς βουλομένοις περὶ αὐτὸν ἐλέγχειν.

Καὶ φανερὸν μὲν εἶχον οὐδὲν οἱ Σπαρτιᾶται σημείον, 112
οὔτε οἱ ἐχθροὶ οὔτε ἡ πᾶσα πόλις, ὅτῳ ἂν πιστεύ-
σαντες βεβαίως ἐτιμωροῦντο ἄνδρα γένους τε τοῦ βα-
σιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν ἔχοντα (Πλεί-
σταρχον γὰρ τὸν Λεωνίδου ὄντα βασιλέα καὶ νέον
ἔτι ἀνεψιὸς ὧν ἐπετρόπευεν), ὑποψίας δὲ πολλὰς 2
παρεῖχε τῇ τε παρανομίᾳ καὶ ζηλώσει τῶν βαρβάρων
μὴ ἴσος βούλεσθαι εἶναι τοῖς παροῦσι, τά τε ἄλλα
αὐτοῦ ἀνεσκόπουν, εἴ τι που ἐξεδεδήγητο τῶν καθε-
στῶτων νομίμων, καὶ ὅτι ἐπὶ τὸν τρίποδά ποτε τὸν
ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων
ἀκροθίνιον, ἠξίωσεν ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλε-
γεῖον τόδε·

Ἕλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μῆδων,
Παυσανίας Φοῖβῳ μνήμ' ἀνέθηκε τόδε.

τὸ μὲν οὖν ἐλεγείον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐ- 3
θύς τότε ἀπὸ τοῦ τρίποδος τοῦτο καὶ ἐπέγραψαν
ὀνομαστὶ τὰς πόλεις ὅσαι ξυγκαθελοῦσαι τὸν βάρβα-
ρον ἔστησαν τὸ ἀνύθημα· τοῦ μέντοι Παυσανίου
ἀδίκημα καὶ τοῦτ' ἐδόκει εἶναι, καὶ ἐπειδὴ ἐν τούτῳ
καθειστήκει, πολλῶ μᾶλλον παρόμοιον πραχθῆναι
ἐφαίνετο τῇ παρούσῃ διανοίᾳ. ἐπυνθάνοντο δὲ καὶ ἐς 4
τοὺς Εἰλώτας πρᾶσσειν τι αὐτόν, καὶ ἦν δὲ οὕτως·
ἐλευθέρωσιν τε γὰρ ὑπισχνεῖτο αὐτοῖς καὶ πολιτείαν,
ἦν ξυνεπαναστῶσι καὶ τὸ πᾶν ξυγκατεργάσωνται.
ἀλλ' οὐδ' ὥς οὐδὲ τῶν Εἰλώτων μηνυταῖς τισι πιστεύ- 5
σαντες ἠξίωσαν νεώτερόν τι ποιεῖν ἐς αὐτόν, χρώμενοι
τῷ τρόπῳ ὧπερ εἰώθασιν ἐς σφᾶς αὐτοὺς μὴ ταχεῖς
εἶναι περὶ ἀνδρὸς Σπάρτιάτου ἄνευ ἀναμφισβητήτων
τεκμηρίων βουλεύσαι τι ἀνήκεστον, πρὶν γε δὴ αὐτοῖς,
ὥς λέγεται, ὁ μέλλων τὰς τελευταίας βασιλεῖ ἐπι-

στολὰς πρὸς Ἀρτίβαζον κομιεῖν, ἀνὴρ Ἀργίλιος, παιδικά ποτε ὦν αὐτοῦ καὶ πιστότατος ἐκείνῳ, μηνυτὴς γίγνεται, δείσας κατὰ ἐνθύμησίν τινα ὅτι οὐδεὶς πω τῶν πρὸ ἑαυτοῦ ἀγγέλων πάλιν ἀφίκετο, καὶ παραποιησόμενος σφραγίδα, ἵνα, ἣν ψευσθῇ τῆς δόξης ἣ καὶ ἐκείνός τι μεταγράψαι αἰτήσῃ, μὴ ἐπιγνῶ, λύει τὰς ἐπιστολάς, ἐν αἷς ὑπονοήσας τι τοιοῦτο προσεπεστάλθαι καὶ αὐτὸν εὗρεν ἐγγεγραμμένον κτείνειν.

- 133 Τότε δὲ οἱ ἔφοροι δείξαντος αὐτοῦ τὰ γράμματα μᾶλλον μὲν ἐπίστευσαν, αὐτήκοοι δὲ βουλευθέντες ἔτι γενέσθαι αὐτοῦ Πausανίου τι λέγοντος, ἀπὸ παρασκευῆς τοῦ ἀνθρώπου ἐπὶ Ταίναρον ἰκέτου οἰχομένου καὶ σκηνησαμένου διπλὴν διαφράγματι καλύβην, ἐς ἣν τῶν [τε] ἐφόρων ἐντὸς τινὰς ἔκρυψε, καὶ Πausανίου ὡς αὐτὸν ἐλθόντος καὶ ἐρωτῶντος τὴν πρόφασιν τῆς ἰκετείας ἦσθοντο πάντα σαφῶς, αἰτιωμένου τοῦ ἀνθρώπου τά τε περὶ αὐτοῦ γραφέντα καὶ τᾶλλ' ἀποφαίνοντος καθ' ἕκαστον, ὡς οὐδὲν πώποτε αὐτὸν ἐν ταῖς πρὸς βασιλέα διακονίαις παραβάλοιτο, προτιμηθεῖν δ' ἐν ἴσφ τοῖς πολλοῖς τῶν διακόνων ἀποθανεῖν, καὶ αὐτὰ ταῦτα ξυνομολογούντος καὶ περὶ τοῦ παρόντος οὐκ ἑώντος ὀργίζεσθαι, ἀλλὰ πίστιν ἐκ τοῦ ἱεροῦ διδόντος τῆς ἀναστάσεως καὶ ἀξιούντος ὡς τάχιστα πορεύεσθαι καὶ μὴ τὰ πρᾶσσόμενα διακωλύειν.

- 134 Ἀκούσαντες δὲ ἀκριβῶς τότε μὲν ἀπῆλθον οἱ ἔφοροι, βεβαίως δὲ ἥδη εἰδότες ἐν τῇ πόλει τὴν ξύλληψιν ἐποιούντο. λέγεται δ' αὐτὸν μέλλοντα ξυλληφθήσεσθαι ἐν τῇ ὁδῷ, ἐνὸς μὲν τῶν ἐφόρων τὸ πρόσωπον προσιόντος ὡς εἶδε, γινῶναι ἐφ' ᾧ ἐχώρει, ἄλλου δὲ νεύματι ἀφανεῖ χρησαμένου καὶ δηλώσαντος εὐνοία,

πρὸς τὸ ἱερὸν τῆς Χαλκιοίκου χωρῆσαι δρόμῳ καὶ προκαταφυγεῖν· ἦν δὲ ἐγγὺς τὸ τέμενος. καὶ ἐς οἶκμα οὐ μέγα ὃ ἦν τοῦ ἱεροῦ ἐσελθὼν, ἵνα μὴ ὑπαίθριος ταλαιπωροίη, ἡσύχαζεν. οἱ δὲ τὸ παραντίκα² μὲν ὑστέρησαν τῇ διώξει, μετὰ δὲ τοῦτο τοῦ τε οἰκήματος τὸν ὄροφον ἀφείλον καὶ τὰς θύρας, ἔνδον ὄντα τηρήσαντες αὐτὸν καὶ ἀπολαβόντες εἴσω, ἀπφοδόμησαν, προσκαθεζόμενοί τε ἐξεπολιόρκησαν λιμῶ. καὶ³ μέλλοντος αὐτοῦ ἀποψύχειν ὥσπερ εἶχεν ἐν τῷ οἰκήματι, αἰσθίμενοί τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἔτι ἔμπνουν ὄντα, καὶ ἐξαχθεὶς ἀπέθανε παραχρήμα. καὶ⁴ αὐτὸν ἐμέλλησαν μὲν ἐς τὸν Καιάδαν οὐπὲρ τοὺς κακούργους ἐμβάλλειν· ἔπειτα ἔδοξε πλησίον που κατορύξαι. ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τὸν τε τάφον ὕστερον ἔχρησε τοῖς Λακεδαιμονίοις μετενεγκεῖν οὐπὲρ ἀπέθανε (καὶ νῦν κεῖται ἐν τῷ προτεμενίσματι, ὃ γραφῇ στήλαι δηλοῦσι), καὶ ὡς ἄγος αὐτοῖς ὃν τὸ πεπραγμένον δύο σώματα ἀνθ' ἑνὸς τῇ Χαλκιοίκῳ ἀποδοῦναι. οἱ δὲ ποιησόμενοι χαλκοὺς ἀνδριάντας δύο ὡς ἀντὶ Πausανίου ἀνέθεσαν.

Οἱ δὲ Ἀθηναῖοι, ὡς καὶ τοῦ θεοῦ ἄγος κρίναντος,¹³⁵ ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἐλαύνειν αὐτό. τοῦ² δὲ Μηδισμοῦ τοῦ Πausανίου Λακεδαιμόνιοι, πρέσβεις πέμψαντες παρὰ τοὺς Ἀθηναίους, ξυνεπητιῶντο καὶ τὸν Θεμιστοκλέα, ὡς εὕρισκον ἐκ τῶν περὶ Πausανίαν ἐλέγχων, ἡξίου τε τοῖς αὐτοῖς κολάζεσθαι αὐτόν. οἱ δὲ πεισθίντες (ἔτυχε γὰρ ὥστρακισμένος³ καὶ ἔχων δίαιταν μὲν ἐν Ἀργεῖ, ἐπιφοιτῶν δὲ καὶ ἐς τὴν ἄλλην Πελοπόννησον) πέμπουσι μετὰ τῶν Λακεδαιμονίων ἐτοιμῶν ὄντων ξυνδιώκειν ἄνδρας οἷς εἴρητο ἄγειν ὅπου ἂν περιτύχωσιν.

- 136 Ὁ δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης. δεδιέναι δὲ φασκόντων Κερκυραίων ἔχειν αὐτὸν ὥστε Λακεδαιμονίοις καὶ Ἀθηναίοις ἀπέχθασθαι, διακομίζεται ὑπ' αὐτῶν ἐς τὴν ἡπειρον τὴν καταντικρὺ. καὶ διωκόμενος ὑπὸ τῶν προστεταγμένων κατὰ πύστιν ἢ χωροίη, ἀναγκάζεται κατὰ τι ἄπορον παρὰ Ἀδμητον τὸν Μολοσσῶν βασιλέα, ὄντα αὐτῷ οὐ φίλον, καταλύσαι. καὶ ὁ μὲν οὐκ ἔτυχεν ἐπιδημῶν, ὁ δὲ τῆς γυναικὸς ἰκέτης γενόμενος διδάσκεται ὑπ' αὐτῆς τὸν παῖδα σφῶν λαβὼν καθίζεσθαι ἐπὶ τὴν ἐστίαν. καὶ ἐλθόντος οὐ πολὺ ὕστερον τοῦ Ἀδμήτου δηλοῖ τε ὅς ἐστι καὶ οὐκ ἀξιοῦ, εἴ τι ἄρα αὐτὸς ἀντεῖπεν αὐτῷ Ἀθηναίων δεομένην, φεύγοντα τιμωρεῖσθαι. καὶ γὰρ ἂν ὑπ' ἐκείνου πολλῷ ἀσθενέστερος ἐν τῷ παρόντι κακῶς πύσχειν, γενναῖον δὲ εἶναι τοὺς ὁμοίους ἀπὸ τοῦ Ἰσου τιμωρεῖσθαι. καὶ ἅμα αὐτὸς μὲν ἐκείνῳ χρείας τινὸς καὶ οὐκ ἐς τὸ σῶμα σώζεσθαι ἐναντιωθῆναι, ἐκείνου δ' ἂν, εἰ ἐκδοίη αὐτόν (εἰπὼν ὑφ' ὧν καὶ ἐφ' ᾧ διώκεται), σωτηρίας ἂν τῆς ψυχῆς ἀποστερήσαι.
- 137 Ὁ δὲ ἀκούσας ἀνίστησί τε αὐτὸν μετὰ τοῦ ἑαυτοῦ νιέος (ὥσπερ καὶ ἔχων αὐτὸν ἐκαθέζετο, καὶ μέγιστον ἦν ἰκέτευμα τοῦτο) καὶ ὕστερον οὐ πολλῷ τοῖς Λακεδαιμονίοις καὶ Ἀθηναίοις ἐλθοῦσι καὶ πολλὰ εἰποῦσιν οὐκ ἐκδίδωσιν, ἀλλ' ἀποστέλλει βουλόμενον ὡς βασιλέα πορευθῆναι ἐπὶ τὴν ἐτέραν θάλασσαν περὶ ἐς Πύδναν τὴν Ἀλεξάνδρου. ἐν ἣ ὀλκάδος τυχὼν ἀναγομένης ἐπ' Ἰωνίας καὶ ἐπιβὰς καταφέρεται χειμῶνι ἐς τὸ Ἀθηναίων στρατόπεδον ὃ ἐπολιόρκει Νάζον. καὶ ἦν γὰρ ἀγνώως τοῖς ἐν τῇ νηί, δέσας φράζει τῷ ναυκλήρῳ ὅστις ἐστὶ καὶ δι' αὐτὴν φεύγει, καὶ εἰ μὴ

σώσει αὐτόν, ἔφη ἔρεῖν ὅτι χρήμασι πεισθεὶς αὐτὸν ἄγει. τὴν δὲ ἀσφάλειαν εἶναι μηδένα ἐκβῆναι ἐκ τῆς νεὼς μέχρι πλοῦς γένηται· πειθομένῳ δ' αὐτῷ χάριν ἀπομνήσεσθαι ἀξίαν. ὁ δὲ ναύκληρος ποιεῖ τε ταῦτα καὶ ἀποσαλεύσας ἡμέραν καὶ νύκτα ὑπὲρ τοῦ στρατοπέδου ὕστερον ἀφικνεῖται ἐς Ἑφεσον. καὶ ὁ Θεμιστοκλῆς ἐκεῖνόν τε ἐθεράπευσε χρημάτων δόσει (ἦλθε γὰρ αὐτῷ ὕστερον ἐκ τε Ἀθηνῶν παρὰ τῶν φίλων καὶ ἐξ Ἀργούς ἃ ὑπεξέκειτο), καὶ μετὰ τῶν κάτω Περσῶν τινος πορευθεὶς ἄνω ἐσπέμπει γράμματα ἐς βασιλεῖα Ἀρταξέρξην τὸν Ξέρξου νεωστὶ βασιλεύοντα. ἐδήλου δ' ἡ γραφὴ ὅτι “Θεμιστοκλῆς ἦκω παρὰ σέ, ὃς κακὰ μὲν πλείστα Ἑλλήνων εἰργασμαι τὸν ὑμέτερον οἶκον, ὅσον χρόνον τὸν σὸν πατέρα ἐπιόντα ἐμοὶ ἀνάγκη ἡμυνόμην, πολὺ δ' ἔτι πλείω ἀγαθὰ, ἐπειδὴ ἐν τῷ ἀσφαλεῖ μὲν ἐμοί, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ πάλιν ἢ ἀποκομιδὴ ἐγίνετο. καὶ μοι εὐεργεσία ὀφείλεται (γράψας τὴν ἐκ Σαλαμίως προὔγγελσιν τῆς ἀναχωρήσεως καὶ τὴν τῶν γεφυρῶν, ἣν ψευδῶς προσεποιήσατο, τότε δι' αὐτὸν οὐ διάλυσιν) καὶ νῦν ἔχων σε μεγάλα ἀγαθὰ δρᾶσαι πάρεμι διωκόμενος ὑπὸ τῶν Ἑλλήνων διὰ τὴν σὴν φιλίαν. βούλομαι δ' ἐνιαυτὸν ἐπισχὼν αὐτός σοι περὶ ὧν ἦκω δηλῶσαι.”

Βασιλεὺς δέ, ὡς λέγεται, ἐθαύμασέ τε αὐτοῦ τὴν ¹³⁸διάνοιαν καὶ ἐκέλευε ποιεῖν οὕτως. ὁ δ' ἐν τῷ χρόνῳ ὃν ἐπέσχε τῆς Περσίδος γλώσσης ὅσα ἡδύνατο κατενόησε καὶ τῶν ἐπιτηδευμάτων τῆς χώρας· ἀφικόμενος ²δὲ μετὰ τὸν ἐνιαυτὸν γίγνεται παρ' αὐτῷ μέγας καὶ ὅσος οὐδεὶς πω Ἑλλήνων διὰ τε τὴν προϋπάρχουσαν ἀξίωσιν καὶ τοῦ Ἑλληνικοῦ ἐλπίδα ἣν ὑπετίθει αὐτῷ δουλῶσειν, μάλιστα δὲ ἀπὸ τοῦ πείραν διδούς ξυνετός

- 3 φαίνεσθαι. ἦν γὰρ ὁ Θεμιστοκλῆς, βεβαιότατα δὴ φύσεως ἰσχὺν δηλώσας, καὶ διαφερόντως τι ἐς αὐτὸ μᾶλλον ἐτέρου ἄξιος θαυμάσαι· οἰκεία γὰρ ξυνέσει, καὶ οὔτε προμαθὼν ἐς αὐτὴν οὐδέν οὔτ' ἐπιμαθὼν, τῶν τε παραχρῆμα δι' ἐλαχίστης βουλῆς κράτιστος γνῶμων καὶ τῶν μελλόντων ἐπὶ πλείστον τοῦ γενησομένου ἄριστος εἰκαστής· καὶ ἃ μὲν μετὰ χεῖρας ἔχοι, καὶ ἐξηγήσασθαι οἷός τε, ὧν δὲ ἄπειρος εἴη, κρίναι ἱκανῶς οὐκ ἀπήλλακτο· τό τε ἄμεινον ἢ χεῖρον ἐν τῷ ἀφανεῖ ἔτι προεώρα μάλιστα. καὶ τὸ ξύμπαν εἰπεῖν, φύσεως μὲν δυνάμει, μελέτης δὲ βραχύτητι κράτιστος δὴ οὗτος αὐτοσχεδιάζειν τὰ δέοντα ἐγένετο.
- 4 νοσήσας δὲ τελευτᾷ τὸν βίον· λέγουσι δέ τινες καὶ ἐκούσιον φαρμάκῳ ἀποθανεῖν αὐτόν, ἀδύνατον νομίσαντα εἶναι ἐπιτελέσαι βασιλεῖ ἃ ὑπέσχετο. μνημεῖον μὲν οὖν αὐτοῦ ἐν Μαγνησίᾳ ἐστὶ τῇ Ἀσιανῇ ἐν τῇ ἀγορᾷ· ταύτης γὰρ ἦρχε τῆς χώρας, δόντος βασιλέως αὐτῷ Μαγνησίαν μὲν ἄρτον, ἢ προσέφερε πεντήκοντα τάλαντα τοῦ ἐνιαυτοῦ, Λάμψακον δὲ οἶνον (ἐδόκει γὰρ
- 5 πολυοινότατον τῶν τότε εἶναι), Μυοῦντα δὲ ὄψον. τὰ δὲ ὅστ' αὖ φασὶ κομισθῆναι αὐτοῦ οἱ προσήκοντες οἵκαδε κελεύσαντος ἐκείνου καὶ τεθῆναι κρύφα Ἀθηναίων ἐν τῇ Ἀττικῇ· οὐ γὰρ ἐξῆν θάπτειν ὥς ἐπὶ προδοσίᾳ φεύγοντος. τὰ μὲν κατὰ Πausaniā τὸν Λακεδαιμόνιον καὶ Θεμιστοκλέα τὸν Ἀθηναῖον, λαμπροτάτους γενομένους τῶν καθ' ἑαυτοὺς Ἑλλήνων, οὕτως ἐτελεύτησεν.
- 139 Λακεδαιμόνιοι δὲ ἐπὶ μὲν τῆς πρώτης πρεσβείας τοιαῦτα ἐπέταξάν τε καὶ ἀντεκελεύσθησαν περὶ τῶν ἐναγῶν τῆς ἐλίσεως· ὕστερον δὲ φοιτῶντες παρ' Ἀθηναίους Ποτιδαίας τε ἀπανίστασθαι ἐκέλευον καὶ

*Αἴγιναν αὐτόνομον ἀφίεναι, καὶ μάλιστα γὰρ πάντων
 καὶ ἐνδηλότατα προὔλεγον τὸ περὶ Μεγαρέων ψήφισμα
 καθελούσι μὴ ἂν γενέσθαι πόλεμον, ἐν ᾧ εἴρητο αὐ-
 τοὺς μὴ χρῆσθαι τοῖς λιμέσι τοῖς ἐν τῇ Ἀθηναίων
 ἀρχῇ μηδὲ τῇ Ἀττικῇ ἀγορᾷ. οἱ δ' Ἀθηναῖοι οὔτε 2
 τᾶλλα ὑπήκουον οὔτε τὸ ψήφισμα καθήρουν, ἐπικα-
 λούντες ἐπεργασίαν Μεγαρεῦσι τῆς γῆς τῆς ἱερᾶς καὶ
 τῆς ἁορίστου καὶ ἀνδραπόδων ὑποδοχὴν τῶν ἀφιστα-
 μένων. τέλος δὲ ἀφικομένων τῶν τελευταίων πρέσβων 3
 ἐκ Λακεδαιμόνος, Ῥαμφίου τε καὶ Μελησίππου καὶ
 Ἀγησάνδρου, καὶ λεγόντων ἄλλο μὲν οὐδὲν ὢν πρό-
 τερον εἰώθεσαν, αὐτὰ δὲ τύδε, ὅτι Λακεδαιμόνιοι βού-
 λονται τὴν εἰρήνην εἶναι, εἶη δ' ἂν εἰ τοὺς Ἕλληνας
 αὐτονόμους ἀφεῖτε, ποιήσαντες ἐκκλησίαν οἱ Ἀθηναῖοι
 γνώμας σφίσιν αὐτοῖς προὔτιθεσαν, καὶ ἐδόκει ἅπαξ
 περὶ ἀπάντων βουλευσαμένους ἀποκρίνασθαι. καὶ πα- 4
 ριόντες ἄλλοι τε πολλοὶ ἔλεγον, ἐπ' ἀμφοτέρα γιγνώ-
 μενοι ταῖς γνώμαις καὶ ὥς χρὴ πολεμεῖν καὶ ὥς μὴ
 ἐμπόδιον εἶναι τὸ ψήφισμα εἰρήνης, ἀλλὰ καθελεῖν,
 καὶ παρελθὼν Περικλῆς ὁ Ξανθίππου, ἀνὴρ κατ' ἐκεί-
 νον τὸν χρόνον πρῶτος Ἀθηναίων, λέγειν τε καὶ
 πράσσειν δυνατώτατος, παρῆναι τοιαύδε.*

*Ὁ μὲν Περικλῆς τοιαῦτα εἶπεν. οἱ δ' Ἀθηναῖοι 145
 νομίσαντες ἄριστα σφίσι παραινεῖν αὐτὸν ἐψηφίσαντο
 ἃ ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο τῇ
 ἐκείνου γνώμῃ, καθ' ἕκαστὴν τε ὥς ἔφρασε καὶ τὸ
 ξύμπαν, οὐδὲν κελευόμενοι ποιήσιν, δίκη δὲ κατὰ τὰς
 ξυνθήκας ἐτοῖμοι εἶναι διαλύεσθαι περὶ τῶν ἐγκλημά-
 των ἐπὶ ἴσῃ καὶ ὁμοίᾳ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ'
 οἴκου καὶ οὐκέτι ὕστερον ἐπρεσβεύοντο.*

- 145 Αἰτίαι δὲ αὗται καὶ διαφοραὶ ἐγένοντο ἀμφοτέροις
πρὸ τοῦ πολέμου, ἀρξάμεναι εὐθὺς ἀπὸ τῶν ἐν Ἐπι-
δάμνῳ καὶ Κερκύρα. ἐπεμίγνυντο δὲ ὅμως ἐν αὐταῖς
καὶ παρ' ἀλλήλους ἐφοίτων ἀκηρύκτως μὲν, ἀνυπόπτως
δὲ οὐ· σπονδῶν γὰρ ξύγχυσις τὰ γιγνόμενα ἦν καὶ
πρόφασις τοῦ πολεμεῖν.

XENOPHON'S MEMORABILIA OF SOCRATES.

(Text of Kühner. Teubner.)

BOOK I. CH. 1.

Πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους¹ ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὡς ἄξιος εἴη θανάτου τῇ πόλει. Ἡ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιάδε τις ἦν· ἡδικοῖ Σωκράτης οὐς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσφέρων· ἡδικοῖ δὲ καὶ τοὺς νέους διαφθείρων.

Πρῶτον μὲν οὖν, ὡς οὐκ ἐνόμιζεν οὐς ἡ πόλις² νομίζει θεοὺς, ποίῳ ποτ' ἐχρήσαντο τεκμηρίῳ; θύων τε γὰρ φανερὸς ἦν πολλάκις μὲν οἴκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικῇ χρώμενος οὐκ ἄφανής ἦν· διετεθρύλητο γάρ, ὡς φαίη Σωκράτης τὸ δαιμόνιον ἐαυτῷ σημαίνειν· ὅθεν δὴ καὶ μάλιστα μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καινὰ δαιμόνια εἰσφέρειν. Ὁ δ' οὐδὲν καινότερον εἰσέφερε τῶν³ ἄλλων, ὅσοι μαντικὴν νομίζοντες οἰωνοῖς τε χρώνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίαις· οὗτοί τε γὰρ ὑπολαμβάνουσιν οὐ τοὺς ὄρνιθας οὐδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς διὰ τούτων αὐτὰ σημαίνειν, κακείνος δὲ οὕτως ἐνόμιζεν. Ἀλλ' οἱ μὲν πλείστοί φασιν ὑπὸ⁴ τῶν ὄρνιθων καὶ τῶν ἀπαντῶντων ἀποτρέπεσθαι τε

καὶ προτρέπεσθαι· Σωκράτης δέ, ὥσπερ ἐγίγνωσκεν, οὕτως ἔλεγε· τὸ δαιμόνιον γὰρ ἔφη σημαίνειν. Καὶ πολλοῖς τῶν ξυνόντων προηγόρευε τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος· καὶ τοῖς μὲν πειθομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πει-
 5 θομένοις μετέμελε. Καίτοι τίς οὐκ ἂν ὁμολογήσειεν αὐτὸν βούλεσθαι μήτ' ἡλίθιον μήτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν; Ἐδόκει δ' ἂν ἀμφοτέρα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα κατὰ ψευδόμενος ἐφαίνετο. Δῆλον οὖν, ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν. Ταῦτα δὲ τίς ἂν ἄλλω πιστεύσειεν ἢ θεῷ; Πιστεύων δὲ θεοῖς πῶς οὐκ εἶναι
 6 θεοὺς ἐνόμιζεν; Ἀλλὰ μὴν ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδεύουσιν· τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πρῴττειν, ὡς ἐνόμιζεν ἄριστ' ἂν πραχθῆναι· περὶ δὲ τῶν ἀδύλων, ὅπως ἂν ἀποβήσοιτο, μαντευσσομένους
 7 ἔπεμπεν, εἰ ποιητέα. Καὶ τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκῆσειν μαντικῆς ἔφη προσδεῖσθαι· τεκτονικὸν μὲν γὰρ ἢ χαλκευτικὸν ἢ γεωργικὸν ἢ ἀνθρώπων ἀρχικὸν ἢ τῶν τοιούτων ἔργων ἐξεταστικὸν ἢ λογιστικὸν ἢ οἰκονομικὸν ἢ στρατηγικὸν γενέσθαι, πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμη
 8 αἵρετέα ἐνόμιζεν εἶναι· τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις. Οὔτε γάρ τοι τῷ καλῶς ἀγρὸν φυτευσαμένῳ δῆλον, ὅστις καρπώσεται· οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον, ὅστις οἰκῆσει· οὔτε τῷ στρατηγικῷ δῆλον, εἰ συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλὴν γήμαντι, ἵν' εὐφραίνεται, δῆλον, εἰ διὰ ταύτην ἀνιάσεται· οὔτε τῷ δυνατοῦς ἐν τῇ πόλει

κηδεστὰς λαβόντι δῆλον, εἰ διὰ τούτους στερήσεται τῆς πόλεως. Τοὺς δὲ μηδὲν τῶν τοιούτων οἰομένους⁹ εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαιμονῶν ἔφη· δαιμονῶν δὲ καὶ τοὺς μαντευομένους ἅ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίνειν· οἷον εἴ τις ἐπερωτῶη, πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζευγος λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον· ἢ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν κρεῖττον λαβεῖν ἢ μὴ ἐπιστάμενον· ἢ ἃ ἔξεστιν ἀριθμήσαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι, τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμιστα ποιεῖν ἡγήτο· ἔφη δὲ δεῖν, ἃ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοί, μανθάνειν· ἃ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστί, πειράσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ οἷς ἂν ὦσιν ἴλεω σημαίνειν.

Ἀλλὰ μὴν ἐκεῖνός γε αἰεὶ μὲν ἦν ἐν τῷ φανερώ·¹⁰ πρῶτ' τε γὰρ εἰς τοὺς περιπύτους καὶ τὰ γυμνάσια ἦει καὶ πληθούσης ἀγορᾶς ἐκεῖ φανερός ἦν καὶ τὸ λοιπὸν αἰεὶ τῆς ἡμέρας ἦν, ὅπου πλείστοις μέλλοι συνέσεσθαι· καὶ ἔλεγε μὲν ὥς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. Οὐδεὶς δὲ πώποτε Σωκράτους¹¹ οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν οὔτε λέγοντος ἤκουσεν. Οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως, ἥπερ τῶν ἄλλων οἱ πλείστοι, διελέγετο, σκοπῶν, ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔφν, καὶ τίσιν ἀνάγκαις ἕκαστα γίγνεται τῶν οὐρανίων, ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα μωραίνοντας ἀπεδείκνυεν. Καὶ πρῶτον μὲν αὐτῶν ἐσκόπει,¹² πότερά ποτε νομίσαντες ἱκανῶς ἤδη τὰνθρώπινα εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦν-

- 13 *τες ἡγούνται τὰ πρὸς ἡκοντα πρῶττειν. Ἐθαύμαζε δ', εἰ μὴ φανερόν αὐτοῖς ἔστιν, ὅτι ταῦτα οὐ δυνατόν ἔστιν ἀνθρώποις εὐρεῖν· ἐπεὶ καὶ τοὺς μέγιστον φρονούντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μαινομένοις ὁμοίως διακείσθαι*
- 14 *πρὸς ἀλλήλους. Τῶν τε γὰρ μαινομένων τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι· καὶ τοῖς μὲν οὐδ' ἐν ὄχλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἢ ποιεῖν ὀτιοῦν, τοῖς δὲ οὐδ' ἐξιτητέον εἰς ἀνθρώπους εἶναι δοκεῖν· καὶ τοὺς μὲν οὐθ' ἱερὸν οὔτε βωμὸν οὔτ' ἄλλο τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ θηρία σέβεσθαι· τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνώντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὄν εἶναι, τοῖς δ' ἄπειρα τὸ πλῆθος· καὶ τοῖς μὲν αἰεὶ κινεῖσθαι πάντα, τοῖς δ' οὐδὲν ἂν ποτε κινηθῆναι· καὶ τοῖς μὲν πάντα γίγνεσθαι τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὔτ' ἂν γενέ-*
- 15 *σθαι ποτὲ οὐδὲν οὔτ' ἀπολείσθαι. Ἐσκόπει δὲ περὶ αὐτῶν καὶ τῷδε· ἄρ' ὥσπερ οἱ τὰνθρώπεια μαίνεται ἡγούνται τοῦθ' ὅ τι ἂν μάθωσιν ἑαυτοῖς τε καὶ τῶν ἄλλων ὅτῳ ἂν βούλωνται ποιήσῃν, οὕτω καὶ οἱ τὰ θεία ζητοῦντες νομίζουσιν, ἐπειδὴν γινώσκουσιν, αἷς ἀνάγκαις ἕκαστα γίγνεται, ποιήσῃν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὕδατα καὶ ὥρας καὶ ὅτου δ' ἂν ἄλλου δέωνται τῶν τοιούτων, ἢ τοιούτου μὲν οὐδὲν οὐδ' ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς γινῶναι μόνον, ἢ τῶν τοιού-*
- 16 *των ἕκαστα γίγνεται; Περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν· αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἂν αἰεὶ διελέγετο, σκοπῶν, τί εὐσεβές, τί ἀσεβές· τί καλόν, τί αἰσχρόν· τί δίκαιον, τί ἀδίκον· τί σωφροσύνη, τί μανία· τί ἀνδρεία, τί δειλία· τί*

πόλεις, τί πολιτικός· τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων, καὶ περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότες ἰγείτο καλοὺς καγαθοὺς εἶναι, τοὺς δ' ἀγνοοῦντας ἀνδραποδώδεις ἂν δικαίως κεκλήσθαι.

“Ὅσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν, οὐ¹⁷ δὲν θαυμαστὸν ὑπὲρ τούτων περὶ αὐτοῦ παραγνῶναι τοὺς δικαστάς· ὅσα δὲ πάντες ᾔδεσαν, οὐ θαυμαστόν, εἰ μὴ τούτων ἐνεθυμήθησαν; Βουλευσας γάρ ποτε¹⁸ καὶ τὸν βουλευτικὸν ὅρκον ὁμόσας, ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλεύσειν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγούς μίᾳ ψήφῳ τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην ἀποκτεῖναι πάντας, οὐκ ἠθέλησεν ἐπιψηφίσαι, ὀργιζόμενον μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων, ἀλλὰ περὶ πλείονος ἐποιήσατο εὐορκεῖν ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλάξασθαι τοὺς ἀπειλοῦντας. Καὶ γὰρ¹⁹ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων, οὐχ ὃν τρόπον οἱ πολλοὶ νομίζουσιν· οὗτοι μὲν γὰρ οἶονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι· Σωκράτης δὲ πάντα μὲν ἰγείτο θεοὺς εἰδέναι, τά τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα, πάνταχού δὲ παρῆναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

Θαυμάζω οὖν, ὅπως ποτὲ ἐπέισθησαν Ἀθηναῖοι²⁰ Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδὲν ποτε περὶ τοὺς θεοὺς οὔτ' εἰπόντα οὔτε πράξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα περὶ θεῶν, οἷός τις ἂν, καὶ λέγων καὶ πράττων, εἴη τε καὶ νομίζοιτο εὐσεβέστατος.

BOOK I. CH. 4.

- 1 Εἰ δέ τινες Σωκράτην νομίζουσιν, ὥς ἔνιοι γράφουσιν τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι, προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κρῆτιστον γεγονέναι, προαγαγεῖν δ' ἐπ' αὐτὴν οὐχ ἱκανόν· σκεψάμενοι, μὴ μόνον ἂ ἐκεῖνος κολαστηρίου ἕνεκα τοὺς πάντ' οἰομένους εἰδέναι ἐρωτῶν ἤλεγχεν, ἀλλὰ καὶ ἂ λέγων συνημέρευε τοῖς συνδιατρίβουσι, δοκιμαζόντων, εἰ ἱκανὸς ἦν βελτίους ποιεῖν τοὺς συνόντας. Λέξω δὲ πρῶτον ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστοδήμον τὸν Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν οὔτε θύοντα τοῖς θεοῖς *οὔτ' εὐχόμενον* οὔτε μαντικῇ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγελῶντα· Εἰπέ μοι, ἔφη, ὦ Ἀριστοδήμε, ἔστιν οὔστινας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ; — Ἐγώ γε, ἔφη. — Καὶ ὅς· Λέξον ἡμῖν, ἔφη, τὰ ὀνόματα αὐτῶν. — Ἐπὶ μὲν τοίνυν ἐπὼν ποιήσει Ὅμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελανιππίδην, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀνδριαντοποιίᾳ Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν. — Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδῶλα ἄφρονά τε καὶ ἀκίνητα ἀξιοθαυμαστότεροι εἶναι ἢ οἱ ζῶα ἔμφρονά τε καὶ ἐνεργά; — Πολύ, νῆ Δία, οἱ ζῶα, εἴπερ γε μὴ τύχῃ τινί, ἀλλὰ ὑπὸ γνώμης ταῦτα γίγνεται. — Τῶν δὲ ἀτεκμάρτως ἐχόντων, ὅτου ἕνεκα ἔστι, καὶ τῶν φανερώς ἐπ' ὠφελείᾳ ὄντων πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; — Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γιγνόμενα γνώμης ἔργα εἶναι. — Οὐκοῦν δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς δι'

ὧν αἰσθάνονται ἕκαστα, ὀφθαλμοὺς μὲν, ὥστε ὁρᾶν τὰ ὀρατά, ὧτα δέ, ὥστε ἀκούειν τὰ ἀκουστά; Ὅσμων γε μήν, εἰ μὴ ῥῖνες προσετέθησαν, τί ἂν ἡμῖν ὄφελος ἦν; Τίς δ' ἂν αἰσθησις ἦν γλυκέων καὶ δριμέων καὶ πάντων τῶν διὰ στόματος ἰδέων, εἰ μὴ γλώττα τούτων γνώμων ἐνειργάσθῃ; Πρὸς δὲ τούτοις οὐ δοκεῖ σοι καὶ τόδε προνοίας ἔργον εἰκέναι, τό, ἐπεὶ ἀσθενὴς μὲν ἐστὶν ἡ ὄψις, βλεφύροις αὐτὴν θυρῶσαι, ἃ, ὅταν μὲν αὐτῇ χρῆσθαι τι δέῃ, ἀναπετάννυται, ἐν δὲ τῷ ὕπνῳ συγκλείεται; ὥς δ' ἂν μηδὲ ἄνεμοι βλάπτωσιν, ἰθὺν βλεφαρίδας ἐμφῦσαι· ὀφρύσι τε ἀπογειῶσαι τὰ ὑπὲρ τῶν ὀμμίτων, ὥς μηδ' ὁ ἐκ τῆς κεφαλῆς ἰδρὼς κακουργῇ· τὸ δὲ τὴν ἀκοὴν δέχεσθαι μὲν πάσας φωνάς, ἐμπίπασθαι δὲ μήποτε· καὶ τοὺς μὲν πρόσθεν ὀδόντας πᾶσι ζώοις οἴους τέμνειν εἶναι, τοὺς δὲ γομφίους οἴους παρὰ τούτων δεξαμένους λεαίνειν· καὶ στόμα μὲν, δι' οὗ ὧν ἐπιθυμεῖ τὰ ζῶα εἰσπέμπεται, πλησίον ὀφθαλμῶν καὶ ῥινῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερὴ, ἀποστρέψαι τοὺς τούτων ὅχε- τοὺς καὶ ἀπενεγκεῖν, ἢ δυνατόν προσωτάτω, ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προνοητικῶς πεπραγμένα ἀπο- ρεῖς πότερα τύχης ἢ γνώμης ἔργα ἐστίν; — Οὐ μὰ τὸν Δί', ἔφη, ἀλλ' οὕτω γε σκοπουμένῳ πάνυ εἰσὶν ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζώου τεχνή- ματι. — Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφῦσαι δὲ ταῖς γευναμέναις ἔρωτα τοῦ ἐκτρέφειν, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου; — Ἀμέλει καὶ ταῦτα εἰσὶν μηχανήμασί τινος ζῶα εἶναι βουλευσαμένου. — Σὺν δὲ σ' αὐτὸν δοκεῖς τι φρόνιμον ἔχειν; — Ἐρώτα γοῦν καὶ ἀποκρινοῦμαι. — Ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἶμι φρόνι-

μου εἶναι, καὶ ταῦτα εἰδώς, ὅτι γῆς τε μικρὸν μέρος
 ἐν τῷ σώματι πολλῆς οὐσῆς ἔχεις, καὶ ὑγροῦ βραχὺ
 πολλοῦ ὄντος καὶ τῶν ἄλλων δίηπου μεγάλων ὄντων
 ἐκάστου μικρὸν μέρος λαβόντι τὸ σῶμα συνήρμοσταί
 σοι ; νούν δὲ μόνον ἄρα οὐδαμοῦ ὄντα σὲ εὐτυχῶς
 πως δοκεῖς συναρπάσαι καὶ τάδε τὰ ὑπερμεγέθη καὶ
 πλήθος ἄπειρα δι' ἀφροσύνην τινά, ὥς οἶει, εὐτάκτως
 9 ἔχειν ; — Μὰ Δί'· οὐ γὰρ ὁρῶ τοὺς κυρίους, ὥσπερ
 τῶν ἐνθάδε γιγνομένων τοὺς δημιουργοὺς. — Οὐδὲ γὰρ
 τὴν ἑαυτοῦ σύ γε ψυχὴν ὁρᾷς, ἥ τοῦ σώματος κυρία
 ἐστίν· ὥστε κατὰ γε τοῦτο ἔξεστί σοι λέγειν, ὅτι
 10 οὐδὲν γνῶμη, ἀλλὰ τύχῃ πάντα πράττεις. — Καὶ ὁ
 Ἀριστοδόμος· Οὗτοι, ἔφη, ἐγώ, ὦ Σώκρατες, ὑπερορῶ
 τὸ δαιμόνιον, ἀλλ' ἐκεῖνο μεγαλοπρεπέστερον ἡγοῦμαι,
 ἢ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι. — Οὐκοῦν, ἔφη,
 ὅσῳ μεγαλοπρεπέστερον ἀξιοῖ σε θεραπεύειν, τοσοῦτῳ
 11 μᾶλλον τιμητέον αὐτό ; — Εὖ ἴσθι, ἔφη, ὅτι, εἰ νομί-
 ζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην
 αὐτῶν. — Ἐπειτ' οὐκ οἶει φροντίζειν ; οἱ πρῶτον μὲν
 μόνον τῶν ζώων ἀνθρωπον ὀρθὸν ἀνέστησαν· ἡ δὲ
 ὀρθότης καὶ προορᾶν πλεῖον ποιεῖ δύνασθαι καὶ τὰ
 ὑπερθευ μᾶλλον θεᾶσθαι καὶ ἥττον κακοπαθεῖν, *οἷς*
 καὶ ὄψιν καὶ ἀκοὴν καὶ στόμα ἐνεποίησαν· ἔπειτα
 τοῖς μὲν ἄλλοις ἐρπετοῖς πόδας ἔδωκαν, οἱ τὸ πορεύ-
 εσθαι μόνον παρέχουσιν· ἀνθρώπῳ δὲ καὶ χεῖρας
 προσέθεσαν, αἱ τὰ πλείστα, οἷς εὐδαιμονέστεροι ἐκεί-
 12 νων ἐσμέν, ἐξεργάζονται. Καὶ μὲν γλωττίαν γε πάν-
 των τῶν ζώων ἐχόντων, μόνῃν τὴν τῶν ἀνθρώπων
 ἐποίησαν οἶαν, ἄλλοτε ἀλλαχῇ ψάνουσιν τοῦ στόμα-
 τος, ἀρθροῦν τε τὴν φωνὴν καὶ σημαίνειν πάντα ἀλ-
 λήλοις, ἃ βουλόμεθα ; Τὸ δὲ καὶ τὰς τῶν ἀφροδισίων

ἰδονὰς τοῖς μὲν ἄλλοις ζώοις δοῦναι περιγρῶψαντας τοῦ ἔτους χρόνον, ἡμῖν δὲ συνεχῶς μέχρι γήρωσ ταύτας παρέχειν; Οὐ τοίνυν μόνον ἤρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ', ὅπερ μέγιστόν ἐστι, καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε· τίνας γὰρ ἄλλου ζώου ψυχὴ πρῶτα μὲν θεῶν τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων ἦσθηται ὅτι εἰσὶ; τί δὲ φύλον ἄλλο ἢ ἄνθρωποι θεοὺς θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης ἱκανωτέρα προφυλάττεσθαι ἢ λιμὸν ἢ δίψος ἢ ψύχη ἢ θάλη, ἢ νόσοις ἐπικουρῆσαι ἢ ῥώμην ἀσκήσαι ἢ πρὸς μάθησιν ἐκπονήσαι ἢ ὅσα ἂν ἀκούσῃ ἢ ἴδῃ ἢ μύθῃ ἱκανωτέρα ἐστὶ διαμεμνησθαι; Οὐ γὰρ πάντῃ σοι κατὰδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἄνθρωποι βιωτεύουσιν, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες; Οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην ἐδύνατ' ἂν πρίττειν ἃ ἐβούλετο, οὔθ' ὅσα χεῖρας ἔχει, ἄφρονα δ' ἐστί, πλεόν οὐδὲν ἔχει· σὺ δὲ ἀμφοτέρων τῶν πλείστου ἀξίων τετυχηκὼς οὐκ οἶε σοὺ θεοὺς ἐπιμελεῖσθαι· ἀλλ' ὅταν τί ποιήσωσι, νομίεις αὐτοὺς σοὺ φροντίζειν; — Ὅταν πέμπωσιν, ὥσπερ σὺ σοὶ φῆς πέμπειν αὐτούς, συμβούλους, ὃ τι χρὴ ποιεῖν καὶ μὴ ποιεῖν. — Ὅταν δὲ Ἀθηναίοις, ἔφη, πυνθανομένοις τι διὰ μαντικῆς φράζωσιν, οὐ καὶ σοὶ δοκεῖς φράζειν αὐτούς, οὔδ' ὅταν τοῖς Ἑλλήσι τέρατα πέμποντες προσημαίνωσιν, οὔδ' ὅταν πᾶσιν ἀνθρώποις; ἀλλὰ μόνον σὲ ἐξαιροῦντες ἐν ἀμελείᾳ κατατίθενται; Οἶε δ' ἂν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφῦσαι, ὡς ἱκανοὶ εἰσιν εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν, καὶ τοὺς ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέποτε ἂν αἰσθέσθαι; Οὐχ ὁρᾷς, τὰ πολυ-

χρονιώτατα καὶ σοφώτατα τῶν ἀνθρωπίνων, πόλεις
 καὶ ἔθνη, θεοσεβέστατά ἐστι, καὶ αἱ φρονιμώταται
 17 ἡλικίαι θεῶν ἐπιμελέσταιται; Ὀγαθέ, ἔφη, κατάμαθε,
 ὅτι καὶ ὁ σὸς νοῦς ἐνὼν τὸ σὸν σῶμα, ὅπως βού-
 λεται, μεταχειρίζεται. Οἶσθαι οὖν χρή καὶ τὴν ἐν
 παντὶ φρόνησιν τὰ πάντα, ὅπως ἂν αὐτῇ ἡδὺ ᾖ, οὕτω
 τίθεσθαι, καὶ μὴ τὸ σὸν μὲν ὄμμα δύνασθαι ἐπὶ
 πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν
 ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν, μηδὲ τὴν σὴν μὲν
 ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ
 καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ
 φρόνησιν μὴ ἱκανὴν εἶναι ἅμα πάντων ἐπιμελεῖσθαι.
 18 Ἦν μέντοι, ὥςπερ ἀνθρώπους θεραπεύων γιγνώσκεις
 τοὺς ἀντιθεραπεύειν ἐθέλοντας καὶ χαριζόμενος τοὺς
 ἀντιχαριζομένους καὶ συμβουλευόμενος καταμανθάνεις
 τοὺς φρονίμους, οὕτω καὶ τῶν θεῶν πείραν λαμβάνης
 θεραπεύων, εἴ τι σοὶ θελήσουσι περὶ τῶν ἀδήλων
 ἀνθρώποις συμβουλευεῖν, γνῶσθι τὸ θείον ὅτι τοσοῦ-
 τον καὶ τοιοῦτόν ἐστιν, ὥςθ' ἅμα πάντα ὁρᾶν καὶ
 πάντα ἀκούειν καὶ πανταχοῦ παρῆναι καὶ ἅμα πάντων
 19 ἐπιμελεῖσθαι αὐτούς. Ἐμοὶ μὲν ταῦτα λέγων οὐ
 μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὁπότε ὑπὸ τῶν
 ἀνθρώπων ὀρῶντο, ἀπέχεσθαι τῶν ἀνοσίων τε καὶ
 ἀδίκων καὶ αἰσχυρῶν, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ εἶεν,
 ἐπεὶ περ ἡγίσαιντο μηδὲν ἂν ποτε ὦν πρῦττοιεν θεοὺς
 διαλαθεῖν.

BOOK I. CH. 6.

- 1 Ἄξιον δ' αὐτοῦ καὶ ἃ πρὸς Ἀντιφῶντα τὸν σοφί-
 στήν διελέχθη μὴ παραλιπεῖν· ὁ γὰρ Ἀντιφῶν ποτε

βουλόμενος τοὺς συνουσιαστὰς αὐτοῦ παρελῆσθαι
 προσελθὼν τῷ Σωκράτει παρόντων αὐτῶν ἔλεξε τάδε·
 ὦ Σώκρατες, ἐγὼ μὲν ὦμην τοὺς φιλοσοφούντας εὖ-
 δαιμονεστέρους χρήναι γίγνεσθαι, σὺ δέ μοι δοκεῖς
 τὰναντία τῆς φιλοσοφίας ἀπολελαυκέναι· ζῆς γοῦν οὕ-
 τως, ὥς οὐδ' ἂν εἰς δούλος ὑπὸ δεσπότη διαιτῶμενος
 μέινει, σιτία τε σιτῇ καὶ ποτὰ πίνεις τὰ φαυλότατα
 καὶ ἱμάτιον ἡμφιέσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ
 θέρους τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων
 διατελεῖς. Καὶ μὴν χρήματά γε οὐ λαμβάνεις, ἃ καὶ 3
 κτωμένους εὐφραίνει καὶ κεκτημένους ἐλευθεριώτερόν
 τε καὶ ἥδιον ποιεῖ ζῆν. Εἰ οὖν, ὥσπερ καὶ τῶν ἄλλων
 ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν
 ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις,
 νόμιζε κακοδαιμονίᾳ διδάσκαλος εἶναι. Καὶ ὁ Σω- 4
 κράτης πρὸς ταῦτα εἶπε· Δοκεῖς μοι, ἔφη, ὦ Ἀντι-
 φῶν, ὑπειληφέναι με οὕτως ἀνιαρῶς ζῆν, ὥστε πέπεισ-
 μαί σε μᾶλλον ἀποθανεῖν ἢ ἐλέσθαι ἢ ζῆν ὥσπερ
 ἐγώ. Ἴθι οὖν ἐπισκεψώμεθα, τί χαλεπὸν ἦσθῃσαι
 τούμου βίου. Πότερον, ὅτι τοῖς μὲν λαμβάνουσιν 5
 ἀργύριον ἀναγκαῖόν ἐστιν ἀπεργάζεσθαι τοῦτο, ἐφ' ᾧ
 ἂν μισθὸν λαμβάνωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ
 ἀνάγκη διαλέγεσθαι, ᾧ ἂν μὴ βούλωμαι; ἢ τὴν
 δίαίτάν μου φαυλίζεις ὥς ἦττον μὲν ὑγιεινὰ ἐσθίον-
 τος ἐμοῦ ἢ σοῦ, ἦττον δὲ ἰσχὺν παρέχοντα; ἢ ὥς
 χαλεπώτερα πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν σῶν
 διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἢ ὥς
 ἰδίῳ σοὶ ἃ σὺ παρασκευάζῃ ὄντα ἢ ἐμοὶ ἃ ἐγώ;
 Οὐκ οἶσθ', ὅτι ὁ μὲν ἥδιστα ἐσθίων ἥκιστα ὄψου
 δεύται, ὁ δὲ ἥδιστα πίνων ἥκιστα τοῦ μὴ παρόντος
 ἐπιθυμεῖ ποτοῦ; Τά γε μὴν ἱμάτια οἶσθ' ὅτι οἶ 6

μεταβαλλόμενοι ψύχους καὶ θάλπους ἔνεκα μεταβά-
 λονται καὶ ὑποδήματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ
 λυποῦντα τοὺς πόδας κωλύονται πορεύεσθαι· ἤδη
 οὖν ποτε ἦσθου ἐμὲ ἢ διὰ ψύχος μᾶλλον του ἔνδον
 μένοντα ἢ διὰ θάλπος μαχόμενόν τῳ περὶ σκιάς ἢ
 διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα, ὅπου ἂν βού-
 7 λωμαι; Οὐκ οἶσθ', ὅτι οἱ φύσει ἀσθενέστατοι τῷ
 σώματι μελετήσαντες τῶν ἰσχυροτάτων ἀμελησάντων
 κρείττους τε γίνονται πρὸς ἂν μελετῶσι καὶ ῥᾶον
 αὐτὰ φέρουσιν; Ἐμὲ δὲ ἄρα οὐκ οἶει τῷ σώματι
 αἰεὶ τὰ συντυγχάνοντα μελετώντα καρτερεῖν πάντα ῥᾶον
 8 φέρειν σοῦ μὴ μελετώντος; Τοῦ δὲ μὴ δουλεύειν
 γαστρὶ μηδὲ ὕπνῳ καὶ λαγνείᾳ οἶει τι ἄλλο αἰτιώ-
 τερον εἶναι ἢ τὸ ἕτερον ἔχειν τούτων ἡδίων, ἃ οὐ μό-
 νον ἐν χρεῖᾳ ὄντα εὐφραίνει, ἀλλὰ καὶ ἐλπίδας παρ-
 ἔχοντα ὠφελήσειν αἰεὶ; Καὶ μὴν τοῦτό γε οἶσθα,
 ὅτι οἱ μὲν οἰόμενοι μηδὲν εὖ πράττειν οὐκ εὐφραί-
 νονται, οἱ δὲ ἡγούμενοι καλῶς προχωρεῖν ἑαυτοῖς ἢ
 γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ' ὅ τι ἂν τυγχάνωσιν
 9 ἐργαζόμενοι ὥς εὖ πράττοντες εὐφραίνονται. Οἶει
 οὖν ἀπὸ πάντων τούτων τοσαύτην ἡδονὴν εἶναι, ὅσην
 ἀπὸ τοῦ ἑαυτόν τε ἡγεῖσθαι βελτίῳ γίνεσθαι καὶ
 φίλους ἀμείνους κτᾶσθαι; Ἐγὼ τοίνυν διατελῶ ταῦτα
 νομίζων. Ἐὰν δὲ δὴ φίλους ἢ πόλιν ὠφελεῖν δέῃ,
 ποτέρῳ ἢ πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ, ὥς
 ἐγὼ νῦν, ἢ τῷ, ὥς σὺ μακαρίζεις, διαιτωμένῳ; στρα-
 τεύοιτο δὲ πότερος ἂν ῥᾶον, ὁ μὴ δυνάμενος ἄνευ
 πολυτελοῦς διαίτης ζῆν, ἢ ὃ τὸ παρὸν ἀρκοίῃ; ἐκ-
 πολιορκηθείῃ δὲ πότερος ἂν θᾶπτον, ὁ τῶν χαλεπω-
 τάτων εὔρεῖν δεόμενος, ἢ ὁ τοῖς ῥάστοις ἐντυγχάνειν
 10 ἀρκούντως χρώμενος; Ἐοικας, ὦ Ἀντιφῶν, τὴν εὐ-

δαιμονίαν οιομένῳ τρυφήν καὶ πολυτέλειαν εἶναι· ἐγὼ δὲ νομίζω τὸ μὲν μηδεὺς δέεσθαι θεῖον εἶναι, τὸ δ' ὡς ἐλαχίστων ἐγγυτάτῳ τοῦ θείου· καὶ τὸ μὲν θεῖον κράτιστον, τὸ δὲ ἐγγυτάτῳ τοῦ θείου ἐγγυτάτῳ τοῦ κράτιστου.

Πάλιν δέ ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σω-¹¹κράτει εἶπεν· ὦ Σώκρατες, ἐγὼ τοι σὲ μὲν δίκαιον νομίζω, σοφὸν δὲ οὐδ' ὅπως τιούν. Δοκεῖς δέ μοι καὶ αὐτὸς τοῦτο γιγνώσκειν· οὐδένα γοῦν τῆς συνουσίας ἀργύριον πράττη· καίτοι τό γε ἰμάτιον ἢ τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησαι νομίζων ἀργυρίου ἄξιον εἶναι οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἔλαττον τῆς ἀξίας λαβών. Δῆλον δὴ ὅτι, εἰ καὶ τὴν συνουσίαν ¹²ᾧ τινὸς ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπρίπτου. Δίκαιος μὲν οὖν ἂν εἴης, ὅτι οὐκ ἐξαπατᾷς ἐπὶ πλεονεξία, σοφὸς δὲ οὐκ ἂν, μηδεὺς γε ἄξια ἐπιστάμενος. Ὁ δὲ Σωκράτης ¹³πρὸς ταῦτα εἶπεν· ὦ Ἀντιφῶν, παρ' ἡμῖν νομίζεται τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως μὲν καλόν, ὁμοίως δὲ αἰσχρὸν διατίθεσθαι· τὴν τε γὰρ ὥραν εἰ μὲν τις ἀργυρίου πωλῇ τῷ βουλομένῳ, πόρνον αὐτὸν ἀποκαλοῦσιν, εἰ μὲν τις, ὃν ἂν γινῶ καλόν τε καὶ ἀγαθὸν ἐραστὴν ὄντα, τοῦτον φίλον ἑαυτῷ ποιῇται, σῶφρονα νομίζομεν· καὶ τὴν σοφίαν ὡσαύτως τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας σοφιστὰς ὥσπερ πόρ-
¹⁴νους ἀποκαλοῦσιν, ὅστις δέ, ὃν ἂν γινῶ εἰφυᾶ ὄντα, διδάσκων ὃ τι ἂν ἔχῃ ἀγαθόν, φίλον ποιῇται, τοῦτον νομίζομεν, ἃ τῷ καλῷ καὶ ἀγαθῷ πολίτῃ προσήκει, ταῦτα ποιεῖν. Ἐγὼ δ' οὖν καὶ αὐτός, ὦ Ἀντιφῶν, ὥσπερ ¹⁵ἄλλος τις ἢ ἵππῳ ἀγαθῷ ἢ κυνὶ ἢ ὄρνιθι ἥδεται, οὕτω καὶ ἔτι μᾶλλον ἥδομαι φίλοις ἀγαθοῖς· καὶ εἰ μὴ

τι σχῶ ἀγαθόν, διδάσκω καὶ ἄλλοις συνίστημι, παρ' ὧν ἂν ἡγῶμαι ὠφελήσεσθαι τι αὐτοὺς εἰς ἀρετήν. Καὶ τοὺς θησαυροὺς τῶν πάλοι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελίστων κοινῇ σὺν τοῖς φίλοις διέρχομαι καί, ἂν τι ὀρῶμεν ἀγαθόν, ἐκλεγόμεθα καὶ μέγα νομίζομεν κέρδος, εἰς ἀλλήλοις φίλοι γιγνώμεθα. Ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει αὐτὸς τε μακάριος εἶναι καὶ τοὺς ἀκούοντας ἐπὶ καλοκαγαθίαν ἄγειν.

- 15 Καὶ πάλιν ποτὲ τοῦ Ἀντιφῶντος ἐρομένου αὐτόν, πῶς ἄλλους μὲν ἡγείται πολιτικούς ποιεῖν, αὐτὸς δὲ οὐ πράττει τὰ πολιτικά, εἴπερ ἐπίσταται. Ποτέρως δ' ἂν, ἔφη, ὦ Ἀντιφῶν, μᾶλλον τὰ πολιτικὰ πράττοιμι, εἰ μόνος αὐτὰ πράττοιμι, ἢ εἰ ἐπιμελούμην τοῦ ὧς πλείστους ἱκανοὺς εἶναι πράττειν αὐτά;

BOOK II. CH. 1.

- 20 Ἔτι δὲ αἱ μὲν ῥαδιουργίαι καὶ ἐκ τοῦ παραχρήμα ἡδοναὶ οὔτε σώματι εὐεξίαν ἱκαναὶ εἰσιν ἐνεργάζεσθαι, ὥς φασιν οἱ γυμνασταί, οὔτε ψυχῇ ἐπιστήμην ἀξιόλογον οὐδεμίαν ἐμποιοῦσιν. αἱ δὲ διὰ καρτερίας ἐπιμέλειαί τῶν καλῶν τε καγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦσιν, ὥς φασιν οἱ ἀγαθοὶ ἄνδρες. λέγει δὲ που καὶ Ἡσίοδος·

Τὴν μὲν γὰρ κακότητα καὶ Ἰλαδὸν ἔστιν ελίσθαι
 Ῥηϊδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει.
 Τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν
 Ἀθάνατοι· μακρὺς δὲ καὶ ὄρθιος οἶμος ἐς αὐτήν

Καὶ τρηχὺς τὸ πρῶτον· ἐπὶ δ' εἰς ἄκρον ἵκται,
'Ρηϊδίη δὴ ἔπειτα πέλει, χαλεπή περ ἐούσα.

Μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε·

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθ' οἱ θεοί.

Καὶ ἐν ἄλλῳ δὲ τόπῳ φησὶν·

Ὡ πονηρέ, μὴ τὰ μαλακὰ μῶεο, μὴ τὰ σκλήρ' ἔχῃς.

Καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ 21
περὶ τοῦ Ἡρακλέους, ὅπερ δὴ καὶ πλείστοις ἐπιδείκ-
νυται, ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται ὧδέ
πως λέγων, ὅσα ἐγὼ μέμνημαι· φησὶ γὰρ Ἡρακλέα,
ἐπεὶ ἐκ παίδων εἰς ἥβην ὠρμᾶτο, ἐν ᾗ οἱ νέοι ἦδη
αὐτοκράτορες γιγνόμενοι δηλοῦσιν, εἴτε τὴν δι' ἀρετῆς
ὁδὸν τρέφονται ἐπὶ τὸν βίον εἴτε τὴν διὰ κακίας, ἐξελ-
θόντα εἰς ἡσυχίαν καθῆσθαι ἀποροῦντα, ὅποτεραν
τῶν ὁδῶν τράπηται· καὶ φανῆναι αὐτῷ δύο γυναῖκας 22
προϊέναι μεγάλας, τὴν μὲν ἐτέραν εὐπρεπῇ τε ἰδεῖν
καὶ ἐλευθέριον, φύσει κεκοσμημένην τὸ μὲν σῶμα
καθαρότητι, τὰ δὲ ὄμματα αἰδοῦ, τὸ δὲ σχῆμα σωφρο-
σύνη, ἐσθῆτι δὲ λευκῇ· τὴν δ' ἐτέραν τεθραμμένην
μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, κεκαλλω-
πισμένην δὲ τὸ μὲν χρῶμα, ὥστε λευκοτέραν τε καὶ
ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα,
ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως εἶναι, τὰ δὲ ὄμματα
ἔχειν ἀναπεπταμένα, ἐσθῆτα δέ, ἐξ ἧς ἂν μάλιστα
ῥα διαλάμποι, κατασκοπεῖσθαι δὲ θαμὰ ἐαυτήν, ἐπι-
σκοπεῖν δὲ καί, εἴ τις ἄλλος αὐτὴν θεᾶται, πολλάκις
δὲ καὶ εἰς τὴν ἐαυτῆς σκιὰν ἀποβλέπειν. Ὡς δ' ἐγέ- 23
νοντο πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν
ῥηθεῖσαν ἵεναι τὸν αὐτὸν τρόπον, τὴν δ' ἐτέραν φθάσαι
βουλομένην προσδραμεῖν τῷ Ἡρακλεῖ καὶ εἰπεῖν· Ὅρω

σε, ὦ Ἡράκλεις, ἀπορούντα, ποίαν ὁδὸν ἐπὶ τὸν βίον
 τράπη· εὖν οὖν ἐμὲ φίλην ποιησάμενος, ἐπὶ τὴν
 ἰδίστην τε καὶ ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν
 τερπνῶν οὐδενὸς ἄγευστος ἔσῃ, τῶν δὲ χαλεπῶν ἅπει-
 24 ρος διαβιώσῃ. Πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ
 πραγμάτων φροντιεῖς, ἀλλὰ σκοπούμενος διέσῃ, τί ἂν
 κεχαρισμένον ἢ σιτίον ἢ ποτὸν εὖροις, ἢ τί ἂν ἰδῶν
 ἢ τί ἀκούσας τερφθείης ἢ τίνων ὀσφραϊνόμενος ἢ
 ἀπτόμενος ἡσθείης, τίσι δὲ παιδικοῖς ὁμιλῶν μάλιστ'
 ἂν εὐφρανθείης, καὶ πῶς ἂν μαλακώτατα καθεύδοις,
 καὶ πῶς ἂν ἀπονώτατα τούτων πάντων τυγχάνοις.
 25 Ἐὰν δέ ποτε γένηταί τις ὑποψία σπάνεως ἀφ' ὧν
 ἔσται ταῦτα, οὐ φόβος, μή σε ἀγάγω ἐπὶ τὸ ποιοῦντα
 καὶ τάλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα
 πορίζεσθαι, ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις
 σὺ χρήσῃ, οὐδενὸς ἀπεχόμενος, ὅθεν ἂν δυνατὸν ἦ τι
 κερδᾶναι· πανταχόθεν γὰρ ὠφελείσθαι τοῖς ἐμοὶ ξυν-
 26 οὔσιν ἐξουσίαν ἔγωγε παρέχω. Καὶ ὁ Ἡρακλῆς
 ἀκούσας ταῦτα· ὦ γύναι, ἔφη, ὄνομα δέ σοι τί ἐστίν;
 Ἡ δέ· Οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Εὐδαι-
 μονίαν; οἱ δὲ μισοῦντές με ὑποκοριζόμενοι ὀνομάζουσίν
 27 με Κακίαν. Καὶ ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα
 εἶπε· Καὶ ἐγὼ ἤκω πρὸς σέ, ὦ Ἡράκλεις, εἰδυῖα
 τοὺς γεννήσαντάς σε καὶ τὴν φύσιν τὴν σὴν ἐν τῇ
 παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλπίζω, εἰ τὴν πρὸς ἐμὲ
 ὁδὸν τράποις, σφόδρ' ἂν σε τῶν καλῶν καὶ σεμνῶν
 ἐργάτην ἀγαθὸν γενέσθαι, καὶ ἐμὲ ἔτι πολὺν ἐντιμοτέ-
 ραν καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι· οὐκ
 ἐξαπατήσω δέ σε προοιμίῳ ἡδονῆς, ἀλλ', ἥπερ οἱ
 θεοὶ διέθεσαν, τὰ ὄντα διηγῆσομαι μετ' ἀληθείας.
 28 Τῶν γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου

καὶ ἐπιμελείας θεοὶ διδούσιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἴλεως εἶναί σοι βούλει, θεραπευτέον τοὺς θεοὺς· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον· εἴτε ὑπὸ τίνος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὠφελητέον· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιόις ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν· εἴτε γῆν βούλει σοι καρποὺς ἀφθόνους φέρειν, τὴν γῆν θεραπευτέον· εἴτε ὑπὸ βοσκημάτων οἶει δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον· εἴτε διὰ πολέμου ὁρμᾶς αὔξεσθαι καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐταῖς τε παρὰ τῶν ἐπισταμένων μαθητέον καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον· εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις καὶ ἰδρώτι. Καὶ ἡ Κακία ²⁹ ὑπολαβοῦσα εἶπεν, ὥς φησι Πρόδικος· Ἐννοεῖς, ὦ Ἡράκλεις, ὥς χαλεπὴν καὶ μακρὰν ὁδὸν ἐπὶ ταῖς εὐφροσύνας ἢ γυνή σοι αὕτη διηγεῖται; ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. Καὶ ³⁰ ἡ Ἀρετὴ εἶπεν· ὦ τλήμων, τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἡδὺ οἶσθα, μηδὲν τούτων· ἕνεκα πρύττειν ἐθέλουσα; ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι πάντων ἐμπίπλασαι, πρὶν μὲν πεινῆν ἐσθίουσα, πρὶν δὲ διψῆν πίνουσα, καὶ ἵνα μὲν ἡδέως φάγῃς, ὀψοποιούς μηχανωμένη, ἵνα δὲ ἡδέως πίνῃς, οἶνους τε πολυτελεῖς παρασκευάζῃ καὶ τοῦ θέρους χιόνα περιθέουσα ζητεῖς· ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωμνὰς μαλακὰς, ἀλλὰ καὶ τὰς κλῖνας καὶ τὰ ὑπόβαθρα ταῖς κλῖναις παρασκευάζῃ· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν, ὅ τι

ποιῆς, ὕπνου ἐπιθυμεῖς· τὰ δὲ ἀφροδίσια πρὸ τοῦ
 δέεσθαι ἀναγκάζεις, πάντα μηχανωμένα, καὶ γυναιξὶ
 καὶ ἀνδράσι χρωμένη· οὕτω γὰρ παιδεύεις τοὺς ἑαυ-
 τῆς φίλους, τῆς μὲν νυκτὸς ὑβρίζουσα, τῆς δ' ἡμέρας
 31 τὸ χρησιμώτατον κατακοιμίζουσα. Ἀθάνατος δὲ οὔσα
 ἐκ θεῶν μὲν ἀπέρριψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν
 ἀτιμάζει· τοῦ δὲ πάντων ἰδίστου ἀκούσματος, ἐπαίνου
 ἑαυτῆς, ἀνήκοος εἶ καὶ τοῦ πάντων ἰδίστου θεάματος
 ἀθέατος· οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον καλὸν
 τεθέασαι. Τίς δ' ἂν σοι λεγούσῃ τι πιστεύσειε; τίς
 δ' ἂν δεομένη τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὖ φρο-
 νῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι; οἱ νέοι μὲν
 ὄντες τοῖς σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι δὲ
 γενόμενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν λιπαροὶ
 διὰ νεότητος τρεφόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ
 γήρως περῶντες, τοῖς μὲν πεπραγμένοις αἰσχυνόμενοι,
 τοῖς δὲ πραττομένοις βαρυνόμενοι, τὰ μὲν ἡδέα ἐν
 τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας
 32 ἀποθέμενοι. Ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ
 ἀνθρώποις τοῖς ἀγαθοῖς· ἔργον δὲ καλὸν οὔτε θείον
 οὔτε ἀνθρώπινον χωρὶς ἐμοῦ γίνεται· τιμῶμαι δὲ
 μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρὰ ἀνθρώποις,
 οἷς προσήκει, ἀγαπητὴ μὲν συνεργὸς τεχνίταις, πιστὴ
 δὲ φύλαξ οἴκων δεσπόταις, εὐμενὴς δὲ παραστάτις
 οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων,
 βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη
 33 δὲ φιλίας κοινωνός. Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις
 ἡδεῖα μὲν καὶ ἀπράγμων σίτων καὶ ποτῶν ἀπόλαυσις·
 ἀνέχονται γάρ, ἕως ἂν ἐπιθυμήσωσιν αὐτῶν. Ἵπνος
 δ' αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις, καὶ οὔτε
 ἀπολείποντες αὐτὸν ἄχθονται οὔτε διὰ τοῦτον μεθιάσι

τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνους χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται· καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμνηνται, εὖ δὲ τὰς πυρούσας ἡδοναὶ πράττοντες, δι' ἐμὲ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν· ὅταν δ' ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης ἄτιμοι κείνται, ἀλλὰ μετὰ μνήμης τὸν αἰὲ χρόνον ὑμνούμενοι θάλλουσι. Τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτῆσθαι. Οὕτω πως διώκει Πρόδικος τὴν ὑπ' Ἀρετῆς Ἡρακλέους παιδευσιν, ἐκόσμησε μέντοι τὰς γνώμας ἔτι μεγαλειότεροις ῥήμασιν ἢ ἐγὼ νῦν. Σοὶ δ' οὖν ἄξιον, ὦ Ἀρίστιππε, τούτων ἐνθυμουμένῳ πειραῖσθαι τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν.

BOOK IV. CH. 2.

Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τετυχη-¹ κέναι καὶ μέγα φρονοῦσιν ἐπὶ σοφίᾳ ὥς προσεφέρετο, νῦν διηγῆσομαι. Καταμαθὼν γὰρ Εὐθύδημον τὸν καλὸν γράμματα πολλὰ συνειλεγμένον ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων καὶ ἐκ τούτων ἤδη τε νομίζοντα διαφέρειν τῶν ἡλικιωτῶν ἐπὶ σοφίᾳ καὶ μεγάλας ἐλπίδας ἔχοντα πάντων διοίσειν τῷ δύνασθαι λέγειν τε καὶ πράττειν, πρῶτον μὲν αἰσθανόμενος αὐτὸν διὰ νεότητα οὕτω εἰς τὴν ἀγορὰν εἰσιόντα, εἰ δέ τι βούλοιτο διαπράξασθαι, καθίζοντα εἰς ἡνιοποιεῖόν τι τῶν ἐγγὺς τῆς ἀγορᾶς, εἰς τοῦτο καὶ αὐτὸς ἦει τῶν μεθ' ἑαυτοῦ τινὰς ἔχων. Καὶ πρῶτον μὲν πυν-²

θανομένου τινός, πότερον Θεμιστοκλῆς διὰ συνουσίαν τινὸς τῶν σοφῶν ἢ φύσει τοσοῦτον διήνεγκε τῶν πολιτῶν, ὥστε πρὸς ἐκείνον ἀποβλέπειν τὴν πόλιν, ὁπότε σπουδαίου ἀνδρὸς δεηθείη, ὁ Σωκράτης βουλόμενος κινεῖν τὸν Εὐθύδημον εὐηθες ἔφη εἶναι τὸ οἶσθαι τὰς μὲν ὀλίγου ἀξίας τέχνας μὴ γίγνεσθαι σπουδαίους ἄνευ διδασκάλων ἱκανῶν, τὸ δὲ προεστάναι πόλεως, πάντων ἔργων μέγιστον ὄν, ἀπὸ ταῦτομάτου ³ παραγίγνεσθαι τοῖς ἀνθρώποις. Πάλιν δέ ποτε παρόντος τοῦ Εὐθυδήμου, ὁρῶν αὐτὸν ἀποχωροῦντα τῆς συνεδρίας καὶ φυλαττόμενον, μὴ δόξῃ τὸν Σωκράτην θανμάζειν ἐπὶ σοφίᾳ· “Ὅτι μὲν, ἔφη, ὦ ἄνδρες, Εὐθύδημος οὕτως ἐν ἡλικίᾳ γενόμενος, τῆς πόλεως λόγον περὶ τινος προτιθείσης, οὐκ ἀφέξεται τοῦ συμβουλευεῖν, εὐδηλὸν ἔστιν ἐξ ὧν ἐπιτηδεύει· δοκεῖ δέ μοι καλὸν προοίμιον τῶν δημηγοριῶν παρασκευάσασθαι φυλαττόμενος, μὴ δόξῃ μαθάνειν τι παρὰ του· δῆλον ⁴ γάρ, ὅτι λέγειν ἀρχόμενος ὧδε προοιμιᾶσεται· “Παρ’ οὐδενὸς μὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι, οὐδὲν ἔμαθον οὐδ’ ἀκούων τινὺς εἶναι λέγειν τε καὶ πράττειν ἱκανοὺς ἐζήτησα τούτοις ἐντυχεῖν οὐδ’ ἐπεμελήθην τοῦ διδάσκαλόν μοι τινα γενέσθαι τῶν ἐπισταμένων, ἀλλὰ καὶ τὰναντία· διατετέλεκα γὰρ φεύγων οὐ μόνον τὸ μαθάνειν τι παρὰ τινος, ἀλλὰ καὶ τὸ δόξαι· ὅμως δὲ ὅ τι ἂν ἀπὸ ταῦτομάτου ἐπὶ μοι συμβουλευέσω ⁵ ὑμῖν.” Ἀρμόσειε δ’ ἂν οὕτω προοιμιᾶσθαι καὶ τοῖς βουλομένοις παρὰ τῆς πόλεως ἱατρικὸν ἔργον λαβεῖν· ἐπιτηδεῖον γ’ ἂν αὐτοῖς εἶη τοῦ λόγου ἄρχεσθαι ἐν τεύθει· “Παρ’ οὐδενὸς μὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι, τὴν ἱατρικὴν τέχνην ἔμαθον οὐδ’ ἐζήτησα διδάσκαλον ἑμαυτῷ γενέσθαι τῶν ἱατρῶν οὐδένα· διατετέλεκα

γὰρ φυλαττόμενος· οὐ μόνον τὸ μαθεῖν τι παρὰ τῶν
 ἱατρῶν, ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τὴν τέχνην
 ταύτην· ὅμως δέ μοι τὸ ἱατρικὸν ἔργον δότε· πειρά-
 σομαι γὰρ ἐν ὑμῖν ἀποκινδυνεύων μαθάνειν.” Πάντες
 οὖν οἱ παρόντες ἐγέλασαν ἐπὶ τῷ προοιμίῳ. Ἐπεὶ δὲ
 φανερὸς ἦν ὁ Εὐθύδημος ἤδη μὲν οἷς ὁ Σωκράτης
 λέγοι προσέχων, ἔτι δὲ φυλαττόμενος αὐτός τι φθέγ-
 γεσθαι καὶ νομίζων τῇ σιωπῇ σωφροσύνης δόξαν
 περιβάλλεσθαι, τότε ὁ Σωκράτης βουλόμενος αὐτὸν
 παῦσαι τούτου· θαυμαστὸν γάρ, ἔφη, τί ποτε οἱ
 βουλόμενοι κιθαρίζειν ἢ αὐλεῖν ἢ ἱππεύειν ἢ ἄλλο τι
 τῶν τοιούτων ἱκανοὶ γενέσθαι πειρῶνται ὥς συνεχέ-
 στατα ποιεῖν ὅ τι ἂν βούλωνται δυνατοὶ γενέσθαι
 καὶ οὐ καθ’ ἑαυτούς, ἀλλὰ παρὰ τοῖς ἀρίστοις δοκοῦ-
 σιν εἶναι, πάντα ποιῶντες καὶ ὑπομένοντες ἕνεκα τοῦ
 μηδὲν ἄνευ τῆς ἐκείνων γνώμης ποιεῖν, ὥς οὐκ ἂν
 ἄλλως ἀξιόλογοι γενόμενοι· τῶν δὲ βουλομένων δυνα-
 τῶν γενέσθαι λέγειν τε καὶ πράττειν τὰ πολιτικὰ
 νομίζουσὶ τινες ἄνευ παρασκευῆς καὶ ἐπιμελείας αὐτό-
 ματοι ἐξαίφνης δυνατοὶ ταῦτα ποιεῖν ἔσεσθαι. Καίτοι γέ
 τοσούτῳ ταῦτα ἐκείνων δυσκατεργαστότερα φαίνεται,
 ὅσῳ περ πλείονων περὶ ταῦτα πραγματευομένων ἐλάτ-
 τους οἱ κατεργαζόμενοι γίνονται· δῆλον οὖν, ὅτι καὶ
 ἐπιμελείας δέονται πλείονος καὶ ἰσχυροτέρας οἱ τούτων
 ἐφιεμένοι ἢ οἱ ἐκείνων. Κατ’ ἀρχὰς μὲν οὖν, ἀκού-
 οντος Εὐθυδήμου, τοιούτους λόγους ἔλεγε Σωκράτης·
 ὥς δ’ ᾗσθητο αὐτὸν ἐτοιμότερον ὑπομένοντα, ὅτε δια-
 λέγοιτο, καὶ προθυμότερον ἀκούοντα, μόνος ἦλθεν εἰς
 τὸ ἡνιοποιεῖον· παρακαθεζομένου δ’ αὐτῷ τοῦ Εὐθυ-
 δήμου· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, τῷ ὄντι, ὥσπερ
 ἐγὼ ἀκούω, πολλὰ γράμματα συνήχας τῶν λεγομένων

σοφῶν ἀνδρῶν γεγονέναι ; Νῆ τὸν Δί', ἔφη, ὦ Σώκρατες· καὶ ἔτι γε συνάγω, ἕως ἂν κτήσωμαι ὡς ἂν
 9 δύνωμαι πλείστα. Νῆ τὴν Ἥραν, ἔφη ὁ Σωκράτης, ἄγαμαί γέ σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προ-
 εἶλου θησαυροὺς κεκτήσθαι μᾶλλον ἢ σοφίας· δήλον
 γάρ, ὅτι νομίζεις ἀργύριον καὶ χρυσίον οὐδὲν βελ-
 τίους ποιεῖν τοὺς ἀνθρώπους, τὰς δὲ τῶν σοφῶν
 ἀνδρῶν γνώμας ἀρετῇ πλουτίζειν τοὺς κεκτημένους.
 Καὶ ὁ Εὐθύδημος ἔχαιρεν ἀκούων ταῦτα, νομίζων
 10 δοκεῖν τῷ Σωκράτει ὀρθῶς μετιέναι τὴν σοφίαν. Ὁ
 δὲ καταμαθὼν αὐτὸν ἰσθέντα τῷ ἐπαίνῳ τούτῳ· Τί
 δὲ δὴ βουλίμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδημε,
 συλλέγεις τὰ γράμματα ; Ἐπεὶ δὲ διεσιώπησεν ὁ
 Εὐθύδημος σκοπῶν, ὃ τι ἀποκρίναιτο, πάλιν ὁ Σω-
 κράτης· Ἄρα μὴ ἱατρός ; ἔφη· πολλὰ γὰρ καὶ
 ἱατρῶν ἐστὶ συγγράμματα. Καὶ ὁ Εὐθύδημος· Μὰ
 Δί', ἔφη, οὐκ ἔγωγε. — Ἀλλὰ μὴ ἀρχιτέκτων βούλει
 γενέσθαι ; γνωμονικοῦ γὰρ ἀνδρὸς καὶ τοῦτο δεῖ. —
 Οὐκ οὖν ἔγωγ', ἔφη. — Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς,
 ἔφη, γενέσθαι ἀγαθός, ὥσπερ ὁ Θεόδωρος ; — Οὐδὲ
 γεωμέτρης, ἔφη. — Ἀλλὰ μὴ ἀστρολόγος, ἔφη, βούλει
 γενέσθαι ; Ὡς δὲ καὶ τοῦτο ἡρνεῖτο· Ἀλλὰ μὴ
 ῥαψῳδός ; ἔφη· καὶ γὰρ τὰ Ὀμήρου σέ φασιν ἔπη
 πάντα κεκτήσθαι. — Μὰ Δί' οὐκ ἔγωγ', ἔφη· τοὺς
 γάρ τοι ῥαψῳδοὺς οἶδα τὰ μὲν ἔπη ἀκριβοῦντας, αὐ-
 τοὺς δὲ πάνυ ἡλιθίους ὄντας. Καὶ ὁ Σωκράτης ἔφη·
 11 Οὐ δὴπου, ὦ Εὐθύδημε, ταύτης τῆς ἀρετῆς ἐφίεσαι,
 δι' ἣν ἄνθρωποι πολιτικοὶ γίνονται καὶ οἰκονομικοὶ
 καὶ ἄρχειν ἱκανοὶ καὶ ὠφέλιμοι τοῖς τε ἄλλοις ἀν-
 θρώποις καὶ ἑαυτοῖς ; Καὶ ὁ Εὐθύδημος· Σφύδρα γ',
 ἔφη, ὦ Σώκρατες, ταύτης τῆς ἀρετῆς δέομαι. Νῆ

Δί', ἔφη ὁ Σωκράτης, τῆς καλλίστης ἀρετῆς καὶ μεγίστης ἐφίεσαι τέχνης· ἔστι γὰρ τῶν βασιλέων αὕτη καὶ καλεῖται βασιλική· ἀτάρ, ἔφη, κατανενόηκας, εἰ οἶόν τ' ἐστὶ μὴ ὄντα δίκαιον ἀγαθὸν ταῦτα γενέσθαι; — Καὶ μάλα, ἔφη, καὶ οὐχ οἶόν τέ γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι. — Τί οὖν; ἔφη, σὺ δὴ τοῦτο κατείργασαι; — Οἶμαί γε, ἔφη, ὦ Σώκρατες, οὐδενὸς ἂν ἡττον φανῆναι δίκαιος. — Ἀρ' οὖν [ἔφη,] τῶν δικαίων ἐστὶν ἔργα, ὥσπερ τῶν τεκτόνων; — Ἔστι μέντοι, ἔφη. — Ἀρ' οὖν, ἔφη, ὥσπερ οἱ τέκτονες ἔχουσι τὰ ἐαυτῶν ἔργα ἐπιδεῖξαι, οὕτως οἱ δίκαιοι τὰ ἐαυτῶν ἔχοιεν ἂν διεξηγήσασθαι; Μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; καὶ νῆ Δί' ἔγωγε τὰ τῆς ἀδικίας· ἐπεὶ οὐκ ὀλίγα ἐστὶ καθ' ἑκάστην ἡμέραν τοιαῦτα ὁρᾶν τε καὶ ἀκούειν. Βούλει οὖν, ἔφη ὁ Σωκράτης, ¹³ γράψωμεν ἐνταυθοῖ μὲν δέλτα, ἐνταυθοῖ δὲ ἄλφα; εἶτα ὅ τι μὲν ἂν δοκῇ ἡμῖν τῆς δικαιοσύνης ἔργον εἶναι, πρὸς τὸ δέλτα τίθωμεν, ὅ τι δ' ἂν τῆς ἀδικίας, πρὸς τὸ ἄλφα; — Εἰ τί σοι δοκεῖ, ἔφη, προσδεῖν τούτων, ποίει ταῦτα. Καὶ ὁ Σωκράτης γράψας, ὥσπερ ¹⁴ εἶπεν· Οὐκοῦν, ἔφη, ἔστιν ἐν ἀνθρώποις *τὰ* ψεύδεσθαι; — Ἔστι μέντοι, ἔφη. — Ποτέρωσε οὖν, ἔφη, θῶμεν τοῦτο; — Δῆλον, ἔφη, ὅτι πρὸς τὴν ἀδικίαν. — Οὐκοῦν, ἔφη, καὶ τὸ ἐξαπατᾶν ἔστι; — Καὶ μάλα, ἔφη. — Τοῦτο οὖν ποτέρωσε θῶμεν; — Καὶ τοῦτο δῆλον ὅτι, ἔφη, πρὸς τὴν ἀδικίαν. — Τί δέ; τὸ κακουργεῖν; — Καὶ τοῦτο, ἔφη. — Τὸ δὲ ἀνδραποδίζεσθαι; — Καὶ τοῦτο. — Πρὸς δὲ τῇ δικαιοσύνῃ οὐδὲν ἡμῖν τούτων κείσεται, ὦ Εὐθύδημε; — Δεινὸν γὰρ ἂν εἶη, ἔφη. — Τί δ'; ἐάν τις στρατηγὸς αἰρεθεὶς ἄδικόν τε καὶ ¹⁵

- ἔχθρὰν πόλιν ἑξανδραποδίσηται, φήσομεν τοῦτον ἀδικεῖν ; — Οὐ δῆτα, ἔφη. — Δίκαια δὲ ποιεῖν οὐ φήσομεν ; — Καὶ μάλα. — Τί δ' ; ἐὰν ἑξαπατᾷ πολεμῶν αὐτοῖς ; — Δίκαιον, ἔφη, καὶ τοῦτο. — Ἐὰν δὲ κλέπτῃ τε καὶ ἀρπάζῃ τὰ τούτων, οὐ δίκαια ποιήσει ; — Καὶ μάλα, ἔφη. ἀλλ' ἐγὼ σε τὸ πρῶτον ὑπελίμβανον πρὸς τοὺς φίλους μόνον ταῦτα ἐρωτᾷν. — Οὐκοῦν, ἔφη, ὅσα πρὸς τῇ ἀδικίᾳ ἐθήκαμεν, πάντα καὶ πρὸς τῇ δικαιοσύνῃ θετέον ἂν εἴη ; — Ἔοικεν, ἔφη. —
- 16 Βούλει οὖν, ἔφη, ταῦτα οὕτω θέντες διορισώμεθα πάλιν, πρὸς μὲν τοὺς πολεμίους δίκαιον εἶναι τὰ τοιαῦτα ποιεῖν, πρὸς δὲ τοὺς φίλους ἄδικον, ἀλλὰ δεῖν πρὸς γε τούτους ὡς ἀπλούστατον εἶναι ; Πάνυ μὲν οὖν,
- 17 ἔφη ὁ Εὐθύδημος. Τί οὖν ; ἔφη ὁ Σωκράτης, ἐὰν τις στρατηγὸς ὁρῶν ἀθύμως ἔχον τὸ στράτευμα ψευσίμενος φήσῃ συμμίχους προσιέναι καὶ τῷ ψεύδει τούτῳ παύσῃ τὰς ἀθυμίας τοῦ στρατεύματος, ποτέρωθι τὴν ἀπάτην ταύτην θήσομεν ; — Δοκεῖ μοι, ἔφη, πρὸς τὴν δικαιοσύνην. — Ἐὰν δέ τις υἱὸν ἑαυτοῦ δεόμενον φαρμακείας καὶ μὴ προσιέμενον φάρμακον ἑξαπατήσας ὡς σιτίον τὸ φάρμακον δῶ καὶ τῷ ψεύδει χρησάμενος οὕτως ὑγιαῖ ποιήσῃ, ταύτην αὖ τὴν ἀπάτην ποῖ θετέον ; — Δοκεῖ μοι, ἔφη, καὶ ταύτην εἰς τὸ αὐτό. — Τί δ' ; ἐὰν τις ἐν ἀθυμίᾳ ὄντος φίλου δείσας, μὴ διαχρήσῃται ἑαυτόν, κλέψῃ ἢ ἀρπάσῃ ἢ ξίφος ἢ ἄλλο τι τοιοῦτον, τοῦτο αὖ ποτέρωσε θετέον ; — Καὶ τοῦτο
- 18 νῇ Δί', ἔφη, πρὸς τὴν δικαιοσύνην. — Λέγεις, ἔφη, σὺ οὐδὲ πρὸς τοὺς φίλους ἅπαντα δεῖν ἀπλοῦξασθαι ; — Μὰ Δί' οὐ δῆτα, ἔφη. ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἴπερ ἔξεστι. — Δεῖ γέ τοι, ἔφη ὁ Σωκράτης,
- 19 ἐξεῖναι πολὺ μᾶλλον ἢ μὴ ὀρθῶς τιθέναι. Τῶν δὲ

δὴ τοὺς φίλους ἐξαπατώντων ἐπὶ βλάβῃ, ἵνα μὴδὲ τοῦτο παραλίπωμεν ἄσκεπτον, πότερος ἀδικώτερός ἐστιν, ὁ ἐκὼν ἢ ὁ ἄκων; — Ἀλλ', ὦ Σώκρατες, οὐκέτι μὲν ἔγωγε πιστεύω οἷς ἀποκρίνομαι· καὶ γὰρ τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι, ἢ ὡς ἐγὼ τότε φόβην· ὅμως δὲ εἰρήσθω μοι ἀδικώτερον εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος. — Δοκεῖ δέ σοι 20 μύθησις καὶ ἐπιστήμη τοῦ δικαίου εἶναι, ὥσπερ τῶν γραμμάτων; — Ἐμοιγε. — Πότερον δὲ γραμματικώτερον κρίνεις, ὃς ἂν ἐκὼν μὴ ὀρθῶς γράψῃ καὶ ἀναγιγνώσκῃ ἢ ὃς ἂν ἄκων; — Ὃς ἂν ἐκὼν, ἔγωγε· δύναιτο γὰρ ἂν, ὁπότε βούλοιτο, καὶ ὀρθῶς αὐτὰ ποιεῖν. — Οὐκοῦν ὁ μὲν ἐκὼν μὴ ὀρθῶς γράφων γραμματικὸς ἂν εἴη, ὁ δὲ ἄκων ἀγράμματος; — Πῶς γὰρ οὐ; — Τὰ δίκαια δὲ πότερον ὁ ἐκὼν ψευδόμενος καὶ ἐξαπατῶν οἶδεν ἢ ὁ ἄκων; — Δῆλον, ὅτι ὁ ἐκὼν. — Οὐκοῦν γραμματικώτερον μὲν τὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φῆς εἶναι; — Ναί. — Δικαιώτερον δὲ τὸν ἐπιστάμενον τὰ δίκαια τοῦ μὴ ἐπισταμένου; — Φαίνομαι· δοκῶ δέ μοι καὶ ταῦτα, οὐκ οἶδ' ὅπως, λέγειν. — Τί δὲ δῆ, ὃς ἂν βουλόμενος τὰ ληθῆ λέγειν 21 μὴδέποτε τὰ αὐτὰ περὶ τῶν αὐτῶν λέγῃ, ἀλλ' ὁδόν τε φράζων τὴν αὐτὴν τοτὲ μὲν πρὸς ἑώ, τοτὲ δὲ πρὸς ἑσπέραν φράζῃ καὶ λογισμὸν ἀποφαινόμενος τὸν αὐτὸν τοτὲ μὲν πλείω, τοτὲ δ' ἐλάττω ἀποφαίνεται, τί σοι δοκεῖ ὁ τοιοῦτος; — Δῆλος νῆ Δί' εἶναι, ὅτι ἂ ᾤετο εἰδέναι οὐκ οἶδεν. — Οἶσθα δέ τινας ἀνδραποδά- 22 δεις καλουμένους; — Ἐγωγε. — Πότερον διὰ σοφίαν, ἢ δι' ἀμαθίαν; — Δῆλον, ὅτι δι' ἀμαθίαν. — Ἄρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνόματος τούτου τυγχάνουσιν; — Οὐ δῆτα. — Ἀλλ' ἄρα διὰ τὴν τοῦ

τεκταίνεσθαι ; — Οὐδὲ διὰ ταύτην. — Ἄλλα διὰ τὴν τοῦ σκυτεύειν ; — Οὐδὲ δι' ἐν τούτων, ἔφη, ἀλλὰ καὶ τοῦναντίον· οἱ γὰρ πλείστοι τῶν γε τὰ τοιαῦτα ἐπισταμένων ἀνδραποδώδεις εἰσίν. — Ἄρ' οὖν τῶν τὰ καλὰ καὶ ἀγαθὰ καὶ δίκαια μὴ εἰδόντων τὸ ὄνομα τοῦτ' 23 ἐστίν ; — Ἐμοιγε δοκεῖ, ἔφη. — Οὐκοῦν δεῖ παντὶ τρόπῳ διατειναμένους φεύγειν, ὅπως μὴ ἀνδράποδα ὦμεν. — Ἀλλά, νῆ τοὺς θεούς, ἔφη, ὦ Σώκρατες, πάνυ ᾤμην φιλοσοφεῖν φιλοσοφίαν, δι' ἧς ἂν μάλιστα ἐνόμιζον παιδευθῆναι τὰ προσήκοντα ἀνδρὶ καλοκάγαθίας ὀρεγομένῳ· νῦν δὲ πῶς οἶμι με ἀθύμως ἔχειν ὀρώντα ἑμαυτὸν διὰ μὲν τὰ προπεπονημένα οὐδὲ τὸ ἐρωτώμενον ἀποκρίνεσθαι δυνάμενον ὑπὲρ ὧν μάλιστα χρὴ εἰδέναι, ἄλλην δὲ ὁδὸν οὐδεμίαν ἔχοντα, ἣν ἂν πο- 24 ρεύόμενος βελτίων γενοίμην ; — Καὶ ὁ Σωκράτης· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, εἰς Δελφοὺς δὲ ἤδη πώποτε ἀφίκου ; — Καὶ δὴς γε νῆ Δία, ἔφη. — Κατέμαθες οὖν πρὸς τῷ ναῷ που γεγραμμένον τὸ Γινῶθι σαυτόν ; — Ἐγώ γε. — Πότερον οὖν οὐδέν σοι τοῦ γράμματος ἐμέλησεν, ἢ προσέσχες τε καὶ ἐπεχείρησας σαυτόν ἐπισκοπεῖν, ὅστις εἴης ; — Μὰ Δί' οὐ δῆτα, ἔφη· καὶ γὰρ δὴ πάνυ τοῦτό γε ᾤμην εἰδέναι· σχολῇ γὰρ ἂν 25 ἄλλο τι ᾔδειν, εἴ γε μὴδ' ἑμαυτὸν ἐγίγνωσκον. — Πότερα δέ σοι δοκεῖ γιγνώσκειν ἑαυτὸν ὅστις τοῦνομα τὸ ἑαυτοῦ μόνον οἶδεν, ἢ ὅστις, ὥσπερ οἱ τοὺς ἵππους ὠνούμενοι οὐ πρότερον οἶονται γιγνώσκειν, ὃν ἂν βούλωνται γινῶναι, πρὶν ἂν ἐπισκέψωνται, πότερον εὐπειθής ἐστιν ἢ δυσπειθής, καὶ πότερον ἰσχυρός ἐστιν ἢ ἀσθενής, καὶ πότερον ταχύς ἢ βραδύς, καὶ τὰλλα τὰ πρὸς τὴν τοῦ ἵππου χρεῖαν ἐπιτήδειά τε καὶ ἀνεπιτήδεια ὅπως ἔχει, οὕτως ὁ ἑαυτὸν ἐπισκεψάμενος,

ὅποιός ἐστι πρὸς τὴν ἀνθρωπίνην χρείαν, ἔγνωκε τὴν αὐτοῦ δύναμιν ; — Οὕτως ἔμοιγε δοκεῖ, ἔφη, ὁ μὴ εἰδὼς τὴν ἑαυτοῦ δύναμιν ἀγνοεῖν ἑαυτόν. — Ἐκείνο δὲ οὐκ ἔστι φανερόν, ἔφη, ὅτι διὰ μὲν τὸ εἰδέναι ἑαυτοὺς πλείστα ἀγαθὰ πάσχουσιν οἱ ἄνθρωποι, διὰ δὲ τὸ ἐψεῦσθαι ἑαυτῶν πλείστα κακά ; οἱ μὲν γὰρ εἰδότες ἑαυτοὺς τά τε ἐπιτήδεια ἑαυτοῖς ἴσασι καὶ διαγιγνώσκουσιν ἃ τε δύνανται καὶ ἃ μὴ· καὶ ἃ μὲν ἐπίστανται πράττοντες πορίζονται τε ὧν δέονται καὶ εὖ πράττουσιν, ὧν δὲ μὴ ἐπίστανται ἀπεχόμενοι ἀναμάρτητοι γίνονται καὶ διαφεύγουσι τὸ κακῶς πράττειν· διὰ τοῦτο δὲ καὶ τοὺς ἄλλους ἀνθρώπους δυνάμενοι δοκιμάζειν καὶ διὰ τῆς τῶν ἄλλων χρείας τά τε ἀγαθὰ πορίζονται καὶ τὰ κακὰ φυλάττονται. Οἱ δὲ μὴ εἰδότες, ἀλλὰ διεψευσμένοι τῆς ἑαυτῶν δυνάμεως πρὸς τε τοὺς ἄλλους ἀνθρώπους καὶ τὰλλα ἀνθρώπινα πράγματα ὁμοίως διάκεινται· καὶ οὔτε ὧν δέονται ἴσασιν οὔτε ὃ τι πράττουσιν οὔτε οἷς χρῶνται, ἀλλὰ πάντων τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν ἀποτυγχάνουσι καὶ τοῖς κακοῖς περιπίπτουσι. Καὶ οἱ μὲν εἰδότες, ὃ τι ποιοῦσιν, ἐπιτυγχάνοντες ὧν πράττουσιν εὐδοξοί τε καὶ τίμιοι γίνονται· καὶ οἳ τε ὅμοιοι τούτοις ἡδέως χρῶνται, οἳ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ αὐτῶν βουλευέσθαι καὶ προῖστασθαί τε ἑαυτῶν τούτους καὶ τὰς ἐλπίδας τῶν ἀγαθῶν ἐν τούτοις ἔχουσι καὶ διὰ πάντα ταῦτα πάντων μάλιστα τούτους ἀγαπῶσιν. Οἱ δὲ μὴ εἰδότες, ὃ τι ποιοῦσι, κακῶς δὲ αἰρούμενοι καὶ οἷς ἂν ἐπιχειρήσωσιν ἀποτυγχάνοντες οὐ μόνον ἐν αὐτοῖς τούτοις ζημιοῦνται τε καὶ κολάζονται, ἀλλὰ καὶ ἀδοξοῦσι διὰ ταῦτα καὶ καταγέλαστοι γίνονται καὶ καταφρονούμενοι καὶ ἀτι-

μαζόμενοι ζῶσιν· ὁρᾷς δὲ καὶ τῶν πόλεων ὅτι ὅσαι
 ἂν ἀγνοήσασαι τὴν ἑαυτῶν δύναμιν κρείττοσι πολεμή-
 σωσιν, αἱ μὲν ἀνάστατοι γίνονται, αἱ δ' ἐξ ἐλευθέ-
 30 ρων δοῦλαι. Καὶ ὁ Εὐθύδημος· Ὡς πάνυ μοι δοκοῦν,
 ἔφη, ὦ Σώκρατες, περὶ πολλοῦ ποιητέον εἶναι τὸ
 ἑαυτὸν γινώσκειν, οὕτως ἴσθι· ὁπόθεν δὲ χρή ἄρξα-
 σθαι ἐπισκοπεῖν ἑαυτόν, τοῦτο πρὸς σὲ ἀποβλέπω εἴ
 31 μοι ἐθελήσais ἂν ἐξηγήσασθαι. Οὐκοῦν, ἔφη ὁ Σω-
 κράτης, τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ ὁποῖα ἐστί, πάν-
 τως πού γινώσκεις; — Νὴ Δί', ἔφη· εἰ γὰρ μηδὲ
 ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φαυλότερος ἂν εἴην.
 — Ἴθι δὴ, ἔφη, καὶ ἐμοὶ ἐξηγήσαι αὐτά. — Ἀλλ' οὐ
 χαλεπόν, ἔφη· πρῶτον μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν
 ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακόν, ἔπειτα τὰ
 αἰτία ἐκατέρου αὐτῶν, καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτη-
 δεύματα, τὰ μὲν πρὸς τὸ ὑγιαίνειν φέροντα ἀγαθὰ,
 32 τὰ δὲ πρὸς τὸ νοσεῖν κακὰ. — Οὐκοῦν, ἔφη, καὶ τὸ
 ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν ἀγαθοῦ τινος αἰτία
 γίγνηται, ἀγαθὰ ἂν εἴη, ὅταν δὲ κακοῦ, κακὰ. — Πότε
 δ' ἂν, ἔφη, τὸ μὲν ὑγιαίνειν κακοῦ αἰτίον γένοιτο, τὸ
 δὲ νοσεῖν ἀγαθοῦ; — Ὅταν νὴ Δί', ἔφη, στρατείας
 τε αἰσχυρᾶς καὶ ναυτιλίας βλαβεράς καὶ ἄλλων πολλῶν
 τοιούτων οἱ μὲν διὰ ῥώμην μετασχόντες ἀπόλωνται,
 οἱ δὲ δι' ἀσθένειαν ἀπολειφθέντες σωθῶσιν. — Ἀληθῆ
 λέγεις· ἀλλ' ὁρᾷς, ἔφη, ὅτι καὶ τῶν ὠφελίμων οἱ
 μὲν διὰ ῥώμην μετέχουσιν, οἱ δὲ δι' ἀσθένειαν ἀπο-
 λείπονται. — Ταῦτα οὖν, ἔφη, ποτὲ μὲν ὠφελούντα,
 ποτὲ δὲ βλάπτοντα μᾶλλον ἀγαθὰ ἢ κακὰ ἐστίν; —
 Οὐδὲν μὰ Δία φαίνεται κατὰ γε τοῦτον τὸν λόγον.
 33 Ἀλλ' ἢ γέ τοι σοφία, ὦ Σώκρατες, ἀναμφισβητήτως
 ἀγαθόν ἐστιν· ποῖον γὰρ ἂν τις πρᾶγμα οὐ βέλτιον

πρώττοι σοφὸς ὢν ἢ ἀμαθής; — Τί δαί; τὸν Δαίδα-
 λον, ἔφη, οὐκ ἀκήκοας, ὅτι ληφθεὶς ὑπὸ Μίνω διὰ τὴν
 σοφίαν ἡναγκάζετο ἐκείνῳ δουλεύειν καὶ τῆς τε πατρί-
 δος ἅμα καὶ τῆς ἐλευθερίας ἐστερήθη καὶ ἐπιχειρῶν
 ἀποδιδράσκειν μετὰ τοῦ υἱοῦ τὸν τε παῖδα ἀπώλεσε
 καὶ αὐτὸς οὐκ ἡδυνήθη σωθῆναι, ἀλλ' ἀπενεχθεὶς εἰς
 τοὺς βαρβάρους πάλιν ἐκεῖ ἐδούλευεν; — Λέγεται νῆ
 Δί', ἔφη, ταῦτα. — Τὰ δὲ Παλαμίδους οὐκ ἀκήκοας
 πάθῃ; τοῦτον γὰρ δὴ πάντες ὑμνοῦσιν, ὥς διὰ σο-
 φίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσεως ἀπόλλυται. — Λέ-
 γεται καὶ ταῦτα, ἔφη. — Ἄλλους δὲ πόσους οἶει διὰ
 σοφίαν ἀναρπύστους πρὸς βασιλέα γεγονέναι καὶ ἐκεῖ
 δουλεύειν; — Κινδυνεύει, ἔφη, ὦ Σώκρατες, ἀναμφιλο- 34
 γώτατον ἀγαθὸν εἶναι τὸ εὐδαιμονεῖν. — Εἵγε μὴ τις
 αὐτό, ἔφη, ὦ Εὐθύδημε, ἐξ ἀμφιλόγων ἀγαθῶν συντι-
 θεῖη. — Τί δ' ἂν, ἔφη, τῶν εὐδαιμονικῶν ἀμφίλογον
 εἴη; — Οὐδέν, ἔφη, εἴγε μὴ προσθήσομεν αὐτῷ κάλλος
 ἢ ἰσχὺν ἢ πλοῦτον ἢ δόξαν ἢ καὶ τι ἄλλο τῶν τοιού-
 των. — Ἀλλὰ νῆ Δία προσθήσομεν, ἔφη· πῶς γὰρ ἂν
 τις ἄνευ τούτων εὐδαιμονοίῃ; — Νῆ Δί', ἔφη, προς- 35
 θήσομεν ἄρα ἐξ ὧν πολλὰ καὶ χαλεπὰ συμβαίνει τοῖς
 ἀνθρώποις· πολλοὶ μὲν γὰρ διὰ τὸ κάλλος ὑπὸ τῶν
 ἐπὶ τοῖς ὥραίοις παρακεκινηκότων διαφθείρονται, πολ-
 λοι δὲ διὰ τὴν ἰσχὺν μείζουσιν ἔργοις ἐπιχειροῦντες οὐ
 μικροῖς κακοῖς περιπίπτουσι, πολλοὶ δὲ διὰ τὸν πλοῦ-
 τον διαθρυπτόμενοί τε καὶ ἐπιβουλενόμενοι ἀπόλλυν-
 ται, πολλοὶ δὲ διὰ δόξαν καὶ πολιτικὴν δύναμιν μεγάλα
 κακὰ πεπόνθασιν. — Ἀλλὰ μήν, ἔφη, εἵγε μηδὲ τὸ 36
 εὐδαιμονεῖν ἐπαινῶν ὀρθῶς λέγω, ὁμολογῶ μηδὲ ὅ τι
 πρὸς τοὺς θεοὺς εὐχέσθαι χρὴ εἰδέναι. Ἀλλὰ ταῦτα
 μέν, ἔφη ὁ Σωκράτης, ἴσως διὰ τὸ σφόδρα πιστεύειν

εἰδέναι οὐδ' ἔσκεψαι· ἐπεὶ δὲ πόλεως δημοκρατουμένης παρασκευάζῃ προεστάναι, δῆλον, ὅτι δημοκρατίαν πι γε οἶσθα, τί ἐστι. — Πάντως δῖπον, ἔφη. — Δοκεῖ οὖν σοι δυνατόν εἶναι δημοκρατίαν εἰδέναι μὴ εἰδότα δῆμον; — Μὰ Δί' οὐκ ἔμοιγε. — Καὶ τί νομίζεις δῆμον εἶναι; — Τοὺς πένητας τῶν πολιτῶν ἔγωγε. — Καὶ τοὺς πένητας ἄρα οἶσθα; — Πῶς γὰρ οὐ; — Ἄρ' οὖν καὶ τοὺς πλουσίους οἶσθα; — Οὐδέν γε ἤττον ἢ καὶ τοὺς πένητας. — Ποίους δὲ πένητας καὶ ποίους πλουσίους καλεῖς; — Τοὺς μὲν, οἶμαι, μὴ ἱκανὰ ἔχοντας εἰς ἃ δεῖ τελεῖν πένητας, τοὺς δὲ πλείω τῶν 38 ἱκανῶν πλουσίους. — Καταμεμῆθκας οὖν, ὅτι ἐνίοις μὲν πάνυ ὀλίγα ἔχουσιν οὐ μόνον ἀρκεῖ ταῦτα, ἀλλὰ καὶ περιποιοῦνται ἀπ' αὐτῶν, ἐνίοις δὲ πάνυ πολλὰ οὐχ ἱκανά ἐστι; Καὶ νῆ Δί', ἔφη ὁ Εὐθύδημος· ὀρθῶς γὰρ με ἀναμιμνήσκεις· οἶδα γὰρ καὶ τυράννους τινάς, οἳ δι' ἔνδειαν, ὥσπερ οἱ ἀπορώτατοι, ἀναγκάζονται ἀδικεῖν. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἴγε ταῦτα οὕτως ἔχει, τοὺς μὲν τυράννους εἰς τὸν δῆμον θήσομεν, τοὺς δὲ ὀλίγα κεκτημένους, εἰάν οἰκονομικοὶ ᾧσιν, εἰς τοὺς πλουσίους; Καὶ ὁ Εὐθύδημος ἔφη· Ἀναγκάζει με καὶ ταῦτα ὁμολογεῖν δῆλον ὅτι ἡ ἐμὴ φαυλότης· καὶ φροντίζω, μὴ κράτιστον ἢ μοι σιγᾶν· κινδυνεύω γὰρ ἀπλῶς οὐδὲν εἰδέναι.

Καὶ πάνυ ἀθύμως ἔχων ἀπῆλθε καὶ καταφρονήσας ἑαυτοῦ καὶ νομίσας τῷ ὄντι ἀνδράποδον εἶναι. 40 Πολλοὶ μὲν οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκέτι αὐτῷ προσήεσαν, οὓς καὶ βλακωτέρους ἐνόμιζεν, ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ ἂν ἄλλως ἀνὴρ ἀξιόλογος γενέσθαι, εἰ μὴ ὅτι μάλιστα Σωκράτει συνείη· καὶ οὐκ ὑπελείπετο ἔτι αὐτοῦ, εἰ μὴ τι

ἀναγκαῖον εἶη· ἔνια δὲ καὶ ἐμμεῖτο ὧν ἐκεῖνος ἐπε-
τήδευεν· ὁ δὲ ὥς ἔγνω αὐτὸν οὕτως ἔχοντα, ἥκιστα
μὲν διετάραττεν, ἀπλούστατα δὲ καὶ σαφέστατα ἐξη-
γείτο ἃ τε ἐνόμιζεν εἰδέναι δεῖν καὶ ἐπιτηδεύειν κρύ-
τιστα εἶναι.

PLATO.

(Chiefly after the text of U. F. Hermann.)

SELECTIONS FROM THE PHAEDO.

ΤΑ ΤΟΤ ΔΙΑΛΟΓΟΤ ΠΡΟΣΩΠΑ

ΕΧΕΚΡΑΤΗΣ,

ΚΕΒΗΣ,

ΦΑΙΔΩΝ,

ΣΙΜΜΙΑΣ,

ΑΠΟΛΛΟΔΩΡΟΣ,

ΚΡΙΤΩΝ,

ΣΩΚΡΑΤΗΣ,

Ο ΤΩΝ ΕΝΔΕΚΑ ΤΙΠΗΡΕΤΗΣ.

- Α. Ι. Αὐτός, ὃ Φαῖδων, παρεγένου Σωκράτει ἐκείνη
τῇ ἡμέρᾳ, ἣ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμοτηρίῳ,
ἣ ἄλλου του ἤκουσας;

ΦΑΙΔ. Αὐτός, ὃ Ἐχέκρατες.

- ΕΧ. Τί οὖν δὴ ἐστὶν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ
θανάτου; καὶ πῶς ἐτελεύτα; ἡδέως γὰρ ἂν ἐγὼ
ἀκούσαιμι. καὶ γὰρ οὔτε τῶν πολιτῶν Φλιασίων
οὔδεῖς πάνυ τι ἐπιχωριάζει τὰ νῦν Ἀθήναζε, οὔτε τις
Β ξένος ἀφίκεται χρόνου συχνοῦ ἐκείθεν, ὅστις ἂν ἡμῖν
σαφές τι ἀγγεῖλαι οἶός τ' ἦν περὶ τούτων, πλήν γε
δὴ ὅτι φάρμακον πιὼν ἀποθάνοι. τῶν δὲ ἄλλων οὐ-
δὲν εἶχε φράζειν.

- 58 ΦΑΙΔ. Οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐπύθεσθε ὃν
τρόπον ἐγένετο;

ΕΧ. Ναί, ταῦτα μὲν ἡμῖν ἡγγεῖλέ τις, καὶ ἐθαυ-
μάζομέν γε ὅτι πάλαι γενομένης αὐτῆς πολλῶ ὕστε-
ρον φαίνεται ἀποθανών. τί οὖν ἦν τοῦτο, ὃ Φαῖδων;

ΦΑΙΔ. Τύχη τις αὐτῷ, ὦ Ἐχέκρατες, συνέβη· ἔτυχε γὰρ τῇ προτεραίᾳ τῆς δίκης ἢ πρύμνα ἔστεμμένη τοῦ πλοίου ὃ εἰς Δῆλον Ἀθηναῖοι πέμπουσιν.

ΕΧ. Τοῦτο δὲ δὴ τί ἐστίν;

ΦΑΙΔ. Τοῦτό ἐστι τὸ πλοῖον, ὥς φασιν Ἀθηναῖοι, ἐν ᾧ Θησεύς ποτε εἰς Κρήτην τοὺς δις ἑπτὰ ἐκείνους ᾤχετο ἄγων καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι εὖξαντο, ὡς λέγεται, τότε, εἰ σω- B
θεῖεν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον· ἣν δὴ αἰεὶ καὶ νῦν ἔτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν. ἐπειδὴν οὖν ἄρξονται τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδὲνα ἀποκτινύναι, πρὶν ἂν εἰς Δῆλον ἀφίκηται τὸ πλοῖον καὶ πάλιν δεῦρο· τοῦτο δ' ἐνίοτε ἐν πολλῷ χρόνῳ γίγνεται, ὅταν τύχῃσιν ἄνεμοι ἀπο-
λαβόντες αὐτούς. ἀρχὴ δ' ἐστὶ τῆς θεωρίας, ἐπειδὴν ο
ὁ ἱερεὺς τοῦ Ἀπόλλωνος στέψῃ τὴν πρύμναν τοῦ πλοίου· τοῦτο δ' ἔτυχεν, ὥσπερ λέγω, τῇ προτεραίᾳ τῆς δίκης γεγονός. διὰ ταῦτα καὶ πολὺς χρόνος ἐγένετο τῷ Σωκράτει ἐν τῷ δεσμοτηρίῳ ὁ μεταξὺ τῆς δίκης τε καὶ τοῦ θανάτου.

II. ΕΧ. Τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον, ὦ Φαίδων; τίνα ἦν τὰ λεχθέντα καὶ πραχθέντα, καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρί; ἢ οὐκ εἶων οἱ ἄρχοντες παρεῖναι, ἀλλ' ἔρημος ἐτελεύτα φίλων;

ΦΑΙΔ. Οὐδαμῶς, ἀλλὰ παρῆσάν τινες καὶ πολ- D
λοί γε.

ΕΧ. Ταῦτα δὲ πάντα προθυμήθητι ὡς σαφέστατα ἡμῖν ἀπαγγεῖλαι, εἰ μὴ τίς σοι ἀσχολία τυγχάνει οὐσα.

ΦΑΙΔ. Ἀλλὰ σχολάζω γε καὶ πειράσομαι ὑμῖν διηγῆσασθαι· καὶ γὰρ τὸ μεμνήσθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ ἄλλου ἀκούοντα ἔμοιγε αἰεὶ πάντων ἥδιστον.

ΕΧ. Ἀλλὰ μὴν, ὦ Φαίδων, καὶ τοὺς ἀκουσομένους γε τοιούτους ἐτέρους ἔχεις· ἀλλὰ πειρῶ ὥς ἂν δύνῃ ἀκριβέστατα διελθεῖν πάντα.

Ε ΦΑΙΔ. Καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παραγενόμενος. οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς ἐπιτηδείου ἔλεος εἰσῆι· εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο, ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα, ὥστε μοι ἐκείνον παρίστασθαι μῆδ' εἰς Ἀΐδου ἰόντα ἄνευ θείας μοίρας ἵεναι, ἀλλὰ κακέισε ἀφικόμενον εὖ πράξειν, εἴπερ τις πώποτε καὶ ἄλλος. διὰ δὲ ταῦτα οὐδὲν πάνυ μοι ἐλεεινὸν εἰσῆι, ὥς εἰκὸς ἂν δόξειεν εἶναι παρόντι πένθει· οὔτε αὖ ἰδονὴ ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων, ὥσπερ εἰώθειμεν· καὶ γὰρ οἱ λόγοι τοιοῦτοί τινες ἦσαν· ἀλλ' ἀτεχνῶς ἄτοπόν τί μοι πάθος παρῆν καὶ τις αἰήτης κρᾶσις ἀπὸ τῆς ἰδονῆς συγκεκραμένη ὁμοῦ καὶ ἀπὸ τῆς λύπης, ἐνθυμουμένῳ ὅτι αὐτίκα ἐκεῖνος ἔμελλε τελευτᾶν. καὶ πάντες οἱ παρόντες σχεδόν τι οὕτω διεκείμεθα, ὅτε μὲν γελῶντες, ἐνίοτε δὲ δακρύνοντες, εἰς δὲ ἡμῶν καὶ διαφερόντως, Ἀπολλόδωρος· οἶσθα γάρ που τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ.

ΕΧ. Πῶς γὰρ οὐ;

ΦΑΙΔ. Ἐκεῖνός τε τοίνυν παντάπασιν οὕτως εἶχε, καὶ αὐτὸς ἔγωγε ἐτεταράγμην καὶ οἱ ἄλλοι.

ΕΧ. Ἐτυχον δέ, ὦ Φαίδων, τίνες παραγενόμενοι;

ΦΑΙΔ. Οὗτός τε δὲ ὁ Ἀπολλόδωρος τῶν ἐπιχω-

ρίων παρῆν καὶ ὁ Κριτόβουλος καὶ ὁ πατὴρ αὐτοῦ
[Κρίτων], καὶ ἔτι Ἑρμογένης καὶ Ἐπιγένης καὶ Αἰσχί-
νης καὶ Ἀντισθένης· ἦν δὲ καὶ Κτήσιππος ὁ Παια-
νιεύς καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων·
Πλάτων δέ, οἶμαι, ἡσθένει.

ΕΧ. Ξένοι δέ τινες παρήσαν ;

ΦΑΙΔ. Ναί, Σιμμίας τέ γε ὁ Θηβαῖος καὶ Κέβης
καὶ Φαιδωνίδης, καὶ Μεγαρόθεν Εὐκλείδης τε καὶ
Τερψίων.

ΕΧ. Τί δέ ; Ἀρίστιππος καὶ Κλεόμβροτος παρε-
γένοντο ;

ΦΑΙΔ. Οὐ δῆτα· ἐν Αἰγίνῃ γὰρ ἐλέγοντο εἶναι.

ΕΧ. Ἄλλος δέ τις παρῆν ;

ΦΑΙΔ. Σχεδόν τι οἶμαι τούτους παραγενέσθαι.

ΕΧ. Τί οὖν δῆ ; τίνες, φῆς, ἦσαν οἱ λόγοι ;

III. ΦΑΙΔ. Ἐγὼ σοι ἐξ ἀρχῆς πάντα πειράσο-
μαι διηγήσασθαι. αἰὲ γὰρ δὴ καὶ τὰς πρόσθεν ἡμέ-
ρας εἰώθειμεν φοιτᾶν καὶ ἐγὼ καὶ οἱ ἄλλοι παρὰ τὸν
Σωκράτη, συλλεγόμενοι ἔωθεν εἰς τὸ δικαστήριον, ἐν
ᾧ καὶ ἡ δίκη ἐγένετο· πλησίον γὰρ ἦν τοῦ δεσμο-
τηρίου. περιεμύνομεν οὖν ἐκάστοτε, ἕως ἀνοιχθεῖν τὸ
δεσμωτήριον, διατρίβοντες μετ' ἀλλήλων· ἀνεώγετο γὰρ
οὐ πρῶ· ἐπειδὴ δὲ ἀνοιχθείη, εἰσῆιμεν παρὰ τὸν
Σωκράτη καὶ τὰ πολλὰ διημερεύομεν μετ' αὐτοῦ. καὶ
δὴ καὶ τότε πρωϊαίτερον ξυνελέγημεν. τῇ γὰρ προ-
τεραίᾳ [ἡμέρᾳ] ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμωτηρίου
ἐσπέρας, ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφίγμέ-
νον εἴη. παρηγγείλαμεν οὖν ἀλλήλοις ἥκειν ὡς πρωϊαί-
τατα εἰς τὸ εἰώθος. καὶ ἤκομεν καὶ ἡμῖν ἐξελθὼν ὁ
θυρωρός, ὅσπερ εἰώθει ὑπακούειν, εἶπεν ἐπιμένειν καὶ
μὴ πρότερον παρίεναι, ἕως ἂν αὐτὸς κελεύσῃ· λύουσι

γάρ, ἔφη, οἱ ἔνδεκα Σωκράτη καὶ παραγγέλλουσιν ὅπως ἂν τῇδε τῇ ἡμέρᾳ τελευτήσῃ. οὐ πολὺν δ' οὖν χρόνον ἐπισχὼν ἦκε καὶ ἐκέλευεν ἡμᾶς εἰσιέναι. εἰ-
 60 σιόντες οὖν κατελαμβύνομεν τὸν μὲν Σωκράτη ἄρτι λελυμένοι, τὴν δὲ Ξανθίππην, γινώσκεις γάρ, ἔχουσιν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην. ὥς οὖν εἶδεν ἡμᾶς ἡ Ξανθίππη, ἀνευφήμησέ τε καὶ τοιαῦτ' ἄττα εἶπεν, οἷα δὴ εἰώθασιν αἱ γυναῖκες, ὅτι ὦ Σώκρατες, ὕστατον δὴ σε προσερούσι νῦν οἱ ἐπιτήδαιοι καὶ σὺ τούτους. καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα, ὦ Κρίτων, ἔφη, ἀπαγέτω τις αὐτὴν οἴκαδε, καὶ ἐκείνην μὲν ἀπὴγόν τινες τῶν τοῦ Κρίτωνος βοῶ-
 Β σῶν τε καὶ κοπτομένην· ὁ δὲ Σωκράτης ἀνακαθίζόμενος εἰς τὴν κλίνην συνέκαμψέ τε τὸ σκέλος καὶ ἐξέτριψε τῇ χειρὶ, καὶ τρίβων ἅμα, ὥς ἄτοπον, ἔφη, ὦ ἄνδρες, ἔοικέ τι εἶναι τοῦτο, ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ· ὥς θαυμασίως πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρόν, τῷ ἅμα μὲν αὐτὸ μὴ ἐθέλειν παραγίγνεσθαι τῷ ἀνθρώπῳ, εἰ δέ τις διώκῃ τὸ ἕτερον καὶ λαμβάνῃ, σχεδὸν τι ἀναγκάζεσθαι λαμβάνειν καὶ τὸ ἕτερον, ὥσπερ ἐκ μιᾶς κορυφῆς συνημμένω
 C δὺ' ὄντε. καὶ μοι δοκεῖ, ἔφη, εἰ ἐνενόησεν αὐτὰ Αἴσωπος, μῦθον ἂν συνθεῖναι, ὥς ὁ θεὸς βουλόμενος αὐτὰ διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἡδύνατο, ξυνῆψεν εἰς ταῦτόν αὐτοῖς τὰς κορυφάς, καὶ διὰ ταῦτα ὧ ἂν τὸ ἕτερον παραγένηται ἐπακολουθεῖ ὕστερον καὶ τὸ ἕτερον. ὥσπερ οὖν καὶ αὐτῷ μοι ἔοικεν, ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει [πρότερον] τὸ ἀλγυνόν, ἦκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ.

D LXII. Τούτων δὲ οὕτω πεφυκότων, ἐπειδὴ ἀφί-

κωνται οἱ τετελευτηκότες εἰς τὸν τόπον οἱ ὃ δαίμων
 ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἳ τε καλῶς
 καὶ ὁσίως βιώσαντες καὶ οἱ μή. καὶ οἱ μὲν ἂν δόξωσι
 μέσως βεβιωκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα,
 ἀναβάντες ἃ δὴ αὐτοῖς ὀχήματά ἐστιν, ἐπὶ τούτων
 ἀφικνούνται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσί τε καὶ
 καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας ἀπο-
 λύνονται, εἴ τίς τι ἠδίκηκε, τῶν τε εὐεργεσιῶν τιμὰς ἔ
 φέρονται κατὰ τὴν ἀξίαν ἕκαστος. οἱ δ' ἂν δόξωσιν
 ἀνιάτως ἔχειν διὰ τὰ μεγέθη τῶν ἁμαρτημάτων, ἢ
 ἱεροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους καὶ
 παρανόμους πολλοὺς ἐξεργασμένοι, ἢ ἄλλα ὅσα τοι-
 αῦτα τυγχάνει ὄντα, τούτους δὲ ἢ προσήκουσα μοῖρα
 ῥίπτει εἰς τὸν Τάρταρον, ὅθεν οὐποτε ἐκβαίνουσιν.
 οἱ δ' ἂν ἰάσιμα μὲν, μεγάλα δὲ δόξωσιν ἡμαρτηκέναι
 ἁμαρτήματα, οἷον πρὸς πατέρα ἢ μητέρα ὑπ' ὀργῆς
 βιάιόν τι πράξαντες, καὶ μεταμέλον αὐτοῖς τὸν ἄλλον 114
 βίον βιώσιν, ἢ ἀνδροφόνου τοιούτῳ τινὶ ἄλλῳ τρόπῳ
 γένωνται, τούτους δὲ ἐμπεσεῖν μὲν εἰς τὸν Τάρταρον
 ἀνάγκη, ἐμπεσόντας δὲ αὐτοὺς καὶ ἐνιαυτὸν ἐκεῖ γενο-
 μένους ἐκβάλλει τὸ κύμα, τοὺς μὲν ἀνδροφόνους κατὰ
 τὸν Κωκυτόν, τοὺς δὲ πατραλοίας καὶ μητραλοίας κατὰ
 τὸν Πυριφλεγέθοντα. ἐπειδὴν δὲ φερόμενοι γένωνται
 κατὰ τὴν λίμνην τὴν Ἀχερουσιάδα, ἐνταῦθα βοῶσιν τε
 καὶ καλοῦσιν, οἱ μὲν οὓς ἀπέκτειναν, οἱ δὲ οὓς ὕβρι-
 σαν, καλέσαντες δ' ἰκετεύουσι καὶ δέονται ἑᾶσαι σφᾶς 115
 ἐκβῆναι εἰς τὴν λίμνην καὶ δέξασθαι, καὶ ἴαν μὲν
 πείσωσιν, ἐκβαίνουσιν τε καὶ λήγουσι τῶν κακῶν, εἰ
 δὲ μή, φέρονται αὖθις εἰς τὸν Τάρταρον κακείθεν πάλιν
 εἰς τοὺς ποταμούς, καὶ ταῦτα πάσχοντες οὐ πρότερον
 παύονται, πρὶν ἂν πείσωσιν οὓς ἠδίκησαν. αὕτη γὰρ

ἡ δίκη ὑπὸ τῶν δικαστῶν αὐτοῖς ἐτάχθη. οἱ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ ὁσίως βιώναι, οὗτοί εἰσιν οἱ τῶνδε μὲν τῶν τόπων τῶν ἐν τῇ γῇ ἐλευθε-
 ρούμενοί τε καὶ ἀπαλλαττόμενοι ὥσπερ δεσμοτηρίων, ἄνω δὲ εἰς τὴν καθαρὰν οἴκησιν ἀφικνούμενοι καὶ ἐπὶ γῆς οἰκίζόμενοι. τούτων δὲ αὐτῶν οἱ φιλοσοφία ἱκανῶς καθηράμενοι ἄνευ τε σωμάτων ζῶσι τὸ παράπαν εἰς τὸν ἔπειτα χρόνον, καὶ εἰς οἰκήσεις ἔτι τούτων καλλίους ἀφικνούνται, ἃς οὔτε ῥάδιον δηλῶσαι οὔτε ὁ χρόνος ἱκανὸς ἐν τῷ παρόντι. ἀλλὰ τούτων δὴ ἕνεκα χρὴ ὧν διεληλύθαμεν, ὦ Σιμμία, πᾶν ποιεῖν, ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν· καλὸν γάρ τὸ ἀθλον καὶ ἡ ἐλπίς μεγάλη.

- D LXIII. Τὸ μὲν οὖν ταῦτα δισχυρίσασθαι οὕτως ἔχειν, ὡς ἐγὼ διελέλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρί· ὅτι μέντοι ἢ ταῦτ' ἐστὶν ἢ τοιαῦτ' ἅττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς οἰκήσεις, ἐπείπερ ἀθάνατόν γε ἡ ψυχὴ φαίνεται οὔσα, τοῦτο καὶ πρέπειν ἐμοὶ δοκεῖ καὶ ἄξιον κινδυνεῦσαι οἰομένῳ οὕτως ἔχειν· καλὸς γάρ ὁ κίνδυνος· καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπάδειν ἑαυτῷ, διὸ δὴ ἐγωγε καὶ πάλαι μηκύνω τὸν μῦθον. ἀλλὰ τούτων δὴ ἕνεκα θαρρεῖν χρὴ περὶ τῇ ἑαυτοῦ ψυχῇ ἄνδρα, ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς
 E τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμους εἶασε χαίρειν, ὡς ἄλλοτρίους τε ὄντας καὶ πλέον θᾶτερον ἡγησάμενος ἀπεργάζεσθαι, τὰς δὲ περὶ τὸ μανθάνειν ἐσπούδασέ τε καὶ κοσμήσας τὴν ψυχὴν οὐκ ἄλλοτρίῳ ἀλλὰ τῷ αὐτῆς κόσμῳ, σωφροσύνη τε καὶ δικαιοσύνη καὶ
 115 ἀνδρεία καὶ ἐλευθερία καὶ ἀληθεία, οὕτω περιμένει τὴν εἰς "Αἰδοῦ πορείαν, ὡς πορευσόμενος ὅταν ἡ εἰμαρμένη καλῇ. ὑμεῖς μὲν οὖν, ἔφη, ὦ Σιμμία τε καὶ

Κέβης καὶ οἱ ἄλλοι, εἰσαῦθις ἔν τινι χρόνῳ ἕκαστοι πορεύσεσθε· ἐμὲ δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ τραγικός, ἢ εἰμαρμένη, καὶ σχεδὸν τί μοι ὥρα τραπέσθαι πρὸς τὸ λουτρόν· δοκεῖ γὰρ δὴ βέλτιον εἶναι λουσόμενον πιεῖν τὸ φάρμακον καὶ μὴ πράγματα ταῖς γυναιξὶ παρέχειν νεκρὸν λούειν.

LXIV. Ταῦτα δὴ εἰπόντος αὐτοῦ ὁ Κρίτων, Εἶεν, ἔφη, ὦ Σώκρατες· τί δὲ τούτοις ἢ ἐμοὶ ἐπιστέλλεις B ἢ περὶ τῶν παίδων ἢ περὶ ἄλλου του, ὃ τι ἂν σοι ποιοῦντες ἡμεῖς ἐν χάριτι μάλιστα ποιοῖμεν; Ἄπερ αἰὲ λέγω, ἔφη, ὦ Κρίτων, οὐδὲν καινότερον· ὅτι ὑμῶν αὐτῶν ἐπιμελούμενοι ὑμεῖς καὶ ἐμοὶ καὶ τοῖς ἐμοῖς καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἅττ' ἂν ποιῇτε, κἂν μὴ νῦν ὁμολογήσητε· εἰάν δὲ ὑμῶν μὲν αὐτῶν ἀμελήητε, καὶ μὴ θέλητε ὥσπερ κατ' ἴχνη κατὰ τὰ νῦν τε εἰρημένα καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδ' C εἰάν πολλὰ ὁμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδὲν πλέον ποιήσετε. Ταῦτα μὲν τοίνυν προθυμηθυσόμεθα, ἔφη, οὕτω ποιεῖν· θάπτωμεν δὲ σε τίνα τρόπον; Ὅπως ἂν, ἔφη, βούλησθε, εἴανπερ γε λάβητέ με καὶ μὴ ἐκφύγω ὑμᾶς. γελάσας δὲ ἅμα ἡσυχῇ καὶ πρὸς ἡμᾶς ἀποβλέψας εἶπεν, Οὐ πείθω, ἔφη, ὦ ἄνδρες, Κρίτωνα, ὡς ἐγὼ εἰμι οὗτος ὁ Σωκράτης, ὁ νυνὶ διαλεγόμενος καὶ διατάττων ἕκαστον τῶν λεγομένων, ἀλλ' οἶεταί με ἐκεῖνον εἶναι, ὃν ὄψεται ὀλίγον ὕστερον νεκρὸν, καὶ ἐρωτᾷ δὴ, πῶς με θάπτῃ. ὅτι D δὲ ἐγὼ πάλοι πολλὸν λόγον πεποίημαι, ὡς, ἐπειδὴν πῶ το φάρμακον, οὐκέτι ὑμῖν παραμενῶ, ἀλλ' οἰχέσομαι ἀπιὼν εἰς μακάρων δὴ τινος εὐδαιμονίας, ταῦτά μοι δοκῶ αὐτῷ ἄλλως λέγειν, παραμυθούμενος ἅμα μὲν ὑμᾶς, ἅμα δ' ἐμαυτόν. ἐγγυήσασθε οὖν με πρὸς

Κρίτωνα, ἔφη, τὴν ἐναντίαν ἐγγύην ἢ ἣν οὗτος πρὸς τοὺς δικαστὰς ἡγγυᾷτο. οὗτος μὲν γὰρ ἢ μὴν παραμενεῖν· ὑμεῖς δὲ ἢ μὴν μὴ παραμενεῖν ἐγγυήσασθε, **Ε** ἔπειδ' ἀποθάνω, ἀλλὰ οἰχέσσεσθαι ἀπιόντα, ἵνα Κρίτων ῥᾶον φέρῃ, καὶ μὴ ὀρώων μου τὸ σῶμα ἢ καιόμενόν ἢ κατορυπτόμενον ἀγανακτῇ ὑπὲρ ἐμοῦ ὡς δεινὰ πάσχοντος, μηδὲ λέγῃ ἐν τῇ ταφῇ, ὡς ἢ προτίθεται Σωκράτῃ ἢ ἐκφέρει ἢ κατορύττει. εὖ γὰρ ἴσθι, ἢ δ' ὅς, ὦ ἄριστε Κρίτων, τὸ μὴ καλῶς λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ κακόν τι ἐμποιεῖ ταῖς ψυχαῖς. ἀλλὰ θαρρεῖν τε χρὴ καὶ φάναι τοῦ-
118 μόν σῶμα θάπτειν, καὶ θάπτειν οὕτως ὅπως ἂν σοι φίλον ἢ καὶ μάλιστα ἡγῇ νόμιμον εἶναι.

LXV. Ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνίστατο εἰς οἰκημί τι ὡς λουσόμενος, καὶ ὁ Κρίτων εἶπετο αὐτῷ, ἡμᾶς δ' ἐκέλευε περιμένειν. περιεμένομεν οὖν πρὸς ἡμᾶς αὐτοὺς διαλεγόμενοι περὶ τῶν εἰρημένων καὶ ἀνασκοποῦντες, τοτὲ δ' αὖ περὶ τῆς ξυμφορᾶς διεξιόντες, ὅση ἡμῖν γεγονυῖα εἴη, ἀτεχνῶς ἡγούμενοι ὥσπερ πατρὸς στερηθέντες διάξιν ὀρφανοὶ τὸν ἔπειτα
Β βίον. ἔπειδ' ἐλούσατο καὶ ἠνέχθη παρ' αὐτὸν τὰ παιδία — δύο γὰρ αὐτῷ υἱεῖς σμικροὶ ἦσαν, εἰς δὲ μέγας — καὶ αἱ οἰκεῖαι γυναῖκες ἀφίκοντο, [ἐκείναις] ἐναντίον τοῦ Κρίτωνος διαλεχθεῖς τε καὶ ἐπιστείλας ἅττα ἐβούλετο, τὰς μὲν γυναῖκας καὶ τὰ παιδία ἀπιέναι ἐκέλευσεν, αὐτὸς δὲ ἦκε παρ' ἡμᾶς. καὶ ἦν ἡδὴ ἐγγὺς ἡλίου δυσμῶν· χρόνον γὰρ πολὺν διέτριψεν ἔνδον. ἐλθὼν δ' ἐκαθέζετο λελουμένος, καὶ οὐ πόλλ' ἅττα μετὰ ταῦτα διελέχθη, καὶ ἦκεν ὁ τῶν ἔνδεκα
Γ ὑπηρέτης καὶ στὰς παρ' αὐτόν, ὧν Σώκρατες, ἔφη, οὐ καταγνώσομαι σοῦ ὅπερ ἄλλων καταγιγνώσκω, ὅτι

μοι χαλεπαίνουσι καὶ καταρῶνται, ἐπειδὴν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον ἀναγκαζόντων τῶν ἀρχόντων. σὲ δ' ἐγὼ καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναιότατον καὶ πραότατον καὶ ἄριστον ἄνδρα ὄντα τῶν πώποτε δεῦρο ἀφικομένων, καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ χαλεπαίνεις, γιγνώσκεις γὰρ τοὺς αἰτίους, ἀλλ' ἐκείνοις. νῦν οὖν, οἶσθα γὰρ ἃ ἦλθον ἀγγέλλων, χαῖρέ τε καὶ πειρῶ ὥς ῥᾶστα φέρειν τὰ δ' ἀναγκαῖα. καὶ ἅμα δακρύσας μεταστρεφόμενος ἀπῆει. καὶ ὁ Σωκράτης ἀναβλέψας πρὸς αὐτόν, Καὶ σύ, ἔφη, χαῖρε, καὶ ἡμεῖς ταῦτα ποιήσομεν. καὶ ἅμα πρὸς ἡμᾶς, Ὡς ἀστεῖος, ἔφη, ὁ ἄνθρωπος· καὶ παρὰ πάντα μοι τὸν χρόνον προσῆει καὶ διελέγετο ἐνίοτε καὶ ἦν ἀνδρῶν λῶστος, καὶ νῦν ὥς γενναίως με ἀποδακρύνει. ἀλλ' ἄγε δὴ, ὦ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ φάρμακον, εἰ τέτριπται· εἰ δὲ μή, τριψάτω ὁ ἄνθρωπος. καὶ ὁ Κρίτων, Ἀλλ' οἶμαι, ἔφη, Εἴγωγε, ὦ Σώκρατες, ἔτι ἥλιον εἶναι ἐπὶ τοῖς ὄρεσι καὶ οὐπω δεδυκέναι. καὶ ἅμα ἐγὼ οἶδα καὶ ἄλλους πάντῃ ὅψ' ἐπίνοντας, ἐπειδὴν παραγγεληθῇ αὐτοῖς, δειπνήσαντός τε καὶ πίνοντας εὖ μάλα. ἀλλὰ μηδὲν ἐπείγου· ἔτι γὰρ ἐγχωρεῖ. καὶ ὁ Σωκράτης, Εἰκότως γ', ἔφη, ὦ Κρίτων, ἐκείνοί τε ταῦτα ποιοῦσιν, οὓς σὺ λέγεις, οἷονται γὰρ κερδανεῖν ταῦτα ποιήσαντες, καὶ ἔγωγε ταῦτα εἰκότως οὐ ποιήσω· οὐδὲν γὰρ οἶμαι ¹¹⁷ κερδαίνειν ὀλίγον ὕστερον πινὼν ἄλλο γε ἢ γέλωτα ὀφλήσειν παρ' ἐμαυτῷ, γλιχόμενος τοῦ ζῆν καὶ φειδόμενος οὐδενὸς ἔτι ἐνόντος. ἀλλ' ἴθι, ἔφη, πιθοῦ καὶ μὴ ἄλλως ποίει.

LXVI. Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδὶ πλησίον ἐστῶτι, καὶ ὁ παῖς ἐξελθὼν καὶ συχνὸν χρό-

νον διατρίψας ἤκεν ἄγων τὸν μέλλοντα διδόναι τὸ φάρμακον, ἐν κύλικι φέροντα τετριμμένον· ἰδὼν δὲ ὁ Σωκράτης τὸν ἄνθρωπον, Εἶεν, ἔφη, ὦ βέλτιστε, σὺ γὰρ τούτων ἐπιστήμων, τί χρὴ ποιεῖν; Οὐδὲν ἄλλο, ἔφη, ἢ πίνοντα περιμέναι, ἕως ἄν σου βάρος ἐν τοῖς
 Β σκέλεσι γένηται, ἔπειτα κατακεῖσθαι· καὶ οὕτως αὐτὸ ποιήσει. καὶ ἅμα ὥρεξε τὴν κύλικα τῷ Σωκράτει· καὶ ὃς λαβὼν καὶ μάλα ἴλεως, ὦ Ἐχέκρατες, οὐδὲν τρέσας οὐδὲ διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου, ἀλλ' ὥσπερ εἰώθει ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον, Τί λέγεις, ἔφη, περὶ τούδε τοῦ πόματος πρὸς τὸ ἀποσπείσαι τι; ἔξεστιν, ἦ οὐ;
 Τοσοῦτον, ἔφη, ὦ Σώκρατες, τρίβομεν, ὅσον οἴομεθα
 C μέτριον εἶναι πιεῖν. Μανθάνω, ἦ δ' ὅς· ἀλλ' εὐχέσθαι γέ πον τοῖς θεοῖς ἔξεστί τε καὶ χρὴ, τὴν μετοίκησιν τὴν ἐνθένδε ἐκείσε εὐτυχῇ γενέσθαι· ἂ δὴ καὶ ἐγὼ εὐχομαί τε καὶ γένοιτο ταύτη. καὶ ἅμα εἰπὼν ταῦτα ἐπισχόμενος καὶ μάλα εὐχερῶς καὶ εὐκόλως ἐξέπτε. καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οἰοί τε ἦσαν κατέχειν τὸ μὴ δακρύειν, ὥς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα, οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ ἀστακτὶ ἐχώρει τὰ δάκρυα, ὥστε ἐγκαλυψάμενος ἀπέκλειον ἐμαυτόν· οὐ γὰρ δὴ ἐκείνόν γε, ἀλλὰ τὴν ἐμαυτοῦ τύχην, οἷου ἀνδρὸς ἐταίρου ἔστερην
 D μένος εἶην. ὁ δὲ Κρίτων ἔτι πρότερος ἐμοῦ, ἐπειδὴ οὐχ οἷός τ' ἦν κατέχειν τὰ δάκρυα, ἔξανέστη. Ἀπολλίδωρος δὲ καὶ ἐν τῷ ἔμπροσθεν χρόνῳ οὐδὲν ἐπαύετο δακρύνων, καὶ δὴ καὶ τότε ἀναβρυχησόμενος κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλασε τῶν παρόντων, πλὴν γε αὐτοῦ Σωκράτους. ἐκείνος δέ, Οἶα, ἔφη, ποιεῖτε, ὦ θαυμάσιοι. ἐγὼ μέντοι οὐχ ἥκιστα

τούτου ἕνεκα τὰς γυναῖκας ἀπέπεμψα, ἵνα μὴ τοιαῦτα
 πλημμελοῖεν· καὶ γὰρ ἀκήκοα, ὅτι ἐν εὐφημίᾳ χρηῖ
 τελευτᾶν ἄλλ' ἡσυχίαν τε ἄγετε καὶ καρτερεῖτε. καὶ
 ἡμεῖς ἀκούσαντες ἡσχύνημέν τε καὶ ἐπέσχομεν τοῦ
 δακρύνειν. ὁ δὲ περιελθὼν, ἐπειδὴ οἱ βαρύνεσθαι ἔφη
 τὰ σκέλη, κατεκλίθη ὑπτίος· οὕτω γὰρ ἐκέλευεν ὁ
 ἄνθρωπος· καὶ ἅμα ἐφαπτόμενος αὐτοῦ οὗτος ὁ δοὺς
 τὸ φάρμακον, διαλιπὼν χρόνον ἐπεσκόπει τοὺς πόδας
 καὶ τὰ σκέλη, κᾶπειτα σφόδρα πιέσας αὐτοῦ τὸν πόδα
 ἤρετο, εἰ αἰσθύνοιτο· ὁ δ' οὐκ ἔφη· καὶ μετὰ τοῦτο
 αὐθις τὰς κνήμας· καὶ ἐπανιὼν οὕτως ἡμῖν αὐτοῖς 118
 ἐπεδείκνυτο, ὅτι ψύχοιτό τε καὶ πῆγνυτο. καὶ αὐτὸς
 ἦπτετο καὶ εἶπεν ὅτι, ἐπειδὴν πρὸς τῇ καρδίᾳ γένη-
 ται αὐτῷ, τότε οἰχίσεται. ἤδη οὖν σχεδόν τι αὐτοῦ
 ἦν τὰ περὶ τὸ ἦτρον ψυχόμενα, καὶ ἐκκαλυψόμενος,
 ἕνεκεκάλυπτο γάρ, εἶπεν, ὃ δὴ τελευταῖον ἐφθέγγετο,
 ὦ Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν ἄλεκτρούνα·
 ἀλλ' ἀπόδοτε καὶ μὴ ἀμελήσητε. Ἀλλὰ ταῦτα, ἔφη,
 ἔσται, ὁ Κρίτων· ἀλλ' ὅρα, εἴ τι ἄλλο λέγεις. ταῦτα
 ἱρομένου αὐτοῦ οὐδὲν ἔτι ἀπεκρίνατο, ἀλλ' ὀλίγον
 χρόνον διαλιπὼν ἐκινήθη τε καὶ ὁ ἄνθρωπος ἐξεκά-
 λυψεν αὐτόν, καὶ ὃς τὰ ὄμματα ἔστησεν· ἰδὼν δὲ ὁ
 Κρίτων ξυνέλαβε τὸ στόμα τε καὶ τοὺς ὀφθαλμούς.
 ἦδε ἡ τελευταῖα, ὦ Ἐχέκρατες, τοῦ ἐταίρου ἡμῖν ἐγέν-
 ετο, ἀνδρός, ὡς ἡμεῖς φαίμεν ἄν, τῶν τότε ὧν ἐπει-
 ρίθημεν ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ δικαιο-
 τάτου.

DEMOSTHENES.

(Text of Rehdantz. Teubner.)

ΟΛΥΝΘΙΑΚΟΣ Γ.

- ¹ Οὐχὶ ταῦτ' ἀπαρίσταται μοι γινώσκειν, ὦ ἄνδρες Ἀθηναῖοι, ὅταν τε εἰς τὰ πρῶγματα ἀποβλέψω καὶ ὅταν πρὸς τοὺς λόγους οὕς ἀκούω· τοὺς μὲν γὰρ λόγους περὶ τοῦ τιμωρήσασθαι Φίλιππον ὀρώ γιγνομένους, τὰ δὲ πρῶγματα εἰς τοῦτο προήκοντα, ὥστε ὅπως μὴ πεισόμεθα αὐτοῖς πρότερον κακῶς σκεψασθαι δέον. οὐδὲν οὖν ἄλλο μοι δοκοῦσιν οἱ τὰ τοιαῦτα λέγοντες ἢ τὴν ὑπόθεσιν, περὶ ἧς βουλευέσθε, οὐχὶ ² τὴν οὖσαν παριστάντες ὑμῖν ἀμαρτάνειν. ἐγὼ δ' ὅτι μὲν ποτ' ἐξῆν τῇ πόλει καὶ τὰ αὐτῆς ἔχειν ἀσφαλῶς καὶ Φίλιππον τιμωρήσασθαι, καὶ μάλα ἀκριβῶς οἶδα· ἐπ' ἐμοῦ γάρ, οὐ πάλαι, γέγονε ταῦτα ἀμφοτέρω· ²⁹ νῦν μέντοι πέπεισμαι τοῦθ' ἱκανὸν προλαβεῖν ἡμῖν εἶναι τὴν πρώτην, ὅπως τοὺς συμμίχους σώσομεν. ἐὰν γὰρ τοῦτο βεβαίως ὑπάρξῃ, τότε καὶ περὶ τοῦ τίνα τιμωρήσεται τις καὶ ὃν τρόπον ἐξέσται σκοπεῖν· πρὶν δὲ τὴν ἀρχὴν ὀρθῶς ὑποθέσθαι, μάταιον ἡγοῦμαι περὶ τῆς τελευτῆς ὄντινούν ποιεῖσθαι λόγον.
- ³ Ὁ μὲν οὖν παρὼν καιρός, [ὦ ἄνδρες Ἀθηναῖοι] εἴπερ ποτέ, πολλῆς φροντίδος καὶ βουλῆς δεῖται· ἐγὼ δὲ οὐχ ὅ τι χρὴ περὶ τῶν παρόντων συμβουλευσαί χαλεπώτατον ἡγοῦμαι, ἀλλ' ἐκεῖν' ἀπορῶ, τίνα χρὴ

τρόπον, ὦ ἄνδρες Ἀθηναῖοι, πρὸς ὑμᾶς περὶ αὐτῶν εἰπεῖν. πέπεισμαι γὰρ ἐξ ὧν παρὼν καὶ ἀκούων σύν-
οἶδα τὰ πλείω τῶν πραγμάτων ὑμᾶς ἐκπεφευγῆναι
τῷ μὴ βούλεσθαι τὰ δέοντα ποιεῖν, οὐ τῷ μὴ συνιέ-
ναι. ἀξιώ δὲ ὑμᾶς, ἂν μετὰ παρρησίᾳ ποιῶμαι τοὺς
λόγους, ὑπομένειν, τοῦτο θεωροῦντας εἰ τάληθ' ἰσχυρὰ
καὶ διὰ τοῦτο, ἵνα τὰ λοιπὰ βελτίω γένηται· ὁράτε
γὰρ ὡς ἐκ τοῦ πρὸς χάριν δημηγόρεῖν ἐνίοις εἰς πᾶν
προελήλυθε μοχθηρίας τὰ παρόντα.

Ἀναγκαῖον δὲ ὑπολαμβάνω μικρὰ τῶν γεγεννημένων ἁ
πρῶτον ὑμᾶς ὑπομνήσαι. μέμνησθε, ὦ ἄνδρες Ἀθη-
ναῖοι, ὅτ' ἀπηγγέλθη Φίλιππος ὑμῖν ἐν Θράκῃ τρίτον
ἢ τέταρτον ἔτος τουτὶ Ἑρᾶιον τεῖχος πολιορκῶν. τότε
τοίνυν μὴν μὲν ἦν μαιμακτηριῶν. πολλῶν δὲ λόγων
καὶ θορύβου γιγνομένου παρ' ὑμῖν ἐψηφίσασθε τεττα-
ράκοντα τριήρεις καθέλκειν καὶ τοὺς μέχρι πέντε καὶ
τετταράκοντα ἐτῶν αὐτοὺς ἐμβαίνειν καὶ τάλαντα
ἑξήκοντα εἰσφέρειν. καὶ μετὰ ταῦτα διελθόντος τοῦ ὁ
ἐνιαυτοῦ τούτου ἑκατομβαιῶν, μεταγεινιῶν, βοηδρο-
μιῶν· τούτου τοῦ μηνὸς μόγισ μετὰ τὰ μυστήρια 30
δέκα ναῦς ἀπεστείλατε ἔχοντα κενὰς Χαρίδemon καὶ
πέντε τάλαντα ἀργυρίου. ὡς γὰρ ἠγγέλθη Φίλιππος
ἀσθενῶν ἢ τεθνεὺς (ἦλθεν γὰρ ἀμφοτέρω), οὐκέτι και-
ρὸν οὐδένα τοῦ βοηθεῖν νομίσαντες ἀφίετε, ὦ ἄνδρες
Ἀθηναῖοι, τὸν ἀπόστολον. ἦν δ' οὗτος ὁ καιρὸς αὐτός.
εἰ γὰρ τότε ἐκείσε ἐβοηθήσαμεν, ὥσπερ ἐψηφισάμεθα,
προθύμως, οὐκ ἂν ἠνώχλει νῦν ἡμῖν ὁ Φίλιππος
σωθείς.

Τὰ μὲν δὴ τότε πραχθέντα οὐκ ἂν ἄλλως ἔχοι· ὁ
νῦν δ' ἐτέρου πολέμου καιρὸς ἤκει τις, δι' ὃν καὶ περὶ
τούτων ἐμνήσθην, ἵνα μὴ ταῦτα πάθῃτε. τί δὴ χρη-

σόμεθα, ὦ ἄνδρες Ἀθηναῖοι, τούτῳ; εἰ γὰρ μὴ βοη-
 θήσετε παντὶ σθένει κατὰ τὸ δυνατόν, θεύσασθε ὃν
 τρόπον ὑμεῖς ἐστρατηγηκότες πάντα ἔσεσθε ὑπὲρ Φι-
 7 λίππου. ὑπῆρχον Ὀλύνθιοι δυνάμιν τινα κεκτῆμένοι,
 καὶ διέκειθ' οὕτω τὰ πράγματα. οὔτε Φίλιππος
 ἐθάρρει τούτους οὔθ' οὔτοι Φίλιππον. ἐπράξαμεν
 ἡμεῖς καὶ κείνοι πρὸς ἡμᾶς εἰρήνην· ἦν τοῦτο ὥσπερ
 ἐμπόδισμά τι τῷ Φιλίππῳ καὶ δυσχερές, πόλιν μεγά-
 λην ἐφορμεῖν τοῖς ἑαυτοῦ καιροῖς διηλλαγμένην πρὸς
 ἡμᾶς. ἐκπολεμῆσαι δεῖν ὥόμεθα τοὺς ἀνθρώπους ἐκ
 παντὸς τρόπου· καὶ ὁ πάντες ἐθρύλουν, τοῦτο πέπρακ-
 8 ται νυνὶ ὅπως δῆποτε. τί οὖν ὑπόλοιπον, ὦ ἄνδρες
 Ἀθηναῖοι, πλὴν βοηθεῖν ἐρρωμένως καὶ προθύμως;
 ἐγὼ μὲν οὐχ ὀρῶ· χωρὶς γὰρ τῆς περιστάσεως ἂν
 ἡμᾶς αἰσχύνης, εἰ καθυφείμεθά τι τῶν πραγμάτων,
 οὐδὲ τὸν φόβον, ὦ ἄνδρες Ἀθηναῖοι, μικρὸν ὀρῶ τὸν
 τῶν μετὰ ταῦτα, ἐχόντων μὲν ὡς ἔχουσι Θηβαίων
 ἡμῖν, ἀπειρηκότων δὲ χρήμασι Φωκέων, μηδενὸς δ'
 ἐμποδὼν ὄντος Φιλίππῳ τὰ παρόντα καταστρεψάμεν
 9 πρὸς ταῦτα ἐπικλίνει τὰ πράγματα. ἀλλὰ μὴν εἴ
 10 τις ὑμῶν εἰς τοῦτο ἀναβάλλεται ποιήσῃ τὰ δέοντα,
 ἰδεῖν ἐγγύθεν βούλεται τὰ δεινὰ, ἐξὸν ἀκούειν ἄλλοθι
 γιγνόμενα, καὶ βοηθοὺς ἑαυτῷ ζητεῖν, ἐξὸν νῦν ἐτέ-
 ροις αὐτὸν βοηθεῖν· ὅτι γὰρ εἰς τοῦτο περιστήσεται
 τὰ πράγματα, ἂν τὰ παρόντα προώμεθα, σχεδὸν
 ἴσμεν ἅπαντες δῆπου.
 10 Ἀλλ' ὅτι μὲν δὴ δεῖ βοηθεῖν, εἴποι τις ἄν, πάντες
 ἐγνώκαμεν, καὶ βοηθήσομεν· τὸ δὲ ὅπως, τοῦτο λέγε.
 μὴ τοίνυν, ὦ ἄνδρες Ἀθηναῖοι, θαυμάσητε, ἂν παρά-
 δοξον εἶπω τι τοῖς πολλοῖς. νομοθέτας καθίστατε. ἐν
 δὲ τούτοις τοῖς νομοθέταις μὴ θῆσθε νόμον μηδένα

(εἰσὶ γὰρ ὑμῖν ἱκανοί), ἀλλὰ τοὺς εἰς τὸ παρὸν βλάπτοντας ὑμᾶς λύσατε. λέγω δὴ τοὺς περὶ τῶν θεωρι- 11 κῶν, σαφῶς οὕτως, καὶ τοὺς περὶ τῶν στρατευσόμενων ἐνίου, ὧν οἱ μὲν τὰ στρατιωτικὰ τοῖς οἴκοι μένουσι διανέμουσι θεωρικά, οἱ δὲ τοὺς ἀτακτοῦντας ἀθῶους καθιστᾷσιν, εἴτα καὶ τοὺς τὰ δέοντα ποιεῖν βουλομένους ἀθυμοτέρους ποιοῦσιν. ἐπειδὰν δὲ ταῦτα λύσητε καὶ τὴν τοῦ τὰ βέλτιστα λέγειν ὁδὸν παρὰσχῃτε ἀσφαλῆ, τῆνικαὐτα τὸν γράφοντα ἂ πάντες ἴστε ὅτι συμφέρει ζητεῖτε. πρὶν δὲ ταῦτα πράξαι, μὴ σκο- 12 πείτε τίς εἰπὼν τὰ βέλτιστα ὑπὲρ ὑμῶν ὑφ' ὑμῶν ἀπολέσθαι βουλήσεται· οὐ γὰρ εὐρήσετε, ἄλλως τε καὶ τούτου μόνου περιγίγνεσθαι μέλλοντος, [τοῦ] παθεῖν ἀδίκως τι κακὸν τὸν ταῦτ' εἰπόντα καὶ γράψαντα, μηδὲν δὲ ὠφελῆσαι τὰ πράγματα, ἀλλὰ καὶ εἰς τὸ λοιπὸν μᾶλλον ἔτι ἢ νῦν τὸ τὰ βέλτιστα λέγειν φοβερώτερον ποιῆσαι. καὶ λυεῖν γε, ὦ ἄνδρες Ἀθηναῖοι, τοὺς νόμους δεῖ τούτους τοὺς αὐτοὺς ἀξιοῦν οὔπερ καὶ τεθείκασιν· οὐ γὰρ ἔστι δίκαιον τὴν μὲν 33 χάριν, ἣ πᾶσαν ἔβλαπτε τὴν πόλιν, τοῖς τότε θεῖσιν 13 ὑπάρχειν, τὴν δ' ἀπέχθειαν, δι' ἧς ἂν ἅπαντες ἄμεινον πράξαιμεν, τῷ νῦν τὰ βέλτιστα εἰπόντι ζημίαν γενέσθαι. πρὶν δὲ ταῦτα εὐτρεπίσαι, μηδαμῶς, ὦ ἄνδρες Ἀθηναῖοι, μηδὲν ἀξιοῦτε τηλικούτον εἶναι παρ' ὑμῖν ὥστε τοὺς νόμους τούτους παραβάντα μὴ δοῦναι δίκην, μηδ' οὕτως ἀνόητον ὥστε εἰς προὔπτον κακὸν αὐτὸν ἐμβαλεῖν.

Οὐ μὴν οὐδ' ἐκεῖνό γ' ὑμᾶς ἀγνοεῖν δεῖ, ὦ ἄνδρες 14 Ἀθηναῖοι, ὅτι ψήφισμα οὐδενὸς ἀξιὸν ἔστιν, ἂν μὴ προσγένηται τὸ ποιεῖν ἐθέλειν τά γε δόξαντα προθύμως ὑμᾶς. εἰ γὰρ αὐτάρκη τὰ ψηφίσματα ἦν ἢ ὑμᾶς

ἀναγκάζειν ἃ προσήκει πράττειν ἢ περὶ ὧν γραφεῖν
 διαπράξασθαι, οὐτ' ἂν ὑμεῖς πολλὰ ψηφίζομενοι μικρά,
 μᾶλλον δ' οὐδέν ἐπράττετε τούτων, οὔτε Φίλιππος
 τοσοῦτον ὑβρίζει χρόνον· πάλαι γὰρ ἂν ἔνεκά γε
 15 ψηφισμάτων ἐδεδώκει δίκην. ἀλλ' οὐχ οὕτω ταῦτ'
 ἔχει· τὸ γὰρ πράττειν τοῦ λέγειν καὶ χειροτονεῖν
 ὕστερον ὢν τῇ τάξει, πρότερον τῇ δυνάμει καὶ κρείτ-
 τόν ἐστιν. τοῦτ' οὖν δεῖ προσεῖναι, τὰ δ' ἄλλα
 ὑπάρχει· καὶ γὰρ εἰπεῖν τὰ δέοντα παρ' ὑμῖν [εἰσιν],
 ὧ ἄνδρες Ἀθηναῖοι, δυνάμενοι, καὶ γινώσκει πάντων
 ὑμεῖς ὀξύτατοι τὰ ῥηθέντα, καὶ πρᾶξαι δὲ δυνήσεσθε
 16 νῦν, ἐὰν ὀρθῶς ποιῇτε. τίνα γὰρ χρόνον ἢ τίνα και-
 ρόν, ὧ ἄνδρες Ἀθηναῖοι, τοῦ παρόντος βελτίω ζητεῖτε;
 ἢ πότε ἃ δεῖ πράξετε, εἰ μὴ νῦν; οὐχ ἅπαντα μὲν
 ἡμῶν προείληφε τὰ χωρία ἄνθρωπος, εἰ δὲ καὶ ταύ-
 της κύριος τῆς χώρας γενήσεται, πάντων αἰσχιστα
 πεισόμεθα; οὐχ οὕς, εἰ πολεμήσαιεν, ἐτοιμῶς σώσειν
 33 ὑπισχνούμεθα, οὗτοι νῦν πολεμοῦσιν; οὐκ ἐχθρός;
 οὐκ ἔχων τὰ ἡμέτερα; οὐ βάρβαρος; οὐχ ὃ τι ἂν
 17 εἴποι τις; ἀλλὰ πρὸς θεῶν, πάντα εὔσαντες καὶ
 μόνον οὐχὶ συγκατασκευάσαντες αὐτῷ, τότε τοὺς αἰ-
 τίους οἵτινές εἰσι τούτων ζητήσομεν; οὐ γὰρ αὐτοί
 γ' αἴτιοι φήσομεν εἶναι, σαφῶς οἶδα τοῦτ' ἐγώ. οὐδὲ
 γὰρ ἐν τοῖς τοῦ πολέμου κινδύνοις τῶν φυγόντων οὐ-
 δεὶς ἑαυτοῦ κατηγορεῖ, ἀλλὰ τοῦ στρατηγοῦ καὶ τῶν
 πλησίον καὶ πάντων μᾶλλον, ἥτηνται δ' ὅμως διὰ
 πάντας τοὺς φυγόντας δήπου· μένειν γὰρ ἐξῆν τῷ
 κατηγοροῦντι τῶν ἄλλων, εἰ δὲ τοῦτ' ἐποίει ἕκαστος,
 18 ἐνίκων ἂν. καὶ νῦν οὐ λέγει τις τὰ βέλτιστα; ἀνα-
 στας ἄλλος εἰπύτω, μὴ τοῦτον αἰτιάσθω. ἕτερος
 λέγει τις βελτίω; ταῦτα ποιεῖτε ἀγαθῇ τύχῃ. ἀλλ'

οὐχ ἰδέα ταῦτα· οὐκέτι τοῦθ' ὁ λέγων ἀδικεῖ, πλὴν εἰ δέον εὖξασθαι παραλείπει. εὖξασθαι μὲν, ὧ ἄνδρες Ἀθηναῖοι, ῥάδιον, εἰς ταὐτὸ πᾶνθ' ὅσα βούλεται τις ἀθροίσαντα ἐν ὀλίγῳ· ἐλέσθαι δέ, ὅταν περὶ πραγμάτων προτεθῇ σκοπεῖν, οὐκέθ' ὁμοίως εὖπορον, ἀλλὰ δεῖ τὰ βέλτιστα ἀντὶ τῶν ἡδέων, ἃν μὴ συναμφότερα ἐξῇ, λαμβάνειν. εἰ δέ τις ἡμῖν ἔχει καὶ τὰ θεωρικὰ 19 ἴαν καὶ πόρους ἐτέρους λέγειν στρατιωτικούς, οὐχ οὗτος κρεῖττων; εἴποι τις ἄν. φήμ' ἔγωγε, εἴπερ ἔστιν, ὧ ἄνδρες Ἀθηναῖοι· ἀλλὰ θαυμάζω, εἰ τῷ ποτε ἀνθρώπων ἢ γέγονεν ἢ γενήσεται, ἃν τὰ παρόντα ἀναλώσῃ πρὸς ἃ μὴ δεῖ, τῶν ἀπόντων εὐπορηῆσαι πρὸς ἃ δεῖ. ἀλλ' οἶμαι, μέγα τοῖς τοιούτοις ὑπάρχει λόγους ἢ παρ' ἐκάστου βούλησις, διόπερ ῥάστον ἀπάντων ἐστὶν αὐτὸν ἐξαπατῆσαι· ὃ γὰρ βούλεται, τοῦθ' ἔκα- 34 στος καὶ οἶεται, τὰ δὲ πρίγματα πολλὰκις οὐχ οὕτω πέφυκεν. ὁρᾶτε οὖν, ὧ ἄνδρες Ἀθηναῖοι, ταῦθ' οὕτως, 20 ὅπως καὶ τὰ πρίγματα ἐνδέχεται, καὶ δυνήσεσθε ἐξιέναι καὶ μισθὸν ἔξετε. οὗ τοι σωφρόνων οὐδὲ γενναίων ἐστὶν ἀνθρώπων, ἐλλείποντάς τι δι' ἔνδειαν χρημάτων τῶν τοῦ πολέμου εὐχερῶς τὰ τοιαῦτ' ὀνειδὴ φέρειν, οὐδ' ἐπὶ μὲν Κορινθίους καὶ Μεγαρέας ἀρπύσαντας τὰ ὅπλα πορεύεσθαι, Φίλιππον δ' εἶναι πόλεις Ἑλληνίδας ἀνδραποδίζεσθαι δι' ἀπορίαν ἐφοδίων τοῖς στρατευομένοις.

Καὶ ταῦτ' οὐχ ἵν' ἀπέχθωμαί τισιν ὑμῶν, τὴν ἄλ- 21 λως προήρημαι λέγειν· οὐ γὰρ οὕτως ἄφρων οὐδ' ἀτυχὴς εἰμι ἐγὼ ὥστε ἀπεχθάνεσθαι βούλεσθαι μηδὲν ὠφελεῖν νομίζων· ἀλλὰ δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἰρεῖσθαι. καὶ [γὰρ] τοὺς ἐπὶ τῶν προγόνων

ἡμῶν λέγοντας ἀκούω, ὥσπερ ἴσως καὶ ὑμεῖς, οὓς ἐπαι-
 νοῦσι μὲν οἱ παριόντες ἅπαντες, μιμούνται δ' οὐ πᾶν,
 τούτῳ τῷ ἔθει καὶ τῷ τρόπῳ τῆς πολιτείας χρῆσθαι,
 τὸν Ἀριστείδην ἐκείνον, τὸν Νικίαν, τὸν ὁμώνυμον
 22 ἐμαυτῷ, τὸν Περικλέα. ἐξ οὗ δ' οἱ διερωτῶντες ὑμᾶς
 οὗτοι πεφήνασι ῥήτορες "τί βούλεσθε; τί γράψω;
 τί ὑμῖν χαρίσωμαι;" προπέποται τῆς παραυτίκα χί-
 ριτος τὰ τῆς πόλεως πρῶγματα καὶ τοιαυτὴ συμβαίνει,
 καὶ τὰ μὲν τούτων πάντα καλῶς ἔχει, τὰ δ' ὑμέτερα
 23 αἰσχρῶς. καίτοι σκέψασθε, ὦ ἄνδρες Ἀθηναῖοι, ἃ τις
 ἂν κεφάλαια εἰπεῖν ἔχοι τῶν τ' ἐπὶ τῶν προγόνων
 ἔργων καὶ τῶν ἐφ' ὑμῶν. ἔσται δὲ βραχὺς καὶ γνώ-
 35 ριμος ὑμῖν ὁ λόγος. οὐ γὰρ ἄλλοιτροῖς ὑμῖν χρωμέ-
 νοις παραδείγμασιν, ἀλλ' οἰκείοις, ὦ ἄνδρες Ἀθηναῖοι,
 24 εὐδαίμοσιν ἔξεστι γενέσθαι. ἐκείνοι τοίνυν, οἷς οὐκ
 ἐχαρίζονθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτοὺς ὥσπερ
 ὑμᾶς οὗτοι νῦν, πέντε μὲν καὶ τετταράκοντα ἔτη τῶν
 Ἑλλήνων ἦρξαν ἐκόντων, πλείω δ' ἢ μύρια τάλαντα
 εἰς τὴν ἀκρόπολιν ἀνήγαγον, ὑπήκουεν δὲ ὁ ταύτην
 τὴν χώραν ἔχων αὐτοῖς βασιλεύς, ὥσπερ ἐστὶ προσή-
 κον βύρβαρον Ἑλλησι, πολλὰ δὲ καὶ καλὰ καὶ πεζῇ
 καὶ ναυμαχοῦντες ἔστησαν τρόπαια αὐτοῖς στρατευό-
 μενοι, μόνοι δὲ ἀνθρώπων κρείττω τὴν ἐπὶ τοῖς ἔργοις
 25 δόξαν τῶν φθονούτων κατέλιπον. ἐπὶ μὲν δὴ τῶν
 Ἑλληνικῶν ἦσαν τοιοῦτοι. ἐν δὲ τοῖς κατὰ τὴν πόλιν
 αὐτὴν θεύσασθε ὅποιοι ἔν τε τοῖς κοινοῖς καὶ ἐν τοῖς
 ἰδίοις. δημοσίᾳ μὲν τοίνυν οἰκοδομήματα καὶ κάλλη
 τοιαῦτα καὶ τοσαῦτα κατεσκεύασαν ἡμῖν ἱερῶν καὶ
 τῶν ἐν τούτοις ἀναθημίων ὥστε μηδεὶ τῶν ἐπιγυ-
 26 νομένων ὑπερβολὴν λελεῖφθαι. ἰδίᾳ δ' οὕτω σώφρονες
 ἦσαν καὶ σφόδρα ἐν τῷ τῆς πολιτείας ἥθει μένοντες

ὥστε τὴν Ἀριστείδου καὶ τὴν Μιλτιάδου καὶ τῶν τότε
 λαμπρῶν οἰκίαν εἴ τις ἄρα οἶδεν ὑμῶν ὅποια ποτ' ἐστίν,
 ὁρᾷ τῆς τοῦ γείτονος οὐδὲν σεμνοτέραν οὔσαν· οὐ γὰρ
 εἰς περιουσίαν ἐπράττετο αὐτοῖς τὰ τῆς πόλεως, ἀλλὰ
 τὸ κοινὸν αὔξειν ἕκαστος ᾤετο δεῖν. ἐκ δὲ τοῦ τὰ μὲν
 Ἑλληνικὰ πιστῶς, τὰ δὲ πρὸς τοὺς θεοὺς εὐσεβῶς,
 τὰ δ' ἐν αὐτοῖς ἴσως διοικεῖν μεγάλην εἰκότως ἐκτί-
 σαντο εὐδαιμονίαν. τότε μὲν δὴ τοῦτον τὸν τρόπον π
 εἶχε τὰ πρῶγματα ἐκείνοις χρωμένοις οἷς εἶπον προ-
 στάταις· νυνὶ δὲ πῶς ἡμῖν ὑπὸ τῶν χρηστῶν τῶν
 νῦν τὰ πρῶγματα ἔχει; ἄρ' ὅμοιως καὶ παραπλη- 36
 σίως; οἷ — τὰ μὲν ἄλλα σιωπῶ, πόλλ' ἂν ἔχων εἰ-
 πεῖν, ἀλλ' ὅσης ἅπαντες ὁρᾶτε ἐρημίας ἐπειλημμένοι,
 καὶ Λακεδαιμονίων μὲν ἀπολωλότων, Θηβαίων δ' ἀσχύ-
 λων ὄντων, τῶν δ' ἄλλων οὐδενὸς ὄντος ἀξιοχρεω
 περὶ τῶν πρωτείων ἡμῖν ἀντιτάξασθαι, ἐξὸν ἡμῖν καὶ
 τὰ ἡμέτερ' αὐτῶν ἀσφαλῶς ἔχειν καὶ τὰ τῶν ἄλλων
 δίκαια βραβεύειν, ἀπεστερήμεθα μὲν χώρας οἰκείας,
 πλείω δ' ἢ χίλια καὶ πεντακόσια τάλαντα ἀνηλώ- 38
 καμεν εἰς οὐδὲν δέον, οὓς δ' ἐν τῷ πολέμῳ συμμί-
 χους ἐκτησάμεθα, εἰρήνης οὔσης ἀπολωλέκασιν οὗτοι,
 ἐχθρὸν δ' ἐφ' ἡμᾶς αὐτοὺς τηλικούτον ἡσκήκαμεν. ἡ
 φρασάτω τις ἐμοὶ παρελθών, πόθεν ἄλλοθεν ἰσχυρὸς
 γέγονεν ἢ παρ' ἡμῶν αὐτῶν Φίλιππος. ἀλλ' ὦ τᾶν, 39
 εἰ ταῦτα φαύλως, τί γ' ἐν αὐτῇ τῇ πέλει νῦν ἄμει-
 νον ἔχει. καὶ τί ἂν εἰπεῖν τις ἔχοι; τὰς ἐπάλξεις
 ἅς κοιῶμεν, καὶ τὰς ὁδοὺς ἅς ἐπισκευάζομεν, καὶ κρή-
 νας, καὶ λήρους; ἀποβλέψατε δὴ πρὸς τοὺς ταῦτα
 πολιτευομένους, ὧν οἱ μὲν ἐκ πτωχῶν πλούσιοι γεγό-
 νασιν, οἱ δ' ἐξ ἀδόξων ἔντιμοι, ἔνιοι δὲ τὰς ἰδίας
 οἰκίας τῶν δημοσίων οἰκοδομημάτων σεμνοτέρας εἰσὶ

κατεσκευασμένοι· ὅσῳ δὲ τὰ τῆς πόλεως ἐλάττω γέγονεν, τοσούτῳ τὰ τούτων ἡΐξηται.

- 30 Τί δὴ τὸ πάντων αἴτιον τούτων, καὶ τί δὴ ποτε ἅπαντ' εἶχε καλῶς τότε καὶ νῦν οὐκ ὀρθῶς; ὅτι, τὸ μὲν πρῶτον, καὶ στρατεύεσθαι τολμῶν αὐτὸς ὁ δῆμος δεσπότης τῶν πολιτευομένων ἦν καὶ κύριος αὐτὸς ὑπάντων τῶν ἀγαθῶν, καὶ ἀγαπητὸν ἦν παρὰ τοῦ δήμου τῶν ἄλλων ἐκύστω καὶ τιμῆς καὶ ἀρχῆς καὶ
31 ἀγαθοῦ τινος μεταλαβεῖν· νῦν δὲ τούναντίον κύριοι μὲν οἱ πολιτευόμενοι τῶν ἀγαθῶν, καὶ διὰ τούτων ἅπαντα πράττεται, ὑμεῖς δ' ὁ δῆμος ἐκνευρισμένοι καὶ περιηρημένοι χρήματα, συμμίχους ἐν ὑπέρητου καὶ προσθήκης μέρει γεγέννησθε, ἀγαπῶντες ἐὰν μεταδιδῶσι θεωρικῶν ὑμῖν ἢ Βοηδρόμια ἐπέψωσιν οὗτοι, καὶ τὸ πάντων ἀνδριότατον, τῶν ὑμετέρων αὐτῶν χάριν προσοφέετε. οἱ δ' ἐν αὐτῇ τῇ πόλει καθεύξαντες ὑμᾶς ἐπάγουσιν ἐπὶ ταῦτα καὶ τιθασεύουσι
32 χειροῖθεις αὐτοῖς ποιῶντες. ἔστι δ' οὐδέποτ', οἶμαι, μέγα καὶ νεανικὸν φρόνημα λαβεῖν μικρὰ καὶ φαῦλα πρίττοντας· ὅποι' ἅττα γὰρ ἂν τὰ ἐπιτηδεύματα τῶν ἀνθρώπων ᾗ, τοιοῦτον ἀνάγκη καὶ τὸ φρόνημα ἔχειν. ταῦτα μὰ τὴν Δήμητρα οὐκ ἂν θαυμάσαιμι, εἰ μείζων εἰπόντι ἐμοὶ γένοιτο παρ' ὑμῶν βλάβη τῶν πεποιηκότων αὐτὰ γενέσθαι· οὐδὲ γὰρ παρρησία περὶ πάντων αἰὲ παρ' ἡμῖν ἐστίν, ἀλλ' ἔγωγε ὅτι καὶ νῦν γέγονε θαυμάζω.

- 33 Ἐὰν οὖν ἀλλὰ νῦν γ' ἔτι ἀπαλλαγέντες τούτων τῶν ἐθῶν ἐθελήσητε στρατεύεσθαί τε καὶ πρίττειν ἀξίως ὑμῶν αὐτῶν, καὶ ταῖς περιουσίαις ταῖς οἱκοι ταύταις ἀφορμαῖς ἐπὶ τὰ ἔξω τῶν ἀγαθῶν χρήσησθε, ἴσως ἂν, ἴσως, ὧ ἄνδρες Ἀθηναῖοι, τέλειόν τι καὶ μέγα

κτῆσαισθε ἀγαθόν, καὶ τῶν τοιούτων λημμάτων ἀπαλ-
 λαγείητε ἅ τοις ἀσθενούσι παρὰ τῶν ἱατρῶν σιτίοις
 διδομένοισι ἔοικε. καὶ γὰρ ἐκεῖνα οὐτ' ἰσχὺν ἐντίθησιν
 οὐτ' ἀποθνήσκειν ἐᾷ· καὶ ταῦτα, ἃ νέμεσθε νῦν ὑμεῖς,
 οὔτε τοσαῦτά ἐστιν ὥστε ὠφέλειαν ἔχειν τινα διαρκή,
 οὐτ' ἀπογνόντας ἄλλο τι πράττειν ἐᾷ, ἀλλ' ἔστι ταῦτα
 τὴν ἐκάστου ραθυμίαν ὑμῶν ἐπαυξάνοντα. οὐκοῦν σὺ 38
 μισθοφορὰν λέγεις; φήσκει τις. καὶ παραχρημά γε 34
 τὴν αὐτὴν σύνταξιν ἀπάντων, ὧ ἄνδρες Ἀθηναῖοι, ἵνα
 τῶν κοινῶν ἕκαστος τὸ μέρος λαμβάνων, ὅτου δέοιτο
 ἢ πόλις τοῦθ', ὑπάρχῃ. ἔξεστιν ἄγειν ἡσυχίαν; οἴκοι
 μένων βελτίων, τοῦ δι' ἔνδειαν ἀνάγκη τι ποιεῖν
 αἰσχροὺς ἀπηλλαγμένος. συμβαίνει τι τοιούτου οἶον
 καὶ τὰ νῦν; στρατιώτης αὐτὸς ὑπάρχων ἀπὸ τῶν αὐ-
 τῶν τούτων λημμάτων, ὥσπερ ἐστὶ δίκαιον, ὑπὲρ τῆς
 πατρίδος. ἔστι τις ἔξω τῆς ἡλικίας ἡμῶν; ὅσα οὗτος
 αἰτάκτως νῦν λαμβάνων οὐκ ὠφελεῖ, ταῦτ' ἐν ἴσῃ τάξει
 λαμβάνων πάντ' ἐφορῶν καὶ διοικῶν ἃ χρὴ πράττε-
 σθαι. ὅλως δὲ οὐτ' ἀφελὼν οὔτε προσθείς, πλὴν μι- 35
 κρῶν, τὴν ἀταξίαν ἀνελὼν εἰς τάξιν ἡγάγον τὴν πόλιν,
 τὴν αὐτὴν τοῦ λαβεῖν, τοῦ στρατεύεσθαι, τοῦ δικά-
 ζειν, τοῦ ποιεῖν τοῦθ' ὅ τι καθ' ἡλικίαν ἕκαστος ἔχει
 καὶ ὅτου καιρὸς εἴη, τάξιν ποιήσας. οὐκ ἔστιν ὅπου
 μηδὲν ἐγὼ ποιούσιν τὰ τῶν ποιησόντων εἶπον ὡς δεῖ
 νέμειν, οὐδ' αὐτοὺς μὲν ἀργεῖν καὶ σχολάζειν καὶ
 ἀπορεῖν, ὅτι δὲ οἱ τοῦ δαίμονος νικῶσι ξένοι, ταῦτα
 πυνθάνεσθαι· ταῦτα γὰρ νυνὶ γίγνεται. καὶ οὐχὶ 36
 μέμφομαι τὸν ποιούντά τι τῶν δεόντων ὑπὲρ ὑμῶν,
 ἀλλὰ καὶ ὑμᾶς ὑπὲρ ὑμῶν αὐτῶν ἀξιῶ πράττειν
 ταῦτα ἐφ' οἷς ἐτέρους τιμᾶτε, καὶ μὴ παραχωρεῖν, ὧ
 ἄνδρες Ἀθηναῖοι, τῆς τάξεως, ἣν ὑμῖν οἱ πρόγονοι

τῆς ἀρετῆς μετὰ πολλῶν καὶ καλῶν κινδύνων κτησά-
μενοι κατέλιπον.

Σχεδὸν εἴρηκα ἃ νομίζω συμφέρειν· ὑμεῖς δ' ἔλοι-
39 σθε ὅ τι καὶ τῇ πόλει καὶ ἅπασι συνοίσειν ὑμῖν
μέλλει.

ARRIAN'S ANABASIS OF ALEXANDER THE GREAT.

(Text of Geier. Teubner.)

BOOK II.

Οὕτω δὲ τεταγμένους χρόνον μὲν τινα προῆγεν 10
ἀναπαύων, ὥστε καὶ πάνυ ἔδοξε σχολαία γενέσθαι
αὐτῶν ἢ πρόσδοδος. τοὺς γὰρ βαρβάρους, ὅπως τὰ
πρῶτα ἐτάχθησαν, οὐκέτι ἀντεπήγε Δαρείος, ἀλλ' ἐπὶ
τοῦ ποταμοῦ ταῖς ὄχθαις, πολλαχῇ μὲν ἀποκρήμνους
οὔσαις, ἔστι δὲ ὅπου καὶ χύρακα παρατείνας αὐταῖς,
ἵνα εὐεφοδώτερα ἐφαίνετο, οὕτως ἔμενεν. καὶ ταύτῃ
εὐθὺς δῆλος ἐγένετο τοῖς ἀμφ' Ἀλέξανδρον τῇ γνώμῃ
δεδουλωμένος. ὥς δὲ ὁμοῦ ἤδη ἦν τὰ στρατόπεδα, 2
ἐνταῦθα παριππεύων πάντῃ Ἀλέξανδρος παρεκάλει
ἄνδρας ἀγαθοὺς γίγνεσθαι, οὐ τῶν ἱγεμόνων μόνον τὰ
ὀνόματα ξὺν τῷ πρέποντι κόσμῳ ἀνακαλῶν, ἀλλὰ καὶ
ἱλάρχας καὶ λοχαγοὺς ὀνομαστὶ καὶ τῶν ξένων τῶν
μισθοφόρων ὅσοι κατ' ἀξίωσιν ἢ τινα ἀρετὴν γνωριμώ-
τεροι ἦσαν· καὶ αὐτῷ πανταχόθεν βοή ἐγίνετο μὴ
διατρίβειν, ἀλλὰ ἐσβάλλειν ἐς τοὺς πολεμίους. ὁ δὲ 3
ἦγεν ἐν τάξει ἔτι, τὰ μὲν πρῶτα, καίπερ ἐν ἀπόπτῳ
ἤδη ἔχων τὴν Δαρείου δύναμιν, βάδην, τοῦ μὴ δια-
σπασθῆναι τι ἐν τῇ ξυντονωτέρᾳ πορείᾳ κυμῆναν τῆς
φάλαγγος· ὥς δὲ ἐντὸς βέλους ἐγίγνοντο, πρῶτοι δὲ
οἱ κατ' Ἀλέξανδρον καὶ αὐτὸς Ἀλέξανδρος ἐπὶ τοῦ
δεξιοῦ τεταγμένος δρόμῳ ἐς τὸν ποταμὸν ἐνέβαλον, ὥς

τῇ τε ὀξύτητι τῆς ἐφόδου ἐκπλήξαι τοὺς Πέρσας καὶ τοῦ θάσσον ἐς χεῖρας ἐλθόντας ὀλίγα πρὸς τῶν τοξο-
 4 τῶν βλύπτεσθαι. καὶ ξυνέβη ὅπως εἴκασεν Ἀλέξαν-
 δρος. εὐθὺς γὰρ ὡς ἐν χερσὶν ἡ μάχη ἐγένετο, τρέ-
 πονται τοῦ Περσικοῦ στρατεύματος οἱ τῷ ἀριστερῷ
 κέρα ἐπιτεταγμένοι· καὶ ταύτῃ μὲν λαμπρῶς ἐνίκα
 Ἀλέξανδρός τε καὶ οἱ ἀμφ' αὐτόν· οἱ δὲ Ἕλληνες
 οἱ μισθοφόροι οἱ σὺν Δαρείῳ, ἣ διέσχε τῶν Μακεδό-
 νων ἡ φάλαγξ ὡς ἐπὶ τὸ δεξιὸν κέρας παραρραγείσα,
 5 ὅτι Ἀλέξανδρος μὲν σπουδῇ ἐς τὸν ποταμὸν ἐμβαλὼν
 καὶ ἐν χερσὶ τὴν μάχην ποιήσας ἐξώθει ἤδη τοὺς
 ταύτῃ τεταγμένους τῶν Περσῶν, οἱ δὲ κατὰ μέσον
 τῶν Μακεδόνων οὔτε τῇ ἴσῃ σπουδῇ ἤψαντο τοῦ
 ἔργου καὶ πολλαχῇ κρημνώδεσι ταῖς ὄχθαις ἐντυγχά-
 νοντες τὸ μέτωπον τῆς φάλαγγος οὐ δυνατοὶ ἐγένοντο
 ἐν τῇ αὐτῇ τάξει διασώσασθαι, ταύτῃ ἐμβάλλουσιν οἱ
 Ἕλληνες τοῖς Μακεδόσιν ἢ μάλιστα διεσπασμένην
 6 αὐτοῖς τὴν φάλαγγα κατείδον. καὶ τὸ ἔργον ἐνταῦθα
 καρτερόν ἦν, τῶν μὲν ἐς τὸν ποταμὸν ἀπώσασθαι τοὺς
 Μακεδόνας καὶ τὴν νίκην τοῖς ἤδη φεύγουσι σφῶν ἀνα-
 σώσασθαι· τῶν Μακεδόνων δὲ τῆς τε Ἀλεξάνδρου ἤδη
 φαινομένης εὐπραγίας μὴ λειφθῆναι καὶ τὴν δόξαν τῆς
 φάλαγγος, ὡς ἀμύχου δὴ ἐς τὸ τότε διαβεβοημένης,
 7 μὴ ἀφανίσαι. καὶ τι καὶ τοῖς γένεσι τῷ τε Ἕλλη-
 νικῷ καὶ τῷ Μακεδονικῷ φιλοτιμίας ἐνέπεσεν ἐς ἀλλή-
 λους. καὶ ἐνταῦθα πίπτει Πτολεμαῖός τε ὁ Σελεύκου,
 ἀνὴρ ἀγαθὸς γενόμενος, καὶ ἄλλοι ἐς εἴκοσι μάλιστα
 καὶ ἑκατὸν τῶν οὐκ ἡμελημένων Μακεδόνων.

11 Ἐν τούτῳ δὲ αἱ ἀπὸ τοῦ δεξιοῦ κέρως τάξεις, τε-
 τραμμένους ἤδη τοὺς κατὰ σφᾶς τῶν Περσῶν ὀρώντες,
 ἐπὶ τοὺς ξένους τε τοὺς μισθοφόρους τοὺς Δαρείου καὶ

τὸ πονούμενον σφῶν ἐπικύμψαντες ἀπὸ τε τοῦ ποταμοῦ ἀπόσαντο αὐτούς, καὶ κατὰ τὸ παρερρωγὸς τοῦ Περσικοῦ στρατεύματος ὑπερφαλαγγίσαντες ἐς τὰ πλάγια ἐμβεβληκότες ἤδη ἔκοπτον τοὺς ξένους· καὶ οἱ ἵππεῖς δὲ οἱ τῶν Περσῶν κατὰ τοὺς Θετταλοὺς τεταγμένοι οὐκ ἔμειναν ἐντὸς τοῦ ποταμοῦ ἐν αὐτῷ τῷ ἔργῳ, ἀλλ' ἐπιδιαβάντες εὐρώστως ἐνέβαλλον εἰς τὰς ἱλας τῶν Θετταλῶν· καὶ ταύτῃ ξυνέστη ἵππομαχία καρτερά· οὐδὲ πρόσθεν ἐνέκλιναν οἱ Πέρσαι πρὶν Δαρεϊόν τε πεφευγότα ἦσθοντο καὶ πρὶν ἀπορραγῆναι σφῶν τοὺς μισθοφόρους συγκοπέοντας ὑπὸ τῆς φάλαγγος. τότε δὲ ἤδη λαμπρά τε καὶ ἐκ πάντων ἢ φυγὴ ἐγίγνετο· καὶ οἳ τε τῶν Περσῶν ἵπποι ἐν τῇ ἀναχωρήσει ἐκακοπάθουν, βαρέως ὠπλισμένους τοὺς ἀμβάτας σφῶν φέροντες, καὶ αὐτοὶ οἱ ἵππεῖς κατὰ στενὰς ὁδοὺς πλίσθει τε πολλοὶ καὶ πεφοβημένως σὺν ἀταξίᾳ ἀποχωροῦντες οὐ μείον ὑπ' ἀλλήλων καταπατούμενοι ἢ πρὸς τῶν διωκόντων πολεμίων ἐβλάπτοντο. καὶ οἱ Θεσσαλοὶ εὐρώστως αὐτοῖς ἐπέκειντο, ὥστε οὐ μείον ἢ ὡς πεζῶν φόνος ἐν τῇ φυγῇ τῶν ἱππέων ἐγίγνετο.

Δαρεῖος δέ, ὡς αὐτῷ τὸ πρῶτον ὑπ' Ἀλεξάνδρου ἐφοβίθη τὸ κέρας τὸ εὐώνυμον καὶ ταύτῃ ἀπορρηγνύμενον κατείδε τοῦ ἄλλου στρατοπέδου, εὐθὺς ὡς εἶχεν ἐπὶ τοῦ ἄρματος σὺν τοῖς πρώτοις ἔφευγε. καὶ ἔστε μὲν ὁμαλοῖς χωρίοις ἐν τῇ φυγῇ ἐνετύγχανεν, ἐπὶ τοῦ ἄρματος διεσώζετο· ὡς δὲ φάραγξί τε καὶ ἄλλαις δυσχωρίαις ἐνέκυρσε, τὸ μὲν ἄρμα ἀπολείπει αὐτοῦ καὶ τὴν ἀσπίδα καὶ τὸν κίνδυν ἐκδύς· ὁ δὲ καὶ τὸ τόξον ἀπολείπει ἐπὶ τοῦ ἄρματος· αἰτὸς δὲ ἵππου ἐπιβὺς ἔφευγε· καὶ ἡ νύξ οὐ διὰ μακροῦ ἐπιγενομένη

6 ἀφείλετο αὐτὸν τὸ πρὸς Ἀλεξάνδρου ἁλῶναι. Ἀλέξανδρος γὰρ ἔστε μὲν φάος ἦν ἀνὰ κράτος ἐδίωκεν· ὡς δὲ συνεσκοτάζε· τε ἤδη καὶ τὰ πρὸ ποδῶν ἀφανῆ ἦν, ἐς τὸ ἔμπαλιν ἀπετρέπετο ὡς ἐπὶ τὸ στρατόπεδον, τὸ μέντοι ἄρμα τὸ Δαρείου ἔλαβε καὶ τὴν ἀσπίδα
7 ἐπ' αὐτῷ καὶ τὸν κἀνδυν καὶ τὸ τόξον. καὶ γὰρ καὶ ἡ δίωξις βραδυτέρα αὐτῷ ἐγεγόνει, ὅτι ἐν τῇ πρώτῃ παραρριζεῖ τῆς φάλαγγος ἐπιστρέψας καὶ αὐτὸς οὐ πρόσθεν ἐς τὸ διώκειν ἐτράπετο πρὶν τοὺς τε μισθοφόρους τοὺς ξένους καὶ τὸ τῶν Περσῶν ἵππικὸν ἀπὸ τοῦ ποταμοῦ ἀπωσθέντας κατείδε.

8 Τῶν δὲ Περσῶν ἀπέθανον Ἀρσάμης μὲν καὶ Ῥεομίθρης καὶ Ἀτιζύης τῶν ἐπὶ Γρανικῷ ἡγησαμένων τοῦ ἵππικου· ἀποθνήσκει δὲ καὶ Σαβάκης ὁ Αἰγύπτου σατράπης καὶ Βουβάκης τῶν ἐντίμων Περσῶν· τὸ δὲ ἄλλο πλῆθος εἰς δέκα μάλιστα μυριάδας καὶ ἐν τούτοις ἵππεῖς ὑπὲρ τοὺς μυρίους, ὥστε λέγει Πτολεμαῖος ὁ Λάγου, ξυνεπισπόμενος τότε Ἀλεξάνδρῳ, τοὺς μετὰ σφῶν διώκοντας Δαρεῖον, ὡς ἐπὶ φάραγγί τινι ἐν τῇ διώξει ἐγένοντο, ἐπὶ τῶν νεκρῶν διαβῆναι τὴν

9 φάραγγα. τὸ τε στρατόπεδον τὸ Δαρείου εὐθὺς ἐξ ἐφόδου ἐάλω καὶ ἡ μήτηρ καὶ ἡ γυνή, αὐτὴ δὲ καὶ ἀδελφὴ Δαρείου, καὶ υἱὸς Δαρείου νήπιος· καὶ θυγατέρες δύο ἐάλωσαν καὶ ἄλλαι ἀμφ' αὐτὰς Περσῶν τῶν ὁμοτίμων γυναῖκες οὐ πολλαί. οἱ γὰρ ἄλλοι Πέρσαι τὰς γυναῖκας σφῶν ξὺν τῇ ἄλλῃ κατασκευῇ

10 ἐς Δαμασκὸν ἔτυχον ἐσταλκότες· ἐπεὶ καὶ Δαρεῖος τῶν τε χρημάτων τὰ πολλὰ καὶ ὅσα ἄλλα μεγάλῳ βασιλεῖ ἐς πολυτελῆ διάιταν καὶ στρατευομένῳ ὅμως συνέπεται πεπόμεφει ἐς Δαμασκόν, ὥστε ἐν τῷ στρατεύματι οὐ πλείονα ἢ τρισχίλια τάλαντα ἐάλω. ἀλλὰ

καὶ τὰ ἐν Δαμασκῷ χρήματα ὀλίγον ὕστερον ἐάλω
ὑπὸ Παρμενίωνος ἐπ' αὐτὸ τοῦτο σταλέντος. τοῦτο
τὸ τέλος τῇ μάχῃ ἐκείνῃ ἐγένετο ἐπὶ ἄρχοντος Ἀθη-
ναίοις Νικοκράτους μηνὸς Μαιμακτηριῶνος.

Ἔτι δὲ ἐν τῇ πολιορκίᾳ τῆς Τύρου ξυνεχομένου 25
'Αλεξάνδρου ἀφίκοντο παρὰ Δαρείου πρέσβεις ὡς αὐ-
τόν, ἀπαγγέλλοντες μύρια μὲν τάλαντα ὑπὲρ τῆς μη-
τρός τε καὶ τῆς γυναικὸς καὶ τῶν παίδων δοῦναι ἐθέ-
λειν Ἀλεξάνδρῳ Δαρείον· τὴν δὲ χώραν πᾶσαν τὴν
ἐντὸς Εὐφράτου ποταμοῦ ἔστε ἐπὶ θάλασσαν τὴν
'Ελληνικὴν Ἀλεξάνδρου εἶναι· γήμαντα δὲ τὴν Δα-
ρείου παῖδα Ἀλέξανδρον φίλον τε εἶναι Δαρείῳ καὶ
ξύμμαχον. καὶ τούτων ἐν τῷ ξυλλόγῳ τῶν ἐταίρων 2
ἀπαγγελθέντων Παρμενίωνα μὲν λέγουσιν Ἀλεξάνδρῳ
εἶπεῖν ὅτι αὐτὸς ἂν Ἀλέξανδρος ὦν ἐπὶ τούτοις ἡγά-
πησε καταλύσας τὸν πόλεμον μηκέτι πρόσω κινδυνεύ-
ειν· Ἀλέξανδρον δὲ Παρμενίῳ ἀποκρίνασθαι ὅτι καὶ
αὐτὸς ἂν, εἴπερ Παρμενίων ἦν, οὕτως ἔπραξεν, ἐπεὶ
δὲ Ἀλέξανδρός ἐστιν, ἀποκρίνεσθαι Δαρείῳ ἅπερ δὴ
καὶ ἀπεκρίνατο. ἔφη γὰρ οὔτε χρημάτων δεῖσθαι 3
παρὰ Δαρείου οὔτε τῆς χώρας λαβεῖν ἀντὶ τῆς πάσης
τὸ μέρος· εἶναι γὰρ τὰ τε χρήματα καὶ τὴν χώραν
αὐτοῦ πᾶσαν· γῆμαί τε ἂν ἐθέλη τὴν Δαρείου παῖδα,
γῆμαι ἂν καὶ οὐ δίδόντος Δαρείου· ἐκέλευέ τε αὐτὸν
ἡκεῖν, εἴ τι εὐρέσθαι ἐθέλοι φιλάνθρωπον παρ' αὐτοῦ.
ταῦτα ὡς ἤκουσε Δαρείος, τὰς μὲν ξυμβάσεις ἀπέγνω
τὰς πρὸς Ἀλέξανδρον, ἐν παρασκευῇ δὲ τοῦ πολέμου
αὐθις ἦν.

BOOK III.

- 14 Ὡς δὲ Δαρείος ἐπήγε· ἤδη τὴν φάλαγγα πᾶσαν, ἐνταῦθα Ἀλέξανδρος Ἀρέτην μὲν κελεύει ἐμβαλεῖν τοῖς περιῦππεύουσιν τὸ κέρας σφῶν τὸ δεξιὸν ὥς ἐς κύκλωσιν· αὐτὸς δὲ τέως μὲν ἐπὶ κέρως τοὺς ἄμφ' αὐτὸν ἦγε· τῶν δὲ ἐκβοηθησάντων ἱππέων τοῖς κυκλουμένοις τὸ κέρας τὸ δεξιὸν παραρρηξάντων τι τῆς πρώτης φάλαγγος τῶν βαρβάρων ἐπιστρέψας κατὰ τὸ διέχον καὶ ὥσπερ ἔμβολον ποιήσας τῆς τε ἵππου τῆς ἑταιρικῆς καὶ τῆς φάλαγγος τῆς ταύτῃ τεταγμένης ἦγε δρόμῳ τε καὶ ἀλαλαγμῷ ὥς ἐπὶ αὐτὸν Δαρείου.
- 3 καὶ χρόνον μὲν τινα ὀλίγον ἐν χερσὶν ἢ μάχῃ ἐγένετο· ὥς δὲ οἷ τε ἱππεῖς οἱ ἄμφ' Ἀλέξανδρον καὶ αὐτὸς Ἀλέξανδρος εὐρώστως ἐνέκειντο ὠθισμοῖς τε χρώμενοι καὶ τοῖς ξυστοῖς τὰ πρόσωπα τῶν Περσῶν κόπτοντες, ἢ τε φάλαγξ ἢ Μακεδονικὴ πυκνὴ καὶ ταῖς σαρίσσαις πεφρικυῖα ἐμβεβλήκει ἤδη αὐτοῖς, καὶ πάντα ὁμοῦ τὰ δεινὰ καὶ πάλαι ἤδη φοβερῶ ὄντι Δαρείῳ ἐφαίνετο, πρῶτος αὐτὸς ἐπιστρέψας ἔφηνεν· ἐφοβήθησαν δὲ καὶ οἱ περιῦππεύοντες τῶν Περσῶν τὸ κέρας ἐμβαλόντων ἐς αὐτοὺς εὐρώστως τῶν περὶ Ἀρέτην.
- 4 Ταύτῃ μὲν δὴ τῶν Περσῶν φυγὴ καρτερὰ ἦν, καὶ οἱ Μακεδόνες ἐφεπόμενοι ἐφόνεον τοὺς φεύγοντας. οἱ δὲ ἄμφι Σιμμίαν καὶ ἡ τούτου τάξις οὐκέτι συνεξορμῆσαι Ἀλεξάνδρῳ δυνατοὶ ἐγένοντο ἐς τὴν δίωξιν, ἀλλ' ἐπιστίσαντες τὴν φάλαγγα αὐτοῦ ἠγωνίζοντο, ὅτι τὸ εὐώνυμον τῶν Μακεδόνων πονεῖσθαι ἠγγέλλετο.
- 5 καὶ ταύτῃ παραρραγείσης αὐτοῖς τῆς τάξεως κατὰ τὸ διέχον διεκπαίουσι τῶν τε Ἰνδῶν τινες καὶ τῆς Περ-

σικῆς ἵππου ὡς ἐπὶ τὰ σκευοφόρα τῶν Μακεδόνων· καὶ τὸ ἔργον ἐκεῖ καρτερὸν ἐγίγνετο. οἳ τε γὰρ Πέρσαι θρασέως ἐνέκειντο ἀνόπλοις τοῖς πολλοῖς καὶ οὐ προσδοκήσασιν ἐπὶ σφᾶς διεκπесεῖσθαί τινας διακόψαντας διπλὴν τὴν φάλαγγα, καὶ οἱ αἰχμάλωτοι βύρβαροι ἐμβαλλόντων τῶν Περσῶν ξυνεπέθεντο καὶ αὐτοὶ τοῖς Μακεδόσιν ἐν τῷ ἔργῳ. τῶν δὲ ἐπιτεταγμένων τῇ 6 πρώτῃ φάλαγγι οἱ ἡγεμόνες ὀξέως, μαθόντες τὸ γιγνόμενον, μεταβαλόντες, ἥπερ παρίγγελτο αὐτοῖς, τὴν τάξιν ἐπιγίγνονται κατὰ νότου τοῖς Πέρσαις, καὶ πολλοὺς μὲν αὐτῶν αὐτοῦ ἀμφὶ τοῖς σκευοφόροις ξυνεχομένους ἀπέκτειναν· οἱ δὲ αὐτῶν ἐγκλίναντες ἔφευγον. οἱ δὲ ἐπὶ τοῦ δεξιοῦ κέρως τῶν Περσῶν, οὐπω τῆς φυγῆς τῆς Δαρείου ἡσθημένοι, περιῦπεύσαντες τὸ Ἀλεξάνδρου εὐώνυμον κατὰ κέρας τοῖς ἀμφὶ Παρμενίωνα ἐνέβαλλον.

Καὶ ἐν τούτῳ ἀμφιβόλων τὰ πρῶτα γιγνομένων 15 τῶν Μακεδόνων πέμπει Παρμενίων παρ' Ἀλέξανδρον σπουδῇ ἀγγελοῦντι ὅτι ἐν ἀγῶνι ξυνέχεται τὸ κατὰ σφᾶς καὶ βοηθεῖν δεῖ. ταῦτα ὡς ἐξηγγέλθη Ἀλεξάνδρῳ, τοῦ μὲν διώκειν ἔτι ἀπετρίπτετο, ἐπιστρέψας δὲ σὺν τῇ ἵππῳ τῶν ἐταίρων ὡς ἐπὶ τὸ δεξιὸν τῶν βαρβάρων ἦγε δρομῳ. καὶ πρῶτα μὲν τοῖς φεύγουσι τῶν πολεμίων ἵππεῦσι, τοῖς τε Παρθυαίοις καὶ τῶν Ἰνδῶν ἔστιν οἷς καὶ Πέρσαις τοῖς πλείστοις καὶ κρατίστοις ἐμβάλλει. καὶ ἵππομαχία αὕτη καρτερωτάτῃ τοῦ 2 παντὸς ἔργου ξυνέστη. ἐς βάθος τε γάρ, οἷα δὴ ἰληδόν, τεταγμένοι, ἀνέστρεφον οἱ βάρβαροι καὶ ἀντιμέτωποι τοῖς ἀμφ' Ἀλέξανδρον ξυμπесόντες οὔτε ἀκοντισμῷ ἔτι οὔτ' ἐξελιγμοῖς τῶν ἵππων, ἥπερ ἵππομαχίας δίκη, ἐχρῶντο, ἀλλὰ διεκπαῖσαι πᾶς τις τὸ καθ' αὐτόν,

ὥς μόνην ταύτην σωτηρίαν σφίσιν οὖσαν ἐπειγόμενοι, ἔκοπτόν τε καὶ ἐκόπτοντο ἀφειδῶς, οἷα δὴ οὐχ ὑπὲρ νίκης ἀλλοτρίας ἔτι, ἀλλ' ὑπὲρ σωτηρίας οἰκείας ἀγωνιζόμενοι. καὶ ἐνταῦθα πίπτουσι μὲν ἀμφὶ ἐξήκοντα τῶν ἐταίρων τοῦ Ἀλεξάνδρου, καὶ τιτρώσκεται Ἡφαιστίων τε αὐτὸς καὶ Κοῖνος καὶ Μενίδας· ἀλλ' ἐκράτησε καὶ τούτων Ἀλέξανδρος.

3 Καὶ τούτων μὲν ὅσοι διεξέπεσον διὰ τῶν ἀμφ' Ἀλέξανδρον ἔφευγον ἀνὰ κράτος· Ἀλέξανδρος δὲ ἐγγὺς ἦν προσμίζαι ἤδη τῷ δεξιῷ κέρατι τῶν πολεμίων. καὶ ἐν τούτῳ οἱ Θεσσαλοὶ ἱππεῖς λαμπρῶς ἀγωνισάμενοι οὐχ ὑπελείποντο Ἀλεξάνδρῳ τοῦ ἔργου· ἀλλὰ γὰρ ἔφευγον ἤδη οἱ ἀπὸ τοῦ δεξιοῦ κέρως τῶν βαρβάρων, ὅποτε Ἀλέξανδρος αὐτοῖς συνέμιξεν, ὥστε ἀποτραπόμενος Ἀλέξανδρος ἐς τὸ διώκειν αὐθις Δαρεῖον ἐξώρμησε· καὶ ἐδίωξεν ἔστε φάος ἦν· καὶ οἱ ἀμφὶ Παρμενίωνα τὸ κατ' αὐτοὺς διώκοντες εἶποντο. ἀλλὰ Ἀλέξανδρος μὲν διαβὰς τὸν ποταμὸν τὸν Λύκον κατεστρατοπέδευσε αὐτοῦ, ὡς ἀναπαῦσαι ὀλίγον τοὺς τε ἄνδρας καὶ τοὺς ἵππους. Παρμενίων δὲ τό τε στρατόπεδον τῶν βαρβάρων εἶλε καὶ τὰ σκευοφόρα καὶ τοὺς ἐλέφαντας καὶ τὰς καμήλους.

4 Ἀλέξανδρος δὲ ἀναπαύσας τοὺς ἀμφ' αὐτὸν ἱππέας ἔστε ἐπὶ μέσας νύκτας προὔχωρει αὐθις κατὰ σπουδὴν ἐπ' Ἀρβηλα, ὡς Δαρεῖόν τε αἰρίσων ἐκεῖ καὶ τὰ χρήματα καὶ τὴν ἄλλην κατασκευὴν τὴν βασιλικήν. καὶ ἀφίκετο εἰς Ἀρβηλα τῇ ὑστεραίᾳ, διώξας τοὺς πάντας ἐκ τῆς μάχης σταδίους μάλιστα ἐς ἑξακοσίους. καὶ Δαρεῖον μὲν οὐ καταλαμβάνει ἐν Ἀρβήλοις, ἀλλ' ἔφευγεν οὐδέν τι ἐλινύσας Δαρεῖος· τὰ χρήματα δὲ ἐγκατελήφθη καὶ ἡ κατασκευὴ πᾶσα, καὶ τὸ ἄρμα τὸ

Δαρείου αὐθις ἐγκατελήφθη καὶ ἡ ἀσπίς αὐθις καὶ τὰ τόξα εὐλώ.

Ἀπέθανον δὲ τῶν ἀμφ' Ἀλέξανδρον ἄνδρες μὲν ἐς ἑκατὸν μάλιστα, ἵπποι δὲ ἕκ τε τῶν τραυμάτων καὶ τῆς κακοπαθείας τῆς ἐν τῇ διώξει ὑπὲρ τοὺς χιλίους, καὶ τούτων τῆς ἐταιρικῆς ἵππου σχεδόν τι οἱ ἡμίσεες. τῶν βαρβάρων δὲ νεκρῶν μὲν ἐλέγοντο ἐς τριάκοντα μυριάδας, εὐλώσαν δὲ πολὺ πλείονες τῶν ἀποθανόντων καὶ οἱ ἐλέφαντες καὶ τῶν ἀρμάτων ὅσα μὴ κατεκόπη ἐν τῇ μάχῃ.

Τοῦτο τὸ τέλος τῇ μάχῃ ταύτῃ ἐγένετο ἐπὶ ἄρχοντος Ἀθηναίοις Ἀριστοφάνους μηνὸς Πυανεσιῶνος· καὶ Ἀριστάνδρῳ ξυνέβη ἡ μαντεία ἐν τῷ αὐτῷ μηνί· ἐν ὅτῳ ἡ σελήνη ἐκλιπῆς ἐφάνη τὴν τε μάχην Ἀλεξάνδρῳ καὶ τὴν νίκην γενέσθαι.

BOOK VII.

Ἀλλὰ γὰρ αὐτῷ ἤδη Ἀλεξάνδρῳ ἐγγὺς ἦν τὸ τέλος. 24 καὶ τι καὶ τοῖόνδε πρὸ τῶν μελλόντων σημῆναι λέγει Ἀριστόβουλος· καταλοχίζειν μὲν αὐτὸν τὴν στρατιὰν τὴν ξὺν Πευκέστῃ τε ἐκ Περσῶν καὶ ἀπὸ θαλύσσης ξὺν Φιλοξένῳ καὶ Μενάνδρῳ ἤκουσαν ἐς τὰς Μακεδονικὰς τάξεις· διψήσαντα δὲ ἀποχωρῆσαι ἐκ τῆς ἔδρας καταλιπόντα ἔρημον τὸν θρόνον τὸν βασιλείου. εἶναι δὲ κλίνας ἐκατέρωθεν τοῦ θρόνου ἀργυρόποδας, 2 ἐφ' ὧν οἱ ἀμφ' αὐτὸν ἐταῖροι ἐκάθηντο. τῶν τινα οὖν ἡμελημένων ἀνθρώπων, οἱ δὲ καὶ τῶν ἐν φυλακῇ ἀδέσμῳ ὄντα λέγουσιν, ἔρημον ἰδόντα τὸν θρόνον καὶ τὰς κλίνας, περὶ τῷ θρόνῳ δὲ ἐστηκότας τοὺς εὐνού-

χους, καὶ γὰρ καὶ οἱ ἐταῖροι ξυνανέστησαν τῷ βασι-
 λεὶ ἀποχωροῦντι, διελθόντα διὰ τῶν εὐνούχων ἀνα-
 3 βήναί τε ἐπὶ τὸν θρόνον καὶ καθέζεσθαι. τοὺς δὲ οὐκ
 ἀναστήσαι μὲν αὐτὸν ἐκ τοῦ θρόνου κατὰ δὴ τινα
 νόμον Περσικόν· περιρρηξαμένους δὲ τύπτεσθαι τὰ τε
 στήθη καὶ τὰ πρόσωπα ὡς ἐπὶ μεγάλῳ κακῷ ταῦτα
 ὡς ἐξηγγέλθη Ἀλεξάνδρῳ, κελεύσαι στρεβλωθῆναι τὸν
 καθίσαντα, μήποτε ἐξ ἐπιβουλῆς ξυντεταγμένον τοῦτο
 ἔδρασε γινῶναι ἐθέλοντα. τὸν δὲ οὐδὲν ἄλλο ἐξειπεῖν
 ὅτι μὴ ἐπὶ νῦν οἱ ἐλθόν οὕτω πρᾶξαι· ἦ δὲ καὶ
 μᾶλλον ἐπ' οὐδενὶ ἀγαθῷ ξυμβῆναι αὐτῷ οἱ μάντις
 ἐξηγοῦντο.

4 Ἡμέραι τε οὐ πολλαὶ ἐπὶ τούτῳ ἐγένοντο καὶ
 τεθυκὼς τοῖς θεοῖς τὴν τε νομιζομένην θυσίαν ἐπὶ
 ξυμφοραῖς ἀγαθαῖς καὶ τινας καὶ ἐκ μαντείας εὐωχεῖτο
 ἅμα τοῖς φίλοις καὶ ἔπινε πόρρῳ τῶν νυκτῶν. δοῦ-
 ναι δὲ λέγεται καὶ τῇ στρατιᾷ ἱερέια καὶ οἶνον κατὰ
 λόχους καὶ ἑκατοστήας. ἀπὸ δὲ τοῦ πότου αὐτὸν
 μὲν ἀπαλλύττεσθαι ἐθέλειν ἐπὶ κοιτῶνι εἰσὶν οἱ ἀνέ-
 γραψαν· Μῆδιον δὲ αὐτῷ ἐντυχόντα, τῶν ἐταίρων ἐν
 τῷ τότε τὸν πιθανώτατον, δεηθῆναι κωμῶσαι παρὰ
 οἱ· γενέσθαι γὰρ αὐτῷ ἰδὺν τὸν κῶμον.

25 Καὶ αἱ βασίλαιοι ἐφημερίδες ὥδε ἔχουσι· πίνειν
 παρὰ Μηδίῳ αὐτὸν κωμῶσαντα· ἔπειτα ἐξαναστύντα
 καὶ λουσάμενον καθεύδειν τε καὶ αὖθις δειπνεῖν παρὰ
 Μηδίῳ καὶ αὖθις πίνειν πόρρῳ τῶν νυκτῶν· ἀπαλ-
 λαχθέντα δὲ τοῦ πότου λούσασθαι· καὶ λουσάμενον
 ὀλίγον τι ἐμφαγεῖν καὶ καθεύδειν αὐτοῦ, ὅτι ἤδη ἐπύ-
 2 ρεσεν. ἐκκομισθέντα δὲ ἐπὶ κλίνης πρὸς τὰ ἱερὰ
 θῦσαι ὡς νόμος ἐφ' ἐκύστη ἡμέρᾳ, καὶ τὰ ἱερὰ ἐπι-
 θέντα κατακεῖσθαι ἐν τῷ ἀνδρῶνι ἔστε ἐπὶ κνέφας.

ἐν τούτῳ δὲ τοῖς ἡγεμόσι παραγγέλλειν ὑπὲρ τῆς
 πορείας καὶ τοῦ πλοῦ, τοὺς μὲν ὡς περὶ ἰόντας παρα-
 σκευάζεσθαι ἐς τετάρτην ἡμέραν, τοὺς δὲ ἅμα οἱ
 πλέοντας ὡς εἰς πέμπτην πλε�σομένους. ἐκείθεν δὲ 3
 κατακομισθῆναι ἐπὶ τῆς κλίνης ὡς ἐπὶ τὸν ποταμόν,
 καὶ ἐπιβάντα πλοίου διαπλεῦσαι πέραν τοῦ ποταμοῦ
 ἐς τὸν παρῦδεισον, κακεῖ αὖθις λουσάμενον ἀναπαύ-
 εσθαι. ἐς δὲ τὴν ὑστεραίαν λούσασθαι τε αὖθις καὶ
 θῦσαι τὰ νομιζόμενα· καὶ εἰς τὴν καμάραν εἰσελθόντα
 κατακέσθαι διαμυθολογούντα πρὸς Μῆδιον· παραγ-
 γεῖλαι δὲ καὶ τοῖς ἡγεμόσιν ἀπαντῆσαι ἕωθεν. ταῦτα 4
 πρῶξαντα δειπνῆσαι ὀλίγον· κομισθέντα δὲ αὖθις ἐς
 τὴν καμάραν πυρέσσειν ἤδη ξυνεχῶς τὴν νύκτα ὅλην·
 τῇ δὲ ὑστεραίᾳ λούσασθαι καὶ λουσάμενον θῦσαι.
 Νεάρχῳ δὲ καὶ τοῖς ἄλλοις ἡγεμόσι παραγγεῖλαι τὰ
 ἀμφὶ τὸν πλοῦν ὅπως ἔσται ἐς τρίτην ἡμέραν. τῇ δὲ
 ὑστεραίᾳ λούσασθαι αὖθις καὶ θῦσαι τὰ τεταγμένα,
 καὶ τὰ ἱερὰ ἐπιθέντα οὐκέτι ἐλιννύειν πυρέσσοντα.
 ἀλλὰ καὶ ὡς τοὺς ἡγεμόνας ἐσκαλέσαντα παραγγέλ-
 λειν τὰ πρὸς τὸν ἔκπλουν ὅπως αὐτῷ ἔσται ἔτοιμα·
 λούσασθαί τε ἐπὶ τῇ ἐσπέρᾳ, καὶ λουσάμενον ἤδη
 ἔχειν κακῶς. τῇ δὲ ὑστεραίᾳ μετακομισθῆναι ἐς τὴν 5
 οἰκίαν τὴν πρὸς τῇ κολυμβήθρᾳ καὶ θῦσαι μὲν τὰ
 τεταγμένα, ἔχοντα δὲ πονήρως ὅμως ἐσκαλέσαι τῶν
 ἡγεμόνων τοὺς ἐπικαιροτάτους καὶ ὑπὲρ τοῦ πλοῦ
 αὖθις παραγγέλλειν. τῇ δὲ ἐπιούσῃ μόγις ἐκκομισθῆ-
 ναι πρὸς τὰ ἱερὰ καὶ θῦσαι, καὶ μηδὲν μείον ἔτι
 παραγγέλλειν ὑπὲρ τοῦ πλοῦ τοῖς ἡγεμόσιν. ἐς δὲ 6
 τὴν ὑστεραίαν κακῶς ἤδη ἔχοντα ὅμως θῦσαι τὰ τε-
 ταγμένα. παραγγεῖλαι δὲ τοὺς μὲν στρατηγούς δια-
 τρίβειν κατὰ τὴν αὐλήν, χιλιάρχας δὲ καὶ πεντακο-

σιάρχας πρὸ τῶν θυρῶν· ἤδη δὲ παντάπασι πονηρῶς ἔχοντα διακομισθῆναι ἐκ τοῦ παραδείσου εἰς τὰ βασιλεια. εἰσελθόντων δὲ τῶν ἡγεμόνων γινῶναι μὲν αὐτούς, φωνῆσαι δὲ μηδὲν ἔτι, ἀλλ' εἶναι ἄναυδον· καὶ τὴν νύκτα πυρέσσειν κακῶς καὶ τὴν ἡμέραν, καὶ τὴν ἄλλην νύκτα καὶ τὴν ἡμέραν.

- 26 Οὕτως ἐν ταῖς ἡμερίσι ταῖς βασιλείοις ἀναγέγραπται, καὶ ἐπὶ τούτοις ὅτι οἱ στρατιῶται ἐπόθησαν ἰδεῖν αὐτόν, οἱ μὲν, ὡς ζῶντα ἔτι ἴδοιεν· οἱ δέ, ὅτι τεθνηκέναι ἤδη ἐξηγγέλλετο, ἐπικρύπτεσθαι δὲ αὐτοῦ ἐτόπαζον πρὸς τῶν σωματοφυλάκων τὸν θάνατον, ὡς ἔγωγε δοκῶ· τοὺς πολλοὺς δὲ ὑπὸ πένθους καὶ πόθου τοῦ βασιλέως βιάσασθαι ἰδεῖν Ἀλέξανδρον. τὸν δὲ ἄφωνον μὲν εἶναι λέγουσι παραπορευομένης τῆς στρατιᾶς· δεξιούσθαι δὲ ὡς ἐκύστους τὴν τε κεφαλὴν ἐπαίροντα μόγισ καὶ τοῖν ὀφθαλμοῖν ἐπισημαίνοντα. 2 λέγουσι δὲ αἱ ἡμερίδες αἱ βασιλαιοί, ἐν τοῦ Σεράπιδος τῷ ἱερῷ Πείθωνά τε ἐγκοιμηθέντα καὶ Ἀτταλον καὶ Δημοφῶντα καὶ Πευκέσταν, πρὸς δὲ Κλεομένην τε καὶ Μενίδαν καὶ Σέλευκον, ἐπερωτᾶν τὸν θεὸν εἰ λῶν καὶ ἄμεινον Ἀλεξάνδρῳ εἰς τὸ ἱερόν τοῦ θεοῦ κομισθέντα καὶ ἰκετεύσαντα θεραπεύεσθαι πρὸς τοῦ θεοῦ· καὶ γενέσθαι φήμην τινὰ ἐκ τοῦ θεοῦ μὴ κομίζεσθαι εἰς τὸ ἱερόν, ἀλλ' αὐτοῦ μένοντι ἔσεσθαι ἄμει- 3 νον. ταῦτά τε ἀπαγγεῖλαι τοὺς ἐταίρους καὶ Ἀλέξανδρον οὐ πολὺ ὕστερον ἀποθανεῖν, ὡς τοῦτο ἄρα ἤδη ὄν τὸ ἄμεινον. οὐ πόρρω δὲ τούτων οὔτε Ἀριστοβούλῳ οὔτε Πτολεμαίῳ ἀναγέγραπται. οἱ δὲ καὶ τὰδε ἀνέγραψαν, ἐρέσθαι μὲν τοὺς ἐταίρους αὐτὸν ὅτῳ τὴν βασιλείαν ἀπολείπει· τὸν δὲ ὑποκρίνασθαι ὅτι τῷ κρατίστῳ· οἱ δέ, προσθεῖναι πρὸς τούτῳ τῷ

λόγῳ ὅτι μέγαν ἐπιτάφιον ἀγῶνα ὁρᾷ ἐφ' αὐτῷ ἐσό-
μενον.

Ἐτελείτα μὲν δὴ Ἀλέξανδρος τῇ τετάρτῃ καὶ δε- 28
κάτῃ καὶ ἑκατοστῇ Ὀλυμπιάδι ἐπὶ Ἡγησίου ἄρχοντος
Ἀθήνησιν· ἐβίω δὲ δύο καὶ τριάκοντα ἔτη καὶ τοῦ
τρίτου μῆνας ἐπέλαβεν ὀκτώ, ὡς λέγει Ἀριστόβουλος·
ἐβασίλευσε δὲ δώδεκα ἔτη καὶ τοὺς ὀκτὼ τούτους μῆ-
νας, τό τε σῶμα κάλλιστος καὶ φιλοπονώτατος καὶ
οἰζυτάτος τὴν γνώμην γενόμενος καὶ ἀνδρείοτατος καὶ
φιλοτιμώτατος καὶ φιλοκινδυνώτατος καὶ τοῦ θεοῦ ἐπι-
μελέστατος· ἡδονῶν δὲ τῶν μὲν τοῦ σώματος ἐγκρα- 2
τέστατος, τῶν δὲ τῆς γνώμης ἐπαίνου μόνου ἀπληστό-
τατος· ξυνιδεῖν δὲ τὸ δέον ἔτι ἐν τῷ ἀφανεῖ ὄν
δεινότητος, καὶ ἐκ τῶν φαινομένων τὸ εἰκὸς ξυμβαλεῖν
ἐπιτυχέστατος, καὶ τάξαι στρατιὰν καὶ ὀπλίσαι τε
καὶ κοσμήσαι δαημονέστατος· καὶ τὸν θυμὸν τοῖς
στρατιώταις ἐπᾶραι καὶ ἐλπίδων ἀγαθῶν ἐμπλῆσαι
καὶ τὸ δαῖμα ἐν τοῖς κινδύνοις τῷ ἀδεεῖ τῷ αὐτοῦ
ἀφανίσαι, ξύμπαντα ταῦτα γενναιοτάτος. καὶ οὖν 3
καὶ ὅσα ἐν τῷ ἀφανεῖ πρᾶξαι, ξὺν μεγίστῳ θύρσει
ἔπραξεν· ὅσα τε φθάσας ὑφαρπάσαι τῶν πολεμίων,
πρὶν καὶ δεῖσαί τινα αὐτὰ ὡς ἐσόμενα, προλαβεῖν
δεινότητος· καὶ τὰ μὲν ξυντεθέντα ἢ ὁμολογηθέντα
φυλάξαι βεβαιότατος, πρὸς δὲ τῶν ἐξαπατώντων μὴ
ἀλῶναι ἀσφαλέστατος· χρημάτων δὲ ἐς μὲν ἡδονὰς
τὰς αὐτοῦ φειδωλότατος, ἐς δὲ εὐποιᾶν τῶν πέλας
ἀφθονώτατος.

TIMON, OR THE MISANTHROPE.

(Text of Dindorf. Tauchnitz.)

CHARACTERS: Timon, Zeus, Hermes, Plutus, Penia, Gnathonides, Philiaides, Demeas, Thrasyacles.

- 1 TIM. ὦ Ζεῦ φίλιε καὶ ξένιε καὶ ἑταιρεῖε καὶ ἐφέστιε καὶ ἀστερόπητᾶ καὶ ὄρκιε καὶ νεφεληγερέτα καὶ ἐρίγδουπε καὶ εἴ τί σε ἄλλο οἱ ἐμβρόντητοι ποιηταὶ καλοῦσι, καὶ μάλιστα ὅταν ἀπορώσι πρὸς τὰ μέτρα· τότε γὰρ αὐτοῖς πολυώνυμος γιγνόμενος ὑπερείδεις τὸ πίπτον τοῦ μέτρου καὶ ἀναπληροῖς τὸ κεχηρὸς τοῦ ῥυθμοῦ· ποῦ σοι νῦν ἡ ἐρισμύραγος ἀστραπή καὶ ἡ βαρύβρομος βροντὴ καὶ ὁ αἰθαλόεις καὶ ἀργήεις καὶ σμερδαλέος κεραυνός; ἅπαντα γὰρ ταῦτα λῆρος ἤδη ἀναπέφηνε καὶ καπνὸς ἀτεχνῶς ποιητικὸς ἔξω τοῦ πατάγου τῶν ὀνομάτων. τὸ δὲ ἀοίδιμόν σου καὶ ἐκηβόλον ὄπλον καὶ πρόχειρον οὐκ οἶδ' ὅπως τελέως ἀπέσβη καὶ ψυχρὸν ἐστὶ μὴδὲ ὀλίγον σπινθήρα ὀργῆς
- 2 κατὰ τῶν ἀδικούντων διαφυλάττον. θᾶπτον γοῦν τῶν ἐπιорκεῖν τις ἐπιχειροῦντων ἔωλον θρυαλλίδα φοβηθείη ἂν ἡ τὴν τοῦ πανδαμάτορος κεραυνοῦ φλόγα· οὕτω δαλὸν τινα ἐπανατείνεσθαι δοκεῖς αὐτοῖς, ὥς πῦρ μὲν ἡ καπνὸν ἀπ' αὐτοῦ μὴ δεδιέναι, μόνον δὲ τοῦτο οἶεσθαι ἀπολαύσειν τοῦ τραύματος, ὅτι ἀναπλησθήσονται τῆς ἀσβόλου. ὥστε ἤδη διὰ ταῦτά σοι καὶ ὁ Σαλμωνεὺς ἀντιβροντᾶν ἐτόλμα, οὐ πάντῃ ἀπίθανος ὢν, πρὸς οὕτω ψυχρὸν τὴν ὀργὴν Δία θερμουργὸς

ἀνὴρ μεγαλαυχούμενος. πῶς γάρ ; ὅπου γε καθάπερ
 ὑπὸ μανδραγόρα καθεύδεις, ὃς οὔτε τῶν ἐπιορκούντων
 ἀκούεις οὔτε τοὺς ἀδικούντας ἐπισκοπεῖς, λημῆς δὲ
 καὶ ἀμβλυώτεις πρὸς τὰ γιγνόμενα καὶ τὰ ὄτα ἐκ-
 κεκώφησαι καθάπερ οἱ παρηβηκότες. ἐπεὶ νέος γε ³
 ἔτι καὶ ὀξύθυμος ὢν καὶ ἀκμαῖος τὴν ὀργὴν πολλὰ
 κατὰ τῶν ἀδίκων καὶ βιαίων ἐποίεις καὶ οὐδέποτε ἦγες
 τότε πρὸς αὐτοὺς ἐκεχειρίαν, ἀλλ' ἑὶ ἐνεργὸς πάντως
 ὁ κεραυνὸς ἦν καὶ ἡ αἰγὶς ἐπεσεῖετο καὶ ἡ βροντὴ
 ἐπαταγεῖτο καὶ ἡ ἀστραπὴ συνεχὲς ὥσπερ εἰς ἀκρο-
 βολισμόν προηκοντίζετο· οἱ σεισμοὶ δὲ κοσκινηδὸν
 καὶ ἡ χιὼν σωρηδὸν καὶ ἡ χάλαζα πετρηδόν· καὶ ἵνα
 σοι φορτικῶς διαλέγωμαι, ὑετοὶ τε ῥαγδαῖοι καὶ βίαιοι,
 ποταμὸς ἐκάστη σταγῶν· ὥστε τηλικαύτῃ ἐν ἀκαρεῖ
 χρόνῳ ναυαγία ἐπὶ τοῦ Δευκαλίωνος ἐγένετο, ὡς ὑπο-
 βρυχίῳ ἀπάντων καταδεδυκότων μόγῃς ἔν τι κιβώτιον
 περισωθῆναι προσοκεῖλαν τῷ Λυκωρεῖ ζώπυρόν τι τοῦ
 ἀνθρωπίνου σπέρματος διαφυλάττον εἰς ἐπιγονὴν κακίας
 μείζονος. τοιγάρτοι ἀκόλουθα τῆς ῥαθυμίας τὰπίχειρα ⁴
 κομίζῃ παρ' αὐτῶν, οὔτε θύοντος ἔτι σοί τινος οὔτε
 στεφανοῦντος, εἰ μὴ τις ἄρα πᾶρεργον Ὀλυμπίων, καὶ
 οὗτος οὐ πᾶν ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ' εἰς ἔθος
 τι ἀρχαίων συντελῶν· καὶ μετ' ὀλίγον Κρόνον σε, ὦ
 θεῶν γενναϊότατε, ἀποφανοῦσι παρωσάμενοι τῆς τιμῆς.
 ἐὼ λέγειν ποσάκις ἤδη σου τὸν νεὼν σεσυλήκασιν·
 οἱ δὲ καὶ αὐτῷ σοι τὰς χεῖρας Ὀλυμπίαισιν ἐπιβεβλή-
 κισι, καὶ σὺ ὁ ὑψιβρεμέτης ὤκησας ἢ ἀναστῆσαι
 τοὺς κύνας ἢ τοὺς γείτονας ἐπικαλέσασθαι, ὡς βοη-
 δρομήσαντες αὐτοὺς συλλάβοιεν ἔτι συσκευαζομένους
 πρὸς τὴν φυγὴν· ἀλλ' ὁ γενναῖος καὶ Γιγαντολέτωρ
 καὶ Τιτανοκράτωρ ἐκάθησο τοὺς πλοκάμους περικειρό-

μενος ὑπ' αὐτῶν, δεκίπηχυν κεραυνὸν ἔχων ἐν τῇ δεξιᾷ. ταῦτα τοίνυν, ὦ θαυμάσιε, πηνίκα παύσεται οὕτως ἀμελῶς παρορώμενα; ἢ πότε κολίση τὴν τοσαύτην ἀδικίαν; πόσοι Φαέθοντες ἢ Δευκαλίωνες ἱκανοὶ πρὸς οὕτως ὑπέραντλον ὕβριν τοῦ βίου; ἵνα γὰρ τὰ κοιὰ ἐάσας τὰμὰ εἴπω, τοσούτους Ἀθηναίων εἰς ὕψος ἄρας καὶ πλουσίους ἐκ πενεστάτων ἀποφίνας καὶ πᾶσι τοῖς δεομένοις ἐπικουρίσας, μᾶλλον δὲ ἀθρόον εἰς εὐεργεσίαν τῶν φίλων ἐκχέας τὸν πλοῦτον, ἐπειδὴ πέντης διὰ ταῦτα ἐγενόμην, οὐκέτι οὐδὲ γνωρίζομαι πρὸς αὐτῶν οὐδὲ προσβλέπουσιν οἱ τέως ὑποπτήσσοντες καὶ προσκυνούντες κακ τοῦ ἐμοῦ νεύματος ἀπηρητμένοι, ἀλλ' ἦν που καὶ ὁδῶ βαδίζων ἐντύχω τινὶ αὐτῶν, ὥσπερ τινὰ στήλην παλαιοῦ νεκροῦ ὑπτίαν ὑπὸ τοῦ χρόνου ἀνατετραμμένην παρέρχονται μηδὲ ἀναγνόντες, οἱ δὲ καὶ πόρρωθεν ἰδόντες ἑτέραν ἐκτρέπονται δυσύντητον καὶ ἀποτρόπαιον θέαμα ὄψεσθαι ὑπολαμβάνοντες τὸν οὐ πρὸ πολλοῦ σωτήρα καὶ εὐεργέτην αὐτῶν γεγενημένον. ὥστε ὑπὸ τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχατιὰν τραπόμενος ἐναψύμενος διφθέραν ἐργάζομαι τὴν γῆν ὑπόμισθος ὀβολῶν τεττάρων, τῇ ἐρημῇ καὶ τῇ δικέλλῃ προσφιλοσοφῶν. ἐνταῦθα τοῦτο γοῦν μοι δοκῶ κερδανεῖν, μηκέτι ὄψεσθαι πολλοὺς παρὰ τὴν ἀξίαν εὖ πράττοντας· ἀνιαιρότατον γὰρ τοῦτό γε, ἤδη ποτὲ οὖν, ὦ Κρόνου καὶ Ῥεᾶς υἱέ, τὸν βαθὺν τοῦτον ὕπνον ἀποσεισόμενος καὶ νήδυμον — ὑπὲρ τὸν Ἐπιμενίδην γὰρ κεκοίμησαι — καὶ ἀναρριπίσας τὸν κεραυνὸν ἢ ἐκ τῆς Οἴτης ἐναυσόμενος μεγάλην ποιήσας τὴν φλόγα ἐπιδείξαιό τινα χολὴν ἀνδρώδους καὶ νεανικοῦ Διὸς, εἰ μὴ ἀληθὴ ἐστι τὰ ὑπὸ Κρητῶν περὶ σοῦ καὶ τῆς ἐκεῖ ταφῆς μυθολογούμενα.

ΖΕΤΣ. Τίς οὗτός ἐστιν, ὦ Ἑρμῆ, ὁ κεκραγὼς τ' ἐκ τῆς Ἀττικῆς παρὰ τὸν Ἑμμηττὸν ἐν τῇ ὑπωρείᾳ πιναρὸς ὅλος καὶ αὐχμῶν καὶ ὑποδίφθερος ; σκάπτει δὲ οἶμαι ἐπικεκυφώς· λάλος ἄνθρωπος καὶ θρασύς. ἢ που φιλόσοφός ἐστιν· οὐ γὰρ ἂν οὕτως ἀσεβεῖς τοὺς λόγους διεξῆει καθ' ἡμῶν.

ΕΡΜ. Τί φῆς, ὦ πάτερ ; ἀγνοεῖς Τίμωνα τὸν Ἑχεκρατίδου τὸν Κολλυτέα ; οὗτός ἐστιν ὁ πολλάκις ἡμᾶς καθ' ἱερῶν τελείων ἐστιάσας, ὁ νεόπλουτος, ὁ τὰς ὄλῃς ἐκατόμβας, παρ' ᾧ λαμπρῶς ἐορτάζειν εἰώθεμεν τὰ Διάσια.

ΖΕΤΣ. Φεῦ τῆς ἀλλαγῆς· ὁ καλὸς ἐκεῖνος, ὁ πλούσιος, περὶ ὃν οἱ τοσοῦτοι φίλοι ; τί παθὼν τοιοῦτός ἐστιν ; αὐχμηρὸς, ἄθλιος καὶ σκαπανεὺς καὶ μισθωτὸς, ὡς ἔοικεν, οὕτω βαρεῖαν καταφέρων τὴν δίκελαν.

ΕΡΜ. Οὕτωςι μὲν εἰπεῖν, χρηστότης ἐπέτριψεν⁸ αὐτὸν καὶ φιλανθρωπία καὶ ὁ πρὸς τοὺς δεομένους ἅπαντας οἶκτος, ὡς δὲ ἀληθεῖ λόγῳ, ἄνοια καὶ εὐθήειμ καὶ ἀκρισία περὶ τῶν φίλων, ὃς οὐ συνίει κόραξι καὶ λύκοις χαριζόμενος, ἀλλ' ὑπὸ γυπῶν τοσοούτων ὁ κακοδαίμων κειρόμενος τὸ ἦπαρ φίλους εἶναι αὐτοὺς καὶ ἐταῖρους ᾤετο, ὑπ' εὐνοίας τῆς πρὸς αὐτὸν χαίροντας τῇ βορᾷ· οἱ δὲ τὰ ὀστᾶ γυμνώσαντες ἀκριβῶς καὶ περιτραγόντες, εἰ δέ τις καὶ μυελὸς ἐνῆν, ἐκμυζήσαντες καὶ τοῦτον εὖ μάλα ἐπιμελῶς, ᾤχοντο αὖτον αὐτὸν καὶ τὰς ρίζας ὑποτετμημένον ἀπολιπόντες, οὐδὲ γνωρίζοντες ἔτι οὐδὲ προσβλέποντες — πόθεν γάρ ; — ἢ ἐπικουροῦντες ἢ ἐπιδιδόντες ἐν τῷ μέρει. διὰ ταῦτα δικελλίτης καὶ διφθερίας, ὡς ὀρᾷς, ἀπολιπὼν ὑπ' αἰσχύνῃς τὸ ἄστυ μισθοῦ γεωργεῖ μελαγχολῶν τοῖς κακοῖς, ὅτι

οὐκ οὐκ πλουτοῦντες παρ' αὐτοῦ μάλα ὑπεροπτικῶς παρέρχονται οὐδὲ τοῦνομα, εἰ Τίμων καλοῖτο, εἰδότες.

- 9 **ΖΕΥΣ.** Καὶ μὴν οὐ παροπτέος ἀνὴρ οὐδὲ ἀμελητέος· εἰκότως γὰρ ἡγανύκει δυστυχῶν· ἐπεὶ καὶ ὅμοια ποιήσομεν τοῖς καταράτοις κόλαξιν ἐκείνοις ἐπιλελησμένοι ἀνδρὸς τοσαῦτα μηρία ταύρων τε καὶ αἰγῶν πιότατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν· ἔτι γοῦν ἐν ταῖς ῥῖσι τὴν κνῖσαν αὐτῶν ἔχω. πλὴν ὑπ' ἀσχολίας τε καὶ θορύβου πολλοῦ τῶν ἐπιορκούντων καὶ βιαζομένων καὶ ἀρπαζόντων, ἔτι δὲ καὶ φόβου τοῦ παρὰ τῶν ἱεροσυλούντων — πολλοὶ γὰρ οὗτοι καὶ δυσφύλακτοι καὶ οὐδὲ ἐπ' ὀλίγον καταμύσαι ἡμῖν ἐφίᾳσι — πολὺν ἤδη χρόνον οὐδὲ ἀπέβλεψα ἐς τὴν Ἀττικὴν, καὶ μάλιστα ἐξ οὗ φιλοσοφία καὶ λόγων ἔριδες ἐπεπόλασαν αὐτοῖς· μαχομένων γὰρ πρὸς ἀλλήλους καὶ κεκραγόντων οὐδὲ ἐπακνύειν ἔστι τῶν εὐχῶν· ὥστε ἡ ἐπιβυστάμενον χρὴ τὰ ὦτα καθῆσθαι ἢ ἐπιτριβῆναι πρὸς αὐτῶν, ἀρετὴν τινα καὶ ἀσώματα καὶ λήρους μεγάλῃ τῇ φωνῇ συνειρόντων. διὰ ταῦτά τοι καὶ τοῦτον ἀμεληθῆναι συνέβη πρὸς ἡμῶν οὐ φαῦλον ὄντα.
- 10 ὁμῶς δὲ τὸν Πλούτον, ὃν Ἑρμῇ, παραλαβὼν ἄπιθι παρ' αὐτὸν κατὰ τάχος· ὑγέτω δὲ ὁ Πλούτος καὶ τὸν Θησαυρὸν μεθ' αὐτοῦ καὶ μενέτωσαν ἄμφω παρὰ τῷ Τίμωνι μηδὲ ἀπαλλαττέσθωσαν οὕτω ῥαδίως, κἂν ὅτι μάλιστα ὑπὸ χρηστότητος αὐθις ἐκδιώκῃ αὐτοὺς τῆς οἰκίας. περὶ δὲ τῶν κολάκων ἐκείνων καὶ τῆς ἀχαριστίας, ἣν ἐπεδείξαντο πρὸς αὐτὸν, καὶ αὐθις μὲν σκέψομαι καὶ δίκην δώσουσιν, ἐπειδὰν τὸν κεραυνὸν ἐπισκευάσω· κατεαγμένοι γὰρ αὐτοῦ καὶ ἀπεστομωμένοι εἰσὶ δύο ἀκτίνες αἱ μέγισται, ὅποτε φιλοτιμότερον ἡκόντισα πρῶν ἐπὶ τὸν σοφιστὴν Ἀναξαγόραν,

ὅς ἔπειθε τοὺς ὁμιλητὰς μηδὲ ὅλως εἶναι ἡμᾶς τοὺς Θεοὺς. ἀλλ' ἐκείνου μὲν διήμαρτον, — ὑπερέσχε γὰρ αὐτοῦ τὴν χεῖρα Περικλῆς — ὁ δὲ κεραυνὸς ἐς τὸ Ἀνάκειον παρασκήψας ἐκείνὸ τε κατέφλεξε καὶ αὐτὸς ὀλίγου δεῖν συνετρίβη περὶ τῇ πέτρᾳ. πλὴν ἱκανὴ ἐν τοσούτῳ καὶ αὕτη τιμωρία ἔσται αὐτοῖς, εἰ ὑπερ-πλουτοῦντα τὸν Τίμωνα ὀρώσιν.

ΕΡΜ. Οἶον ἦν τὸ μέγα κεκραγέναι καὶ ὄχληρὸν ¹¹ εἶναι καὶ θρασύν. οὐ τοῖς δικαιολογοῦσι μόνοις, ἀλλὰ καὶ τοῖς εὐχομένοις τοῦτο χρήσιμον· ἰδοὺ γέ τοι αὐτίκα μάλα πλούσιος ἐκ πενεστίτου καταστήσεται ὁ Τίμων βοήσας καὶ παρρησιασόμενος ἐν τῇ εὐχῇ καὶ ἐπιστρέψας τὸν Δία· εἰ δὲ σιωπῇ ἔσκαπτεν ἐπικεκυφώς, ἔτι ἂν ἔσκαπτεν ἀμελούμενος.

ΠΛΟΥΤ. Ἀλλ' ἐγὼ οὐκ ἂν ἀπέλθοιμι, ὦ Ζεῦ, παρ' αὐτόν.

ΖΕΤΣ. Διὰ τί, ὦ ἄριστε Πλούτε, καὶ ταῦτα ἐμοῦ κελεύσαντος ;

ΠΛΟΥΤ. Ὅτι νῆ Δία ὕβριζεν εἰς ἐμὲ καὶ ἐξεφό- ¹² ρει καὶ ἐς πολλὰ κατεμέριζε καὶ ταῦτα πατρῶον αὐτῷ φίλον ὄντα, καὶ μονονουχὶ δικράνοισ ἐξέώθει με τῆς οἰκίας καθίπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορριπτοῦντες. αὐθις οὖν ἀπέλθω παρασίτοις καὶ κόλαξι καὶ ἐταίραις παραδοθησόμενος ; ἐπ' ἐκείνους, ὦ Ζεῦ, πέμπε με τοὺς αἰσθησομένους τῆς δωρεᾶς, τοὺς περιέψοντας, οἷς τίμιος ἐγὼ καὶ περιπόθητος· οὗτοι δὲ οἱ λίρροι τῇ πενίᾳ συνέστρωσαν, ἦν προτιμῶσιν ἡμῶν, καὶ διφθέραν παρ' αὐτῆς λαβόντες καὶ δίκηλλαν ἀγαπάτωσαν ἄθλιοι τέτταρας ὀβολοὺς ἀποφέροντες, οἱ δεκατаланτοὺς δωρεὰς ἀμελητὶ προῖέμενοι.

ΖΕΤΣ. Οὐδὲν ἔτι τοιοῦτον ὁ Τίμων ἐργάζεται ¹³

περὶ σέ· πάνυ γὰρ αὐτὸν ἡ δίκηλλα πεπαιδαγωγῆκεν, εἰ μὴ παντάπασιν ἀνάληγτός ἐστι τὴν ὁσφύν, ὡς χρῆν σέ ἀντὶ τῆς πενίας προαιρεῖσθαι. σὺ μέντοι πάνυ μεμψίμοιρος εἶναί μοι δοκεῖς, ὃς νῦν μὲν τὸν Τίμωνα αἰτιᾷ, διότι σοι τὰς θύρας ἀναπετάσας ἠφίει περινοστεῖν ἐλευθέρως οὔτε ἀποκλείων οὔτε ζηλοτυπῶν· ἄλλοτε δὲ τοῦναντίον ἠγανάκτεεις κατὰ τῶν πλουσίων κατακεκλείσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλεισὶ καὶ σημείων ἐπιβολαῖς, ὡς μηδὲ παρακύνψαί σοι ἐς τὸ φῶς δυνατόν εἶναι. ταῦτα γοῦν ἀπὸ δούρου πρὸς με ἀποπνίγεσθαι λέγων ἐν πολλῇ τῷ σκοτῷ· καὶ διὰ τοῦτο ὥχρὸς ἡμῖν ἐφαίνου καὶ φροντίδος ἀνάπλεως, συνεσπακῶς τοὺς δακτύλους πρὸς τὸ ἔθος τῶν λογισμῶν καὶ ἀποδράσσεσθαι ἀπειλῶν, εἰ καιροῦ λῖβοιο, παρ' αὐτῶν· καὶ ὅλως, τὸ πρᾶγμα ὑπέρδεινον ἐδόκει σοι, ἐν χαλκῷ ἢ σιδηρῷ τῷ θαλάμῳ καθύπερ τὴν Δανίην παρθενεῦεσθαι ὑπ' ἀκριβέσι καὶ παμπονήροις παιδαγωγοῖς ἀνατρεφόμενον, τῷ Τόκῳ καὶ τῷ Λογισμῷ.

¹⁴ ἄτοπα γοῦν ποιεῖν ἔφασκες αὐτοὺς ἐρῶντας μὲν εἰς ὑπερβολὴν, ἐξοὺ δὲ ἀπολαύειν οὐ τολμῶντας, οὐδὲ ἐπ' ἀδείας χρωμένους τῷ ἔρωτι κυρίους γε ὄντας, ἀλλὰ φυλάττειν ἐγρηγορότας, ἐς τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκαρδαμυκτὶ βλέποντας, ἱκανὴν ἀπόλαυσιν οἰομένους οὐ τὸ αὐτοὺς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ μεταδιδόναι τῆς ἀπολαύσεως, καθύπερ τὴν ἐν τῇ φύτῃ κύνᾳ μήτε αὐτὴν ἐσθίουσαν τῶν κριθῶν μήτε τῷ ἵππῳ πεινῶντι ἐπιτρέπουσαν. καὶ προσέτι γε καὶ κατεγέλας αὐτῶν φειδομένων καὶ φυλαττόντων καὶ τὸ καινότατον αὐτοὺς ζηλοτυπούντων, ἀγνοούντων δὲ ὡς κατάρματος οἰκέτης ἢ οἰκονόμος πεδότριψ ὑπέισιων λαθραίως ἐμπάροινῇσει τὸν κακοδαίμονα καὶ ἀνέραστον δεσπότην

πρὸς ἄμαυρόν τί καὶ μικρόστομον λυχνίδιον καὶ διψα-
λέον θρυαλλίδιον ἐπαγρυπνεῖν ἕσας τοῖς τόκοις. πῶς
οὖν οὐκ ἄδικα ταῦτα, πάλαι μὲν ἐκεῖνα αἰτιάσθαι, νῦν
δὲ τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖν ;

ΠΛΟΥΤ. Καὶ μὴν εἴ γε τάληθές ἐξετάζοις, ἄμφω 15
σοι εὖλογα δόξω ποιεῖν· τοῦ τε γὰρ Τίμωνος τὸ πᾶν
τοῦτο ἀνειμένον ἀμελές καὶ οὐκ εὐνοϊκὸν ὡς πρὸς ἐμέ
εἰκότως ἂν δοκοίη, τοὺς τε αὖ κατάκλειστον ἐν θύραις
καὶ σκότῳ φυλάττοντας, ὅπως αὐτοῖς παχύτερος γενοί-
μην καὶ πιμελὴς καὶ ὑπέρογκος ἐπιμελουμένους, οὔτε
προσαπτομένους αὐτοὺς οὔτε ἐς τὸ φῶς προύγοντας,
ὡς μὴδὲ ὀφθείην πρὸς τινος, ἀνοήτους ἐνόμιζον εἶναι
καὶ ὑβριστάς, οὐδὲν ἀδικοῦντά με ὑπὸ τοσούτοις δεσμοῖς
κατασήμεντας, οὐκ εἰδότας ὡς μετὰ μικρὸν ἀπίαςιν
ἄλλῳ τινὶ τῶν εὐδαιμόνων με καταλιπόντες. οὐτ' οὖν 18
ἐκείνους οὔτε τοὺς πᾶν προχείρους εἰς ἐμέ τούτους
ἐπαινῶ, ἀλλὰ τοὺς, ὅπερ ἄριστόν ἐστι, μέτρον ἐπιθή-
σοντας τῷ πράγματι καὶ μήτε ἀφεξομένους τὸ παρά-
παν μήτε προησομένους τὸ ὅλον. . . . ταῦτα καὶ 17
αὐτὸς ἀγανακτῶ πρὸς ἐνίων μὲν ἀτίμως λακτιζόμενος
καὶ λαφυρτόμενος καὶ ἐξαντλούμενος, ὑπ' ἐνίων δὲ
ὥσπερ στιγματίας δραπέτης πεπεδημένος.

ΖΕΤΣ. Τί οὖν ἀγανακτεῖς κατ' αὐτῶν ; διδόασι 18
γὰρ ἄμφω καλὴν τὴν δίκην οἱ μὲν ὥσπερ ὁ Τύνταλος
ἄποτοι καὶ ἄγευστοι καὶ ξηροὶ τὸ στόμα, ἐπικεκηνότες
μόνον τῷ χρυσίῳ, οἱ δὲ καθάπερ ὁ Φινεύς ἀπὸ τῆς
φάρυγγος τὴν τροφὴν ὑπὸ τῶν Ἀρπυιῶν ἀφαιρούμενοι.
ἀλλ' ἅπιθι ἤδη σωφρονεστέρω παρὰ πολὺ τῷ Τίμωνι
ἐντευξόμενος.

ΠΛΟΥΤ. Ἐκεῖνος γάρ ποτε παύσεται ὥσπερ ἐκ
κοφίνου τετρυπημένου, πρὶν ὅλως εἰσρῆναί με, κατὰ

σπουδὴν ἐξαντλῶν, φθῆσαι βουλόμενος τὴν ἐπιρροὴν, μὴ ὑπέραντλος ἴσπεσῶν ἐπικλύσω αὐτόν; ὥστε ἐς τὸν τῶν Δαναΐδων πίθον ὑδροφορήσειν μοι δοκῶ καὶ μάτην ἐπαντλήσειν, τοῦ κύτους μὴ στέγοντος, ἀλλὰ πρὶν εἰσρῆναι, σχεδὸν ἐκχυθισομένου τοῦ ἐπιρρέοντος· οὕτως εὐρύτερον τὸ πρὸς τὴν ἑκχυσιν κεχηνὸς τοῦ πίθου καὶ ἀκώλυντος ἢ ἐξοδος.

19 **ΖΕΤΣ.** Οὐκοῦν εἰ μὴ ἐμφράζεται τὸ κεχηνὸς τοῦτο καὶ ἐς τὸ ἄπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχεῖ σου ῥαδίως εὐρήσει τὴν διφθέραν αὐθις καὶ τὴν δίκελαν ἐν τῇ τρυγί τοῦ πίθου. ἀλλ' ἄπιτε ἤδη καὶ πλουτίζετε αὐτόν· σὺ δὲ μέμνησο, ὦ Ἑρμῇ, ἐπανιών πρὸς ἡμᾶς ἄγειν τοὺς Κύκλωπας ἐκ τῆς Αἴτνης, ὅπως τὸν κεραυνὸν ἀκονήσαντες ἐπισκευάσωσιν· ὡς ἤδη γε τεθηγμένου αὐτοῦ δεησόμεθα.

20 **ΕΡΜ.** Προΐωμεν, ὦ Πλούτε. τί τοῦτο; ὑποσκάξεις; ἐλελήθεις με, ὦ γεννάδα, οὐ τυφλὸς μόνον, ἀλλὰ καὶ χωλὸς ὢν.

ΠΛΟΥΤ. Οὐκ ἀεὶ τοῦτο, ὦ Ἑρμῇ, ἀλλ' ὁπότε μὲν ἀπίω παρὰ τινα πεμφθεὶς ὑπὸ τοῦ Διὸς, οὐκ οἶδ' ὅπως βραδύς εἰμι καὶ χωλὸς ἀμφοτέροις, ὡς μόλις τελεῖν ἐπὶ τὸ τέρμα, προγηρύσαντος ἐνίστε τοῦ περιμένοντος, ὁπότεν δὲ ἀπαλλύττεσθαι δέη, πτηνὸν ὄψει, πολὺ τῶν ὀνείρων ὠκύτερον· ἅμα γοῦν ἔπεσεν ἢ ὕσπληγξ, καὶ γὰρ ἤδη ἀνακηρύττομαι νενικηκώς, ὑπερπηδήσας τὸ στάδιον οὐδὲ ἰδόντων ἐνίστε τῶν θεατῶν.

ΕΡΜ. Οὐκ ἀληθῇ ταῦτα φῆς· ἰγὼ δέ τοι πολ-
λοὺς ἂν εἰπεῖν ἔχοιμί σοι χθῆς μὲν οὐδὲ ὀβολόν, ὥστε πρίασθαι βρόχον, ἐσχηκότας, ἄφνω δὲ τίμερον πλου-
σίους καὶ πολυτελεῖς ἐπὶ λευκοῦ ζεύγους ἐξελαύνοντας, οἷς οὐδὲ κἂν ὄνος ὑπῆρξε πώποτε· καὶ ὅμως πορφυροῖ

καὶ χρυσόχειρες περιέρχονται οὐδ' αὐτοὶ πιστεύοντες, οἶμαι, ὅτι μὴ ὄναρ πλουτοῦσιν.

ΠΛΟΥΤ. Ἐτεροῖον τοῦτ' ἐστίν, ὦ Ἑρμῇ, καὶ οὐχὶ π τοῖς ἑμαντοῦ πόσῃ βαδίζω τότε, οὐδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλούτων ἀποστέλλει με παρ' αὐτοὺς ἅτε πλουτοδότης καὶ μεγαλόδωρος καὶ αὐτὸς ὢν· δημοῖ γοῦν καὶ τῷ ὀνόματι. ἐπειδὴν τοίνυν μετοικισθῆναι δέη με παρ' ἑτέρου πρὸς ἕτερον, ἐς δέλτον ἐμβαλόντες με καὶ κατασημνηάμενοι ἐπιμελῶς φοράδην ἀράμενοι μετακομίζουσι· καὶ ὁ μὲν νεκρὸς ἐν σκοτεινῷ που τῆς οἰκίας πρόκειται ὑπὲρ τὰ γόνατα παλαιᾷ τῇ ὀθόνῃ σκεπόμενος, περιμάχητος ταῖς γαλαῖς, ἐμὲ δὲ οἱ ἐπελπίσαντες ἐν τῇ ἀγορᾷ περιμένουσι κεχηνότες ὥσπερ τὴν χελιδόνα προσπετομένην τετριγότες οἱ νεοττοί. ἐπειδὴν δὲ τὸ 22 σημεῖον ἀφαιρεθῇ καὶ τὸ λίνον ἐντμηθῇ καὶ ἡ δίλτος ἀνοιχθῇ καὶ ἀνακηρυχθῇ μου ὁ καινὸς δεσπότης ἦτοι συγγενὴς τις ἢ κόλαξ ἢ καταπύγων οἰκέτης ἐκ παιδικῶν τίμιος, ὑπεξυρημένος ἔτι τὴν γνύθον, ἀντὶ ποικίλων καὶ παντοδαπῶν ἡδονῶν, ἃς ἤδη ἕξωρος ὢν ὑπηρετήσεν αὐτῷ, μέγα τὸ μίσθωμα ὁ γενναῖος ἀπολαβὼν, ἐκεῖνος μὲν, ὅστις ἂν ἢ ποτε, ἀρπασάμενός με αὐτῇ δέλτῳ θεῖ φέρων ἀντὶ τοῦ τέως Πυρρίου ἢ Δρόμωνος ἢ Τιβίου Μεγακλῆς ἢ Μεγύβυζος ἢ Πρώταρχος μετονομασθεῖς, τοὺς μάτην κεχηνότας ἐκείνους εἰς ἀλλήλους ἀποβλέποντας καταλιπὼν ἀληθὲς ἄγοντας τὸ πένθος, οἷος αὐτοὺς ὁ θύννος ἐκ μυχοῦ τῆς σαγήνης διέφυγεν οὐκ ὀλίγον τὸ δέλεαρ καταπιών. ὁ δὲ ἐμπεσὼν ἀθρόος εἰς 23 ἐμὲ ἀπειρόκαλος καὶ παχύδερμος ἄνθρωπος, ἔτι τὴν πέδην πεφρικῶς καὶ εἰ παριῶν μαστίξειέ τις. ὄρθιον ἐφιστὰς τὸ οὖς καὶ τὸν μυλῶνα ὥσπερ τὸ Ἀνάκτορον προσκυνῶν οὐκέτι φορητὸς ἐστὶ τοῖς ἐντυγχάνουσιν,

ἀλλὰ τοὺς τε ἐλευθέρους ὑβρίζει καὶ τοὺς ὁμοδούλους μαστιγοῖ ἀποπειρώμενος εἰ καὶ αὐτῷ τὰ τοιαῦτα ἔξεστιν, ἄχρι ἂν ἢ ἐς πορνιδίον τι ἐμπεσὼν ἢ ἵπποτροφίας ἐπιθυμήσας ἢ κόλαξι παραδούς ἑαυτὸν ὁμνύουσιν ἢ μὴν εὐμορφότερον μὲν Νιρέως εἶναι αὐτὸν, εὐγενέστερον δὲ τοῦ Κέκροπος ἢ Κόδρου, συνετώτερον δὲ τοῦ Ὀδυσσέως, πλουσιώτερον δὲ συνάμα Κροίσων ἐκκαίδεκα, ἐν ἀκαρεῖ τοῦ χρόνου ἄθλιος ἐκχέῃ τὰ κατ' ὀλίγον ἐκ πολλῶν ἐπιτορκίων καὶ ἀρπαγῶν καὶ πανουργιῶν συνειλεγμένα.

- 24 **ΕΡΜ.** Αὐτά που σχεδὸν φῆς τὰ γιγνόμενα· ὅπου ταν δ' οὖν αὐτόπους βαδίζης, πῶς οὕτω τυφλὸς ὢν εὐρίσκεις τὴν ὁδόν; ἢ πῶς διαγιγνώσκεις ἐφ' οὗς ἂν σε ὁ Ζεὺς ἀποστείλῃ κρίνας εἶναι τοῦ πλουτεῖν ἀξίους;

ΠΛΟΥΤ. Οἶει γὰρ εὐρίσκειν με οἷτινές εἰσι; μὰ τὸν Δία οὐ πᾶν· οὐ γὰρ ἂν Ἀριστείδην καταλιπὼν Ἱππονίκῳ καὶ Καλλίᾳ προσήειν καὶ πολλοῖς ἄλλοις Ἀθηναίων οὐδὲ ὀβολοῦ ἀξίοις.

ΕΡΜ. Πλὴν ἀλλὰ τί πράττεις καταπεμφθεῖς;

ΠΛΟΥΤ. Ἄνω καὶ κάτω πλανῶμαι περινοστῶν, ἄχρι ἂν λάθω τινὲ ἐμπεσών· ὁ δὲ, ὅστις ἂν πρῶτός μοι περιτύχῃ, ἀπαγαγὼν παρ' αὐτὸν ἔχει, σὲ τὸν Ἑρμῆν ἐπὶ τῷ παραλόγῳ τοῦ κέρδους προσκυνῶν.

- 25 **ΕΡΜ.** Οὐκοῦν ἐξηπάτηται ὁ Ζεὺς οἰόμενός σε κατὰ τὸ αὐτῷ δοκοῦν πλουτίζειν ὅσους ἂν οἴηται τοῦ πλουτεῖν ἀξίους;

ΠΛΟΥΤ. Καὶ μάλα δικαίως, ὦγαθέ, ὅς γε τυφλὸν ὄντα εἰδὼς ἔπεμπεν ἀναζητήσουσα δυσεύρετον οὕτω χρήμα καὶ πρὸ πολλοῦ ἐκλελοιπὸς ἐκ τοῦ βίου, ὅπερ οὐδ' ὁ Λυγκεύς ἂν ἐξεύροι ῥαδίως, ἀμαυρὸν οὕτω καὶ

μικρὸν ὄν. τοιγαροῦν ἄτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν δὲ πλείστων ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων, ῥᾶον ἐς τοὺς τοιούτους ἐμπίπτω περιῶν καὶ σαγηνεύομαι πρὸς αὐτῶν.

ΕΡΜ. Εἴτα πῶς, ἐπειδὴν καταλίπης αὐτοὺς, ῥαδίως φεύγεις οὐκ εἰδὼς τὴν ὁδόν ;

ΠΛΟΤΤ. Ὁξυδερκὴς τότε πως καὶ ἀρτίπους γίγνομαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.

ΕΡΜ. Ἔτι δὴ μοι καὶ τοῦτο ἀπόκριναι, πῶς ²⁶ τυφλὸς ὢν, εἰρήσεται γὰρ, καὶ προσέτι ὥχρὸς καὶ βαρὺς ἐκ τοῖν σκελοῖν τοσούτους ἐραστὰς ἔχεις, ὥστε πάντας ἀποβλέπειν ἐς σέ, καὶ τυχόντας μὲν εὐδαιμονεῖν οἶσθαι, εἰ δὲ ἀποτύχοιεν, οὐκ ἀνέχεσθαι ζῶντας ; οἶδα γοῦν τινὰς οὐκ ὀλίγους αὐτῶν οὕτω σου δυσέρωτας ὄντας, ὥστε καὶ ἐς βαθυκήτεα πόντον φέροντες ἔρριψαν αὐτοὺς καὶ πετρῶν κατ' ἡλιβίτων ὑπερορᾶσθαι νομίζοντες ὑπὸ σοῦ, ὅτιπερ οὐδὲ τὴν ἄρχὴν ἐώρας αὐτούς. πλὴν ἀλλὰ καὶ σὺ ἂν εὖ οἶδα ὅτι ὁμολογήσειας, εἴ τι συνῆς σαυτοῦ, κορυβαντιᾶν αὐτοὺς ἐρωμένῳ τοιούτῳ ἐπιμεμηνότας.

ΠΛΟΤΤ. Οἶει γὰρ τοιοῦτον οἶός εἰμι ὁρᾶσθαι ²⁷ αὐτοῖς, χῳλὸν ἢ τυφλὸν ἢ ὅσα ἄλλα μοι πρόσσεστιν ;

ΕΡΜ. Ἀλλὰ πῶς, ὦ Πλούτε, εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσίν ;

ΠΛΟΤΤ. Οὐ τυφλοὶ, ὦ ἄριστε, ἀλλ' ἡ ἀγνοια καὶ ἡ ἀπάτη, αἵπερ νῦν κατέχουσι τὰ πάντα, ἐπισκιάζουσιν αὐτούς· ἔτι δὲ καὶ αὐτοὺς, ὡς μὴ παντάπασιν ἄμορφος εἶην, προσωπεῖόν τι ἐρασμιώτατον περιθέμενος, διίχρυσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδὺς εντυγχάνω αὐτοῖς· οἱ δὲ αὐτοπρόσωπον οἰόμενοι ὁρᾶν τὸ κάλλος ἐρῶσι καὶ ἀπόλλυνται μὴ τυγχάνοντες. ὡς

εἴ γέ τις αὐτοῖς ὅλον ἀπογυμνώσας ἐπέδειξέ με, δῆλον ὡς κατεγίγνωσκον ἂν αὐτῶν ἀμβλυώττοντες τὰ τηλικαῦτα καὶ ἐρῶντες ἀνερίστων καὶ ἀμόρφων πραγμάτων.

- 28 **ΕΡΜ.** Τί οὖν ὅτι καὶ ἐν αὐτῷ ἤδη τῷ πλουτεῖν γενόμενοι καὶ τὸ προσωπεῖον αὐτοῖ περιθέμενοι ἔτι ἐξαπατῶνται, καὶ ἦν τις ἀφαιρῆται αὐτούς, θάττον ἂν τὴν κεφαλὴν ἢ τὸ προσωπεῖον πρόοιντο ; οὐ γὰρ δὴ καὶ τότε ἀγνοεῖν εἰκὸς αὐτούς ὡς ἐπίχριστος ἢ εὐμορφία ἐστίν, ἔνδοθεν τὰ πάντα ὀρῶντας.

ΠΛΟΤΤ. Οὐκ ὀλίγα, ὦ Ἐρμῆ, καὶ πρὸς τοῦτό μοι συναγωνίζεται.

ΕΡΜ. Τὰ ποῖα ;

ΠΛΟΤΤ. Ἐπειδὴν τις ἐντυχὼν τὸ πρῶτον ἀναπετάσας τὴν θύραν ἐσδέχεταιί με, συμπαιεσέρχεται μετ' ἐμοῦ λαθὼν ὁ τύφος καὶ ἡ ἄνοια καὶ ἡ μεγαλαυχία καὶ μαλακία καὶ ὕβρις καὶ ὑπάτης καὶ ἄλλ' ἅττα μυρία· ὑπὸ δὴ τούτων ἀπάντων καταληφθεὶς τὴν ψυχὴν θαυμάζει τε τὰ οὐ θαυμαστὰ καὶ ὀρέγεται τῶν φευκτῶν καὶ μὲ τὸν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν τέθηπε δορυφορούμενον ὑπ' αὐτῶν, καὶ πάντα πρότερον πάθοι ἂν ἢ ἐμὲ προέσθαι ὑπομείνειεν ἄν.

- 29 **ΕΡΜ.** Ὡς δὲ λείος εἶ, ὦ Πλούτε, καὶ ὀλισθηρὸς καὶ δυσκάτοχος καὶ διαφευκτικὸς, οὐδεμίαν ἀντιλαβὴν παρεχόμενος βεβαίαν, ἀλλ' ὥσπερ αἱ ἐγγέλεις ἢ οἱ ὄφεις διὰ τῶν δακτύλων δραπετεύεις οὐκ οἶδ' ὅπως· ἡ Πενία δ' ἔμπαλιν ἰξώδης τε καὶ εὐλαβὴς καὶ μυρία τὰ ἀγκιστρα ἐκπεφυκότα ἐξ ἅπαντος τοῦ σώματος ἔχουσα, ὡς πλησιύσαντας εὐθὺς ἔχεσθαι καὶ μὴ ἔχειν ῥαδίως ἀπολυθῆναι. ἀλλὰ μεταξὺ φλυαροῦντας ἡμᾶς πρᾶγμα ἤδη οὐ μικρὸν διέλαθε.

ΠΛΟΥΤ. Τὸ ποῖον ;

ΕΡΜ. Ὅτι τὸν Θησαυρὸν οὐκ ἐπηγαγόμεθα, οὐπερ ἔδει μάλιστα.

ΠΛΟΥΤ. Θάρρει τούτου γε ἕνεκα· ἐν τῇ γῇ αὐ- 30
τὸν αἰὲ καταλιπὼν ἀνέρχομαι παρ' ὑμᾶς ἐπισκῆψας
ἔνδον μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν δὲ
μηδενί, ἢν μὴ ἐμοῦ ἀκούσῃ βοήσαντος.

ΕΡΜ. Οὐκοῦν ἐπιβαίνωμεν ἤδη τῆς Ἀττικῆς· καί
μοι ἔπου ἐχόμενος τῆς χλαμύδος, ἄχρι ἂν πρὸς τὴν
ἐσχατιὰν ἀφίκωμαι.

ΠΛΟΥΤ. Εὖ ποιεῖς, ὦ Ἑρμῇ, χειραγωγῶν· ἐπεὶ
ἦν γε ἀπολίπης με, Ὑπερβόλῳ τάχα ἢ Κλέωνι ἐμπε-
σοῦμαι περιουστῶν. ἀλλὰ τίς ὁ ψόφος οὗτός ἐστι
καθάπερ σιδήρου πρὸς λίθον ;

ΕΡΜ. Ὁ Τίμων οὕτοσὶ σκάπτει πλησίον ὀρεινὸν 31
καὶ ὑπόλιθον γήδιον. παπαῖ, καὶ ἡ Πενία πύρεστι
καὶ ὁ Πόνος ἐκεῖνος, ἡ Καρτερία τε καὶ ἡ Σοφία καὶ
ἡ Ἀνδρεία καὶ ὁ τοιοῦτος ὄχλος τῶν ὑπὸ τῷ Διμῷ
ταττομένων ἀπάντων, πολὺ ἀμείνους τῶν σῶν δορυφό-
ρων.

ΠΛΟΥΤ. Τί οὖν οὐκ ἀπαλλαττόμεθα, ὦ Ἑρμῇ,
τὴν ταχίστην ; οὐ γὰρ ἂν τι ἡμεῖς δρῦσαιμεν ἀξιό-
λογον πρὸς ἄνδρα ὑπὸ τηλικούτου στρατοπέδου περιε-
σχημένον.

ΕΡΜ. Ἄλλως ἔδοξε τῷ Δίῳ· μὴ ἀποδειλιῶμεν
οὖν.

ΠΕΝ. Ποῖ τοῦτον ἀπάγεις, ὦ Ἀργειφόντα χει- 32
ραγωγῶν ;

ΕΡΜ. Ἐπὶ τουτονὶ τὸν Τίμωνα ἐπέμφθημεν ὑπὸ
τοῦ Διός.

ΠΕΝ. Νῦν ὁ Πλούτος ἐπὶ Τίμωνα, ὅποτε αὐτὸν

ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα, τουτοισὶ παραδοῦσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναῖον ἄνδρα καὶ πολλοῦ ἄξιον ἀπέδειξα; οὕτως ἄρα εὐκαταφρόνητος ὑμῖν ἡ Πενία δοκῶ καὶ εὐαδέκτητος ὥσθ' ὃ μόνον κτῆμα εἶχον ἀφαιρεῖσθαί με, ἀκριβῶς πρὸς ἀρετὴν ἐξεργασμένον, ἢ αὐθις ὁ Πλούτος παραλαβὼν αὐτὸν Ἰβρεὶ καὶ Τύφῳ ἐγχειρίσας, ὅμοιον τῷ πάλαι, μαλθακὸν καὶ ἀγεννῆ καὶ ἀνόητον ἀποφήνας ἀποδῶ πάλιν ἐμοὶ ράκος ἥδη γεγεννημένον;

ΕΡΜ. Ἐδοξε ταῦτα, ὦ Πενία, τῷ Δίῳ.

- 33 ΠΕΝ. Ἀπέρχομαι· καὶ ὑμεῖς δέ, ὦ Πόνε καὶ Σοφία καὶ οἱ λοιποὶ, ἀκολουθεῖτέ μοι. οὗτος δὲ τάχα εἴσεται οἷαν με οὖσαν ἀπολείψει, ἀγαθὴν συνεργὸν καὶ διδύσκαλον τῶν ἀρίστων, ἣ συνὼν ὑγιεινὸς μὲν τὸ σῶμα, ἐρρωμένος δὲ τὴν γιγῶμην διετέλεσεν, ἀνδρὸς βίον ζῶν καὶ πρὸς αὐτὸν ἀποβλέπων, τὰ δὲ περιττὰ καὶ πολλὰ ταῦτα, ὥσπερ ἐστὶν, ἀλλότρια ὑπολαμβάνων.

ΕΡΜ. Ἀπέρχονται· ἡμεῖς δὲ προσίωμεν αὐτῷ.

- 34 ΤΙΜ. Τίνες ἐστέ, ὦ κυτάρατοι; ἢ τί βουλόμενοι δεῦρο ἦκετε ἄνδρα ἐργάτην καὶ μισθοφόρον ἐνοχλήσοντας; ἀλλ' οὐ χαίροντες ἄπιτε μιανοὶ πάντες ὄντες· ἐγὼ γὰρ ὑμᾶς αὐτίκα μάλα βάλλων ταῖς βώλοις καὶ τοῖς λίθοις συντρίψω.

ΕΡΜ. Μηδαμῶς, ὦ Τίμων, μὴ βάλῃς· οὐ γὰρ ἀνθρώπους ὄντας βαλεῖς, ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι, οὐτοσὶ δὲ ὁ Πλούτος· ἐπεμψε δὲ ὁ Ζεὺς ἐπακούσας τῶν εὐχῶν. ὥστε ἀγαθῇ τύχῃ δέχου τὸν ὄλβον ἀποστάς τῶν πόνων.

ΤΙΜ. Καὶ ὑμεῖς οἰμώξεσθε ἥδη καίτοι θεοὶ ὄντες, ὥς φάτε· πάντας γὰρ ἅμα καὶ ἀνθρώπους καὶ θεοὺς

μισῶ, τουτονὶ δὲ τὸν τυφλὸν, ὅστις ἂν ᾖ, καὶ ἐπιτρίψειν μοι δοκῶ τῇ δίκηλλῃ.

ΠΛΟΤΤ. Ἀπίωμεν, ὦ Ἑρμῇ, πρὸς τοῦ Διός· μελαγχολᾶν γὰρ ὁ ἄνθρωπός μοι οὐ μετρίως δοκεῖ, μή τι κακὸν ἀπέλθω προσλαβών.

ΕΡΜ. Μηδὲν σκαιὸν, ὦ Τίμων, ἀλλὰ τὸ πάνυ 35 τοῦτο ἄγριον καὶ τραχὺ καταβαλὼν προτείνας τῷ χεῖρι λάμβανε τὴν ἀγαθὴν τύχην καὶ πλούτει πάλιν καὶ ἴσθι Ἀθηναίων τὰ πρῶτα καὶ ὑπερόρα τῶν ἀχαρίστων ἐκείνων μόνος αὐτὸς εὐδαιμονῶν.

ΤΙΜ. Οὐδὲν ὑμῶν δέομαι· μὴ ἐνοχλεῖτέ μοι· ἱκανὸς ἐμοὶ πλούτος ἢ δίκηλλα· τὰ δ' ἄλλα εὐδαιμονέστατός εἰμι, μηδενός μοι πλησιάζοντος.

ΕΡΜ.

Οὕτως, ὦ τᾶν, ἀπανθρώπως;

τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε;

καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναί σε τοσαῦτα ὑπ' αὐτῶν δεινὰ πεπονθότα, μισόθεον δὲ μηδαμῶς, οὕτως ἐπιμελουμένων σου τῶν θεῶν.

ΤΙΜ. Ἀλλὰ σοὶ μὲν, ὦ Ἑρμῇ, καὶ τῷ Διὶ πλεί- 36 στη χάρις τῆς ἐπιμελείας, τουτονὶ δὲ τὸν Πλούτον οὐκ ἂν λάβοιμι.

ΕΡΜ. Τί δή;

ΤΙΜ. Ὅτι καὶ πάλαι μυρίων μοι κακῶν αἴτιος οὗτος κατέστη κόλαξί τε παραδούς καὶ ἐπιβούλους ἐπαγαγὼν καὶ μῖσος ἐπεγείρας καὶ ἡδυπαθείᾳ διαφθείρας καὶ ἐπίφθονον ἀποφήνας, τέλος δὲ ἄφνω καταλιπὼν οὕτως ἀπίστως καὶ προδοτικῶς· ἢ βελτίστη δὲ Πενία πόνοις με τοῖς ἀνδρικωτάτοις καταγυμνάσασα καὶ μετ' ἀληθείας καὶ παρρησίας προσομιλοῦσα τί τε ἀναγκαῖα κάμνοντι παρείχε καὶ τῶν πολλῶν ἐκείνων καταφρονεῖν ἐπαίδευεν ἐξ αὐτοῦ ἐμοῦ τὰς ἐλπίδας

ἀπαρτήσασά μοι τοῦ βίου καὶ δείξασα ὅστις ἦν ὁ πλούτος ὁ ἐμός, ὃν οὔτε κόλαξ θωπεύων οὔτε συκοφάντης φοβῶν, οὐ δῆμος παροξυνθεὶς, οὐκ ἐκκλησιαστὴς ψηφοφορήσας, οὐ τύραννος ἐπιβουλεύσας ἀφελέσθαι δύναται ἄν. ἐρρωμένους τοιγαροῦν ὑπὸ τῶν πόνων τὸν ἄγρον τουτονὶ φιλοπόνως ἐργαζόμενος, οὐδὲν ὀρών τῶν ἐν ἄστει κακῶν, ἱκανὰ καὶ διαρκῇ ἔχω τὰ ἄλφιστα παρὰ τῆς δικέλλης. ὥστε παλίνδρομος, ὃ Ἑρμῇ, ἅπιθι τὸν Πλούτον ἀπάγων τῷ Δίῳ· ἐμοὶ δὲ τοῦτο ἱκανὸν ἦν, πάντας ἀνθρώπους ἡβηδὸν οἰμῶζειν ποιῆσαι.

ΕΡΜ. Μηδαμῶς, ὦγαθέ· οὐ γὰρ πάντες εἰσὶν ἐπιτήδευοι πρὸς οἰμωγὴν. ἀλλ' ἔα τὰ ὀργίλα ταῦτα καὶ μειρακιώδη καὶ τὸν Πλούτον παράλαβε. οὗτοι ἀπόβλητά ἐστι τὰ δῶρα τὰ παρὰ τοῦ Διός.

ΠΛΟΥΤ. Βούλει, ὦ Τίμων, δικαιολογήσωμαι πρὸς σέ; ἢ χαλεπανεῖς μοι λέγοντι;

ΤΙΜ. Λέγε, μὴ μακρὰ μέντοι, μηδὲ μετὰ προσιμίων, ὥσπερ οἱ ἐπίτριπτοι ῥήτορες· ἀνέξομαι γὰρ σε ὀλίγα λέγοντα διὰ τὸν Ἑρμῆν τουτονί.

38 ΠΛΟΥΤ. Ἐχρῆν μὲν ἴσως καὶ μακρὰ εἰπεῖν, πρὸς οὕτω πολλὰ ὑπὸ σοῦ κατηγορηθέντα· ὅμως δὲ ὅρα εἴ τί σε, ὡς φῆς, ἡδίκηκα, ὃς τῶν μὲν ἡδίστων ἀπάντων αἰτιός σοι κατέστην, τιμῆς καὶ προεδρίας καὶ στεφάνων καὶ τῆς ἄλλης τρυφῆς, περίβλεπτός τε καὶ ἀοίδιμος δι' ἐμὲ ἦσθα καὶ περισπούδαστος· εἰ δέ τι χαλεπὸν ἐκ τῶν κολάκων πέπονθας, ἀναίτιος ἐγώ σοι· μᾶλλον δὲ αὐτὸς ἡδίκημαι τοῦτο ὑπὸ σοῦ, διότι με οὕτως ἀτίμως ὑπέβαλες ἀνδράσι καταράτοις ἐπαινοῦσι καὶ καταγοητεύουσι καὶ πάντα τρόπον ἐπιβουλεύουσί μοι· καὶ τό γε τελευταῖον ἔφησθα ὡς προδεδωκά σε, τὸνναντίον δὲ αὐτὸς ἐγκαλέσαιμί σοι πάντα τρόπον

ἀπελαθεῖς ὑπὸ σοῦ καὶ ἐπὶ κεφαλὴν ἐξωσθεῖς τῆς οἰκίας. τοιγαροῦν ἀντὶ μαλακῆς χλανίδος ταύτην τὴν διφθέραν ἢ τιμωτάτῃ σοι Πενία περιτέθεικεν. ὥστε μάρτυς ὁ Ἑρμῆς οὕτοσὶ πῶς ἰκέτευον τὸν Δία μηκέθ' ἦκειν παρὰ σέ οὕτω δυσμενῶς μοι προσενηνεγμένον.

ΕΡΜ. Ἀλλὰ νῦν ὁρᾷς, ὦ Πλούτε, οἷος ἤδη γεγένηται ; ὥστε θαρρῶν συνδιάτριβε αὐτῷ· καὶ σὺ μὲν σκάπτε ὥς ἔχεις· σὺ δὲ τὸν Θησαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακούσεται γὰρ ἐμβοήσαντί σοι.

ΤΙΜ. Πειστέον, ὦ Ἑρμῇ, καὶ αὖτις πλουτητέον. τί γὰρ ἂν καὶ πάθοι τις, ὅποτε οἱ θεοὶ βιάζονται ; πλὴν ὅρα γε εἰς οἷά με πράγματα ἐμβάλλεις τὸν κακοδαίμονα, ὃς ἄχρι νῦν εὐδαιμονέστατα διάγων χρυσὸν ἄφνω τοσοῦτον λήψομαι οὐδὲν ἀδικήσας καὶ τοσαύτας φροντίδας ἀναδέξομαι.

ΕΡΜ. Ὑπόστηθι, ὦ Τίμων, δι' ἐμὲ, καὶ εἰ χαλεπὸν τοῦτο καὶ οὐκ οἰστόν ἐστιν, ὅπως οἱ κόλακες ἐκείνοι διαρραγῶσιν ὑπὸ τοῦ φθόνου· ἐγὼ δὲ ὑπὲρ τὴν Αἴτην ἐς τὸν οὐρανὸν ἀναπτήσομαι.

ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν, ὡς δοκεῖ· τεκμαίρομαι γὰρ τῇ εἰρεσίᾳ τῶν πτερῶν· σὺ δὲ αὐτοῦ περίμενε· ἀναπέμψω γάρ σοι τὸν Θησαυρὸν ἀπελθών· μᾶλλον δὲ παῖε. σέ φημι, Θησαυρὲ χρυσοῦ, ὑπάκουσον Τίμωνι τουτῷ καὶ παράσχες σεαυτὸν ἀνελεσθαι. σκάπτε, ὦ Τίμων, βαθείας καταφέρων. ἐγὼ δὲ ὑμῖν ὑπεκστήσομαι.

ΤΙΜ. Ἄγε, ὦ δίκηλλα, νῦν μοι ἐπίρρωσον σεαυτὴν αἱ καὶ μὴ κάμῃς ἐκ τοῦ βάθους τὸν Θησαυρὸν ἐς τοῦμφανὲς προκαλουμένη. ὦ Ζεῦ τεράστιε καὶ φίλοι Κορύβαντες καὶ Ἑρμῇ κερδῶε, πόθεν τοσοῦτον χρυσίον ; ἢ πού ὄναρ ταῦτά ἐστι ; δέδια γοῦν μὴ ἄνθρακας

εὔρω ἀνεγρόμενος· ἀλλὰ μὴν χρυσίον ἐστὶν, ἐπίσημον, ὑπέρυθρον, βαρὺ καὶ τὴν πρόσοψιν ὑπερήδιστον.

ᾧ χρυσέ, δεξίωμα κάλλιστον βροτοῖς·

αἰθόμενον γὰρ πῦρ ἅτε διαπρέπεις καὶ νύκτωρ καὶ μεθ' ἡμέραν. ἔλθε, ᾧ φίλτατε καὶ ἐρασμιώτατε. νῦν πείθομαί γε καὶ Δία ποτὲ γενέσθαι χρυσόν· τίς γὰρ οὐκ ἂν παρθένος ἀναπεπταμένοις τοῖς κόλποις ὑπεδέξατο οὕτω καλὸν ἐραστὴν διὰ τοῦ τέγους καταρ-
 42 ρέοντα; ᾧ Μίδα καὶ Κροῖσε καὶ τὰ ἐν Δελφοῖς ἀναθήματα ὡς οὐδὲν ἄρα ἦτε ὡς πρὸς Τίμωνα καὶ τὸν Τίμωνος πλούτον, ᾧ γε οὐδὲ ὁ βασιλεὺς ὁ Περσῶν ἴσος. ᾧ δίκηλλα καὶ φιλάττη διφθέρα, ὑμᾶς μὲν τῷ Πανὶ τούτῳ ἀναθεῖναι καλόν· αὐτὸς δὲ ἤδη πᾶσαν πριάμενος τὴν ἐσχατιὴν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ, μόνῳ ἐμοὶ ἱκανὸν ἐνδιαιτᾶσθαι, τὸν αὐτὸν καὶ τάφον ἀποθανὼν ἔξειν μοι δοκῶ. δεδόχθω δὲ ταῦτα καὶ νενομοθετήσθω πρὸς τὸν ἐπίλοιπον βίον, ἀμιξία πρὸς ἅπαντας καὶ ἀγνωσία καὶ ὑπεροψία· φίλος δὲ ἢ ξένος ἢ ἐταῖρος ἢ Ἐλέου βωμὸς ὕθλος πολὺς· καὶ τὸ οἰκτεῖραι δακρύοντα ἢ ἐπικουρῆσαι δεομένῳ παρανομία καὶ κατάλυσις τῶν ἐθῶν· μονήρης δὲ ἡ δίαίτα καθάπερ τοῖς λύκοις, καὶ φίλος εἰς Τίμων.
 43 οἱ δὲ ἄλλοι πάντες ἐχθροὶ καὶ ἐπίβουλοι· καὶ τὸ προσομιλῆσαί τινι αὐτῶν μίαισμα· καὶ ἦν τινα ἴδω μόνον ἀποφρῦς ἢ ἡμέρα· καὶ ὅλως ἀνδριάντων λιθίνων ἢ χαλκῶν μηδὲν ἡμῖν διαφερέτωσαν· καὶ μήτε κήρυκα δεχώμεθα παρ' αὐτῶν μήτε σπονδὰς σπενδώμεθα· ἢ ἐρημία δὲ ὅρος ἔστω πρὸς αὐτούς. φυλέται δὲ καὶ φράτερες καὶ δημόται καὶ ἡ πατρίς αὐτῇ ψυχρὰ καὶ ἀνωφελὴ οἰόματα καὶ ἀνοήτων ἀνδρῶν φιλοτιμίματα. πλουτεῖτω δὲ Τίμων μόνος καὶ ὑπε-

ροράτω ἀπάντων καὶ τρυφάτω μόνος καθ' ἑαυτὸν, κο-
 λακείας καὶ ἐπαίνων φορτικῶν ἀπηλλαγμένος· καὶ
 θεοῖς θυέτω καὶ εὐωχεῖσθω μόνος ἑαυτῷ γείτων καὶ
 ὁμορος, ἐκὰς ὧν τῶν ἄλλων. καὶ ἄπαξ ἑαυτὸν δεξιώ-
 σασθαι δεδόχθω, ἣν δέη ἀποθανεῖν, καὶ ἑαυτῷ στέφανον
 ἐπενεγκεῖν. καὶ ὄνομα μὲν ἔστω ὁ Μισάνθρωπος ἥδι- 41
 στον, τοῦ τρόπου δὲ γνωρίσματα δυσκολία καὶ τρα-
 χύτης καὶ σκαιότης καὶ ὀργὴ καὶ ἀπανθρωπία· εἰ δέ
 τινα ἴδοιμι ἐν πυρὶ διαφθειρόμενον καὶ κατασβεννύναι
 ἱκετεύοντα, πίστη καὶ ἐλαίῳ κατασβεννύναι· καὶ ἦν
 τινα τοῦ χειμῶνος ὁ ποταμὸς παραφέρῃ, ὁ δὲ τὰς
 χεῖρας ὀρέγων ἀντιλαβέσθαι δέηται, ὥθειν καὶ τοῦτον
 ἐπὶ κεφαλὴν βαπτίζοντα, ὡς μηδὲ ἀνακῦψαι δυνηθείη.
 οὕτω γὰρ ἂν τὴν ἴσιν ἀπολάβοιεν. εἰσηγήσατο τὸν
 νόμον Τίμων Ἐχεκρατίδου Κολλυτεὺς, ἐπεψήφισεν ἐν
 τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός. εἶεν, ταῦτα ἡμῖν δεδόχθω
 καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς. πλὴν ἀλλὰ περὶ 42
 πολλοῦ ἂν ἐποίησάμην ἅπασι γνώριμά πως ταῦτα
 γενέσθαι, διότι ὑπερπλουτῶ· ἀγχόνη γὰρ ἂν τὸ
 πρᾶγμα γένοιτο αὐτοῖς. καίτοι τί τοῦτο; φεῦ τοῦ
 τάχους. πανταχόθεν συνθέουσι κεκουιμένοι καὶ πνευ-
 στιῶντες, οὐκ οἶδα ὅθεν ὁσφραϊνόμενοι τοῦ χρυσίου.
 πότερον οὖν ἐπὶ τὸν πάγον τοῦτον ἀναβὰς ἀπελαύνω
 αὐτοὺς τοῖς λίθοις ἐξ ὑπερδεξίων ἀκροβολιζόμενος, ἢ
 τό γε τοσοῦτον παρνομήσωμεν εἰσάπαξ αὐτοῖς ὁμιλή-
 σαντες, ὡς πλεόν ἄνιῳντο ὑπερορώμενοι; τοῦτο οἶμαι
 καὶ ἄμεινον. ὥστε δεχόμεθα ἤδη αὐτοὺς ὑποστάντες.
 φέρ' ἴδω, τίς ὁ πρῶτος αὐτῶν οὗτός ἐστι; Γναθωνί-
 δης ὁ κόλαξ, ὁ πρῶν ἔρανον αἰτήσαντί μοι ὀρέξας
 τὸν βρόχον, πίθους ὅλους παρ' ἐμοὶ πολλαίικις ἐμμε-
 κώς. ἀλλ' εὖ γε ἐποίησεν ἀφικόμενος· οἰμώζεται γὰρ
 πρὸ τῶν ἄλλων.

46 ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον ὥς οὐκ ἀμελήσουσι Τίμωνος ἀγαθοῦ ἀνδρὸς οἱ θεοί; χαῖρε Τίμων εὐμορφότατε καὶ ἥδιστε καὶ συμποτικώτατε.

ΤΙΜ. Νῆ Δία καὶ σύ γε, ὦ Γναθωνίδη, γυπῶν ἀπάντων βορώτατε καὶ ἀνθρώπων ἐπιτριπτότατε.

ΓΝΑΘ. Ἀεὶ φιλοσκώμων σύ γε· ἀλλὰ ποῦ τὸ συμπόσιον; ὥς καινόν τί σοι ἄσμα τῶν νεοδιδάκτων διθυράμβων ἤκω κομίζων.

ΤΙΜ. Καὶ μὴν ἐλεγείῃ γε ἄση μάλα περιπαθῶς ὑπὸ ταύτῃ τῇ δικέλλῃ.

ΓΝΑΘ. Τί τοῦτο; παίεις, ὦ Τίμων; μαρτύρομαι· ὦ Ἡράκλεις, ἱὸν ἱὸν, προσκαλοῦμαί σε τραύματος εἰς Ἄρειον πάγον.

ΤΙΜ. Καὶ μὴν ἦν γε μικρὸν ἔτι βραδύνῃς, φόνου τύχα προσκεκλήσομαι.

ΓΝΑΘ. Μηδαμῶς· ἀλλὰ σύ γε πάντως τὸ τραῦμα ἴασαι μικρὸν ἐπιπάσας τοῦ χρυσίου· δεινῶς γὰρ ἴσχειμόν ἐστι τὸ φάρμακον.

ΤΙΜ. Ἔτι γὰρ μένεις;

ΓΝΑΘ. Ἀπειμι· σὺ δὲ οὐ χαίρήσεις οὕτω σκαιὸς ἐκ χρηστοῦ γενόμενος.

47 ΤΙΜ. Τίς οὗτός ἐστιν ὁ προσιῶν, ὁ ἀναφαλάντιας; Φιλιάδης, κολύκων ἀπάντων ὁ βδελυρώτατος. οὗτος δὲ ἀγρόν ὅλον παρ' ἐμοῦ λαβὼν καὶ τῇ θυγατρὶ προῖκα δύο τάλαντα, μισθὸν τοῦ ἐπαίνου, ὅποτε ἄσαντά με πάντων σιωπῶντων μόνος ὑπερεπήνεσεν ἐπομοσάμενος ᾧδικώτερον εἶναι τῶν κύκνων, ἐπειδὴ νοσοῦντα πρόφην εἶδέ με καὶ προσήλθον ἐπικουρίας δεόμενος, πληγὰς ὁ γενναῖος προσενέτεινεν.

48 ΦΙΛ. ὦ τῆς ἀναισχυντίας. νῦν Τίμωνα γνωρίζετε; νῦν Γναθωνίδης φίλος καὶ συμπότης; τοιγα-

ροῦν δίκαια πέπονθεν οὗτος ἀχάριστος ὢν. ἡμεῖς δὲ οἱ πάλαι συνήθεις καὶ συνέφηβοι καὶ δημόται ὅμως μετριάζομεν, ὥς μὴ ἐπιπηδᾶν δοκῶμεν. χαῖρε, ὦ δέσποτα, καὶ ὅπως τοὺς μαροὺς τούτους κόλακας φυλάξῃ, τοὺς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα δὲ κοράκων οὐδὲν διαφέροντας. οὐκέτι πιστευτέα τῶν νῦν οὐδενί· πάντες ἀχάριστοι καὶ πονηροί. ἐγὼ δὲ τάλαντόν σοι κομίζων, ὥς ἔχῃς πρὸς τὰ κατεπείγοντα χρῆσθαι, καθ' ὁδὸν ἤδη πλησίον ἤκουσα ὥς πλουτοίης ὑπερμεγέθη τινὰ πλοῦτον. ἤκω τοιγαροῦν ταῦτά σε νουθετήσω· καίτοι σύ γε οὕτω σοφὸς ὢν οὐδὲν ἴσως δεῖσῃ τῶν παρ' ἐμοῦ λόγων, ὃς καὶ τῷ Νέστορι τὸ δέον παραινέσεις ἄν.

ΤΙΜ. Ἔσται ταῦτα, ὦ Φιλιῶδη. πλὴν ἀλλὰ πρόσ-
ιθι· καὶ σὲ φιλοφρονήσομαι τῇ δικέλλῃ.

ΦΙΛ. Ἀνθρωποι, κατέαγα τοῦ κρανίου ὑπὸ τοῦ
ἀχαρίστου, διότι τὰ συμφέροντα ἐνουθέτουν αὐτόν.

ΤΙΜ. Ἴδου τρίτος οὗτος ὁ ῥήτωρ Δημέας προσ-⁴⁹
έρχεται ψήφισμα ἔχων ἐν τῇ δεξιᾷ καὶ συγγενῆς
ἡμέτερος εἶναι λέγων. οὗτος ἐκκαίδεκα παρ' ἐμοῦ τάλαντα μιᾶς ἡμέρας ἐκτίσας τῇ πόλει — κατεδεδίκαστο γὰρ καὶ ἐδέδετο οὐκ ἀποδιδούς, κἀγὼ ἐλεήσας ἐλυσάμην αὐτόν — ἐπειδὴ πρῶτην ἔλαχε τῇ Ἐρεχθίδι φυλῇ διανέμειν τὸ θεωρικὸν κἀγὼ προσῆλθον αἰτῶν τὸ γιγνώμενον, οὐκ ἔφη γνωρίζειν πολίτην ὄντα με.

ΔΗΜ. Χαῖρε, ὦ Τίμων, τὸ μέγα ὄφελος τοῦ⁵⁰
γένους, τὸ ἔρεισμα τῶν Ἀθηνῶν, τὸ πρόβλημα τῆς Ἑλλάδος· καὶ μὴν πάλαι σε ὁ δῆμος συνειλεγμένος καὶ αἱ βουλαι ἀμφότεραι περιμένουσι. πρότερον δὲ ἄκουσον τὸ ψήφισμα, ὃ ὑπὲρ σοῦ γέγραφα· “ἐπειδὴ Τίμων Ἐχεκρατίδου Κολλυτεὺς, ἀνὴρ οὐ μόνον καλὸς

καγαθός, ἀλλὰ καὶ σοφὸς ὡς οὐκ ἄλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χρόνον διατελεῖ τὰ ἄριστα πράττων τῇ πόλει, νενίκηκε δὲ πύξ καὶ πάλην καὶ δρόμον ἐν Ὀλυμπίᾳ μίᾳς ἡμέρας καὶ τελείῳ ἄρματι καὶ συνωρίδι πωλικῇ —

TIM. Ἄλλ' οὐδὲ ἐθεώρησα ἐγὼ πρόποτε εἰς Ὀλυμπίαν.

ΔΗΜ. Τί οὖν; θεωρήσεις ὕστερον· τὰ τοιαῦτα δὲ πολλὰ προσκείσθαι ἄμεινον. “καὶ ἡρίστευσε δὲ ὑπὲρ τῆς πόλεως πέρυσι πρὸς Ἀχαρναῖς καὶ κατέκοψε Πελοποννησίων δύο μόρας —

51 TIM. Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὄπλα οὐδὲ προϋγράψην ἐν τῷ καταλόγῳ.

ΔΗΜ. Μέτρια τὰ περὶ σαντοῦ λέγεις, ἡμεῖς δὲ ἀχάριστοι ἂν εἶμεν ἀμνημονοῦντες. “ἔτι δὲ καὶ ψηφίσματα γράφων καὶ συμβουλευόν καὶ στρατηγῶν οὐ μικρὰ ὠφέλησε τὴν πόλιν· ἐπὶ τούτοις ἅπασι δεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ καὶ τῇ Ἡλιαίᾳ κατὰ φυλάς καὶ τοῖς δήμοις ἰδίᾳ καὶ κοινῇ πᾶσι χρυσοῦν ἀναστῆσαι τὸν Τίμωνα παρὰ τὴν Ἀθηναῖαν ἐν τῇ ἀκροπόλει, κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα καὶ ἀκτίνας ἐπὶ τὰ περὶ τῇ κεφαλῇ, καὶ στεφανῶσαι αὐτὸν χρυσοῖς στεφάνοις καὶ ἀνακηρυχθῆναι τοὺς στεφάνους τήμερον Διονυσίους τραγωδοῖς καινοῖς — ἀχθῆναι γὰρ δι' αὐτὸν δεῖ τήμερον τὰ Διούσια. — εἶπε τὴν γνώμην Δημέας ὁ ῥήτωρ, συγγενὴς αὐτοῦ ἀγχιστεὺς καὶ μαθητὴς ὢν· καὶ γὰρ ῥήτωρ ἄριστος ὁ Τίμων καὶ τὰ ἄλλα πάντα ὅποσα **52** αὐτὸν ἐθέλη.” τουτὶ μὲν οὖν σοι τὸ ψήφισμα. ἐγὼ δὲ καὶ τὸν υἱὸν ἐβουλόμην ἀγαγεῖν παρὰ σέ, ὃν ἐπὶ τῷ σῷ ὀνόματι Τίμωνα ὠνόμακα.

TIM. Πῶς, ὦ Δημέα, ὃς οὐδὲ γεγάμηκας, ὅσα γε καὶ ἡμᾶς εἰδέναι;

ΔΗΜ. Ἀλλὰ γαμῶ, ἦν διδῶ θεός, ἐς νέωτα καὶ παιδοποιήσομαι καὶ τὸ γεννηθησόμενον — ἄρρεν γὰρ ἔσται — Τίμωνα ἤδη καλῶ.

ΤΙΜ. Οὐκ οἶδα εἰ γαμείς ἔτι, ὦ οὔτος, τηλικαύτην παρ' ἐμοῦ πληγὴν λαμβάνων.

ΔΗΜ. Οἶμοι, τί τοῦτο ; τυραννίδι, Τίμων, ἐπιχειρεῖς καὶ τύπτεις τοὺς ἑλευθέρους οὐ καθαρῶς ἐλευθερος οὐδ' ἀστὸς ὢν ; ἀλλὰ δώσεις ἐν τάχει τὴν δίκην τά τε ἄλλα καὶ ὅτι τὴν ἀκρόπολιν ἐνέπρησας.

ΤΙΜ. Ἀλλ' οὐκ ἐμπέπρησται, ὦ μιαρὲ, ἡ ἀκρόπολις · ὥστε δῆλος εἰ συκοφαντῶν.

ΔΗΜ. Ἀλλὰ καὶ πλουτεῖς τὸν ὀπισθόδομον διорύξας.

ΤΙΜ. Οὐ διώρυκται οὐδὲ οὔτος · ὥστε ἀπίθανά σου καὶ ταῦτα.

ΔΗΜ. Διορυχθήσεται μὲν ὕστερον · ἤδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἔχεις.

ΤΙΜ. Οὐκοῦν καὶ ἄλλην λάμβανε.

ΔΗΜ. Οἶμοι τὸ μετύφρενον.

ΤΙΜ. Μὴ κέκραχθι · κατοίσω γάρ σοι καὶ τρίτην · ἐπεὶ καὶ γελοῖα πάμπαν ἂν πάθοιμι δύο μὲν Λακεδαιμονίων μόρας κατακόψας ἄνοπλος, ἐν δὲ μιάρων ἀνθρώπιον μὴ ἐπιτρίψας · μύτην γὰρ ἂν εἶην καὶ νενικηκῶς Ὀλύμπια πύξ καὶ πάλην. ἀλλὰ τί τοῦτο ; καὶ οὐ Θρασυκλῆς ὁ φιλόσοφος οὗτός ἐστιν ; οὐ μὲν οὖν ἄλλος · ἐκπετάσας γοῦν τὸν πώγωνα καὶ τὰς ὀφρῦς ἀνατείνας καὶ βρενθυόμενός τι πρὸς αὐτὸν ἔρχεται, τιτανῶδες βλέπων, ἀνασεσοβημένος τὴν ἐπὶ τῷ μετώπῳ κόμην, Αὐτοβορέας τις ἢ Τρίτων, οἶους ὁ Ζεῦ-ξίς ἔγραψεν. οὔτος ὁ τὸ σχῆμα εὐσταλῆς καὶ κόσμιος τὸ βᾶδισμα καὶ σωφρονικὸς τὴν ἀναβολὴν ἔωθεν μν-

ρία ὅσα περὶ ἀρετῆς διεξιὼν καὶ τῶν ἡδονῇ χαιρόντων κατηγορῶν καὶ τὸ ὀλιγαρκὲς ἐπαινῶν, ἐπειδὴ λουσάμενος ἀφίκοιτο ἐπὶ τὸ δεῖπνον καὶ ὁ παῖς μεγάλην τὴν κύλικα ὀρέξειεν αὐτῷ — τῷ ζωροτέρφ δὲ χαίρει μάλιστα — καθύπερ τὸ Λίθης ὕδωρ ἐκπιὼν ἐναντιώτατα ἐπιδείκνυται τοῖς ἐωθινοῖς ἐκείνοις λόγοις προαρπύζων ὥσπερ ἱκτῖνος τὰ ὄψα καὶ τὸν πλησίον παραγκωνιζόμενος, καρύκης τὸ γένειον ἀνύπλεως, κυνηδὸν ἐμφορούμενος, ἐπικεκυφῶς, καθύπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν εὐρήσειν προσδοκῶν, ἀκριβῶς τὰ τρύβλια τῷ λιχανῷ ἀποσμήχων, ὡς μὴδὲ ὀλίγον τοῦ μυττω-

⁵⁵ τοῦ καταλίποι. μεμψίμοιρος αἰεὶ, καὶ τὸν πλακοῦντα ὅλον ἢ τὸν σὺν μόνος τῶν ἄλλων λάβη, ὃ τι περ λιχνείας καὶ ἀπληστίας ὄφελος, μέθυσος καὶ πύροινος, οὐκ ἄχρι ὧδῆς καὶ ὀρχηστῦος μόνον, ἀλλὰ καὶ λοιδορίας καὶ ὀργῆς. προσέτι καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλιστα, περὶ σωφροσύνης καὶ κοσμιότητος· καὶ ταῦτά φησιν ἤδη ὑπὸ τοῦ ἀκράτου πονήρως ἔχων καὶ ὑποτραυλίζων γελοιῶς· εἶτα ἔμετος ἐπὶ τούτοις· καὶ τὸ τελευταῖον ἀράμενοί τινες ἐκφέρουσιν αὐτὸν ἐκ τοῦ συμποσίου. πλὴν ἀλλὰ καὶ νήφων οὐδενὶ τῶν πρωτείων παραχωρήσειεν ἂν ψεύσματος ἕνεκα ἢ θρασύτητος ἢ φιλαργυρίας· ἀλλὰ καὶ κολάκων ἐστὶ τὰ πρῶτα καὶ ἐπιорκεῖ προχειρότατα, καὶ ἡ γοητεία προηγείται καὶ ἡ ἀναισχυντία παρομαρτεῖ, καὶ ὅλως πάνσοφόν τι χρῆμα καὶ πανταχόθεν ἀκριβὲς καὶ ποικίλως ἐντελές. οἰμώξεται τοιγαροῦν οὐκ ἐς μακρὰν χρηστὸς ὢν. τί τοῦτο; παπαί, χρόνιος ἡμῖν Θρασυκλῆς.

⁵⁶ ΘΡΑΣ. Οὐ κατὰ ταῦτα ὦ Τίμων, τοῖς πολλοῖς τούτοις ἀφίγμαι, ὥσπερ οἱ τὸν πλούτον σου τεθη-

πότες ἀργυρίου καὶ χρυσίου καὶ δείπνων πολυτελῶν ἐλπίδι συνδεδραμήκασι πολλὴν τὴν κολακείαν ἐπιδειξόμενοι πρὸς ἄνδρα οἶον σέ ἀπλοϊκὸν καὶ τῶν ὄντων κοινωνικόν· οἶσθα γὰρ ὡς μᾶζα μὲν ἐμοὶ δείπνον ἱκανόν, ὅψον δὲ ἥδιστον θύμον ἢ κύρδαμον ἢ εἴ ποτε τρυφῶν, ὀλίγον τῶν ἀλῶν· ποτὸν δὲ ἢ ἐννεάκρουνος· ὁ δὲ τρίβων οὗτος ἥς βούλει πορφυρίδος ἀμείνων. τὸ χρυσίον μὲν γὰρ οὐδὲν τιμιώτερον τῶν ἐν τοῖς αἰγυαλοῖς ψηφίδων μοι δοκεῖ. σὴν δὲ αὐτοῦ χάριν ἐστάλην, ὡς μὴ διαφθείρῃ σε τὸ κάκιστον τοῦτο καὶ ἐπιβουλότατον κτῆμα ὁ πλούτος, ὁ πολλοῖς πολλὰς αἴτιος ἀνηκέστων συμφορῶν γεγεννημένος· εἰ γάρ μοι πείθοιο, μάλιστα μὲν ὅλον ἐς τὴν θάλατταν ἐμβαλεῖς αὐτὸν, οὐδὲν ἀναγκαῖον ἀνδρὶ ἀγαθῷ ὄντι καὶ τὸν φιλοσοφίας πλούτον ὁρᾶν δυναμένῳ· μὴ μέντοι ἐς βάθος, ὦγαθέ, ἀλλ' ὅσον ἐς βουβῶνας ἐπεμβῆς ὀλίγον πρὸ τῆς κυματωγῆς, ἐμοῦ ὀρώντος μόνου· εἰ δὲ μὴ τοῦτο βούλει, σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας μηδ' ὀβολὸν σαυτῷ ἀνείς, διαδιδούς ἅπασιν τοῖς δεομένοις, ᾧ μὲν πέντε δραχμᾶς, ᾧ δὲ μνᾶν, ᾧ δὲ ἡμιτάλαντον· εἰ δέ τις φιλόσοφος εἴη, διμοιρίαν ἢ τριμοιρίαν φέρεσθαι δίκαιος· ἐμοὶ δὲ — καίτοι οὐκ ἐμαυτοῦ χάριν αἰτῶ, ἀλλ' ὅπως μεταδῶ τῶν ἐταίρων τοῖς δεομένοις — ἱκανὸν εἰ ταυτηνὴ τὴν πῆραν ἐκπλήσας παράσχοις οὐδὲ ὅλους δύο μεδίμνους χωροῦσαν Αἰγινητικούς. ὀλιγαρκῆ δὲ καὶ μέτριον χρὴ εἶναι τὸν φιλοσοφοῦντα καὶ μηδὲν ὑπὲρ τὴν πῆραν φρονεῖν.

ΤΙΜ. Ἐπαινῶ ταυτά σου, ὦ Θρασύκλεις· πρὸ γούν τῆς πῆρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν ἐμπλήσω κονδύλων ἐπιμετρίσας τῇ δικέλλῃ.

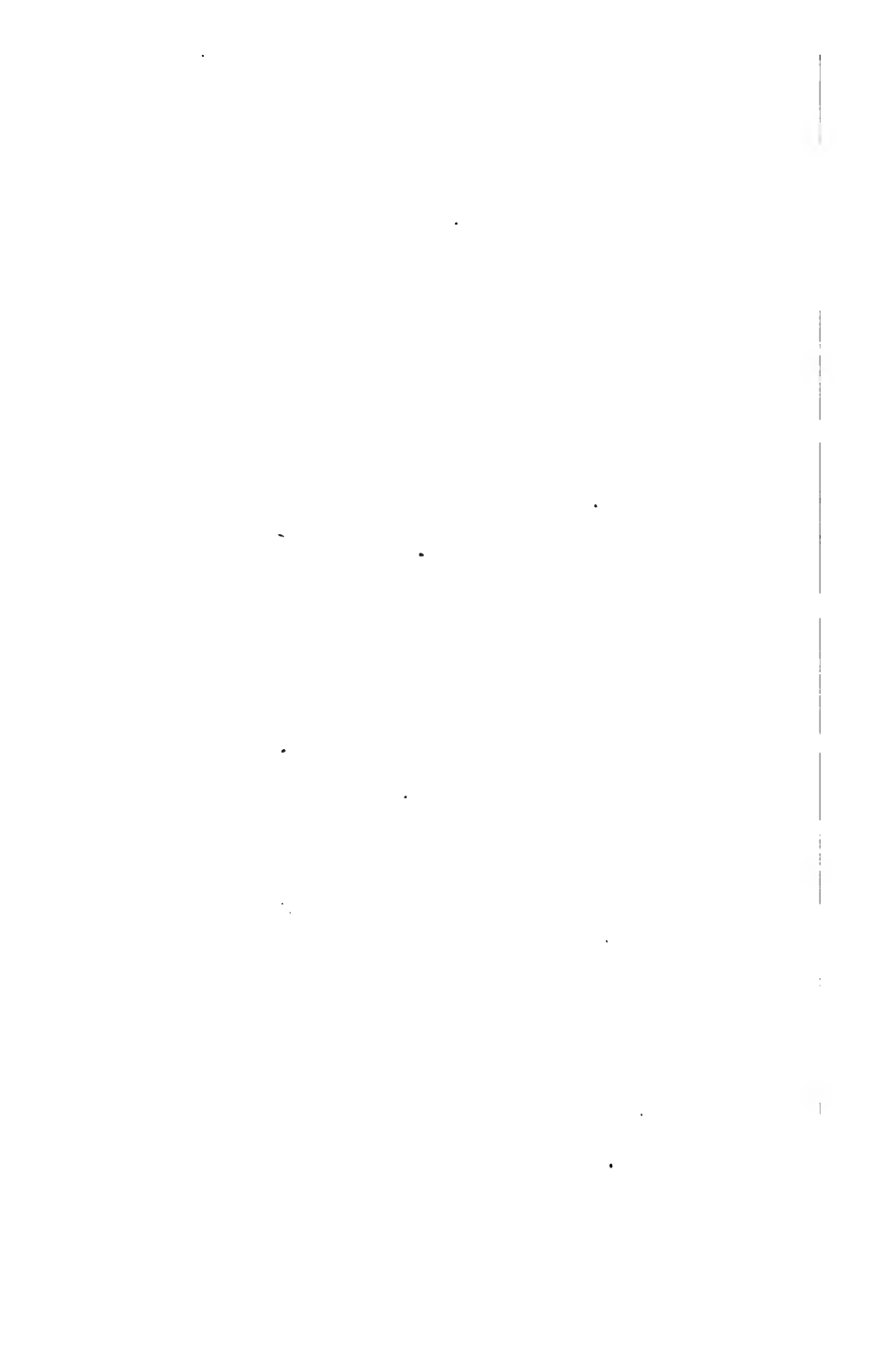
ΘΡΑΣ. Ὡ δημοκρατία καὶ νόμοι, παιόμεθα ὑπὸ τοῦ καταράτου ἐν ἐλευθέρᾳ τῇ πόλει.

ΤΙΜ. Τί ἀγανακτεῖς, ὦγαθέ; μὴν παρακέκρουσμαί σε; καὶ μὴν ἐπεμβαλῶ χοίνικας ὑπὲρ τὸ μέτρον τέτταρας. ἀλλὰ τί τοῦτο; πολλοὶ συνέρχονται· Βλεψίας ἐκεῖνος καὶ Δάχης καὶ Γνίφων καὶ ὅλως τὸ σύνταγμα τῶν οἰμωξομένων. ὥστε τί οὐκ ἐπὶ τὴν πέτρην ταύτην ἀνελθὼν τὴν μὲν δίκηλλαν ὀλίγον ἀναπαύω πάλαι πεπονηκυῖαν, αὐτὸς δὲ ὅτι πλείστους λίθους συμφορήσας ἐπιχαλαζῶ πόρρωθεν αὐτοῖς;

ΒΛΕΨ. Μὴ βάλλε, ὦ Τίμων· ἄπιμεν γάρ.

ΤΙΜ. Ἄλλ' οὐκ ἀναιμωτί γε ὑμεῖς οὐδὲ ἄνευ τραυμάτων.

NOTES.



EXPLANATION OF ABBREVIATIONS.

- cf. = Latin confer, i. e. compare, see.
comm. = common or commonly.
Dic. Antiqq. = Dictionary of Antiquities (Smith).
et al. = et alii, and others.
ff = and the following.
fr = from.
G = Goodwin's Greek Grammar.
H = Hadley (Larger Greek Grammar).
κρί. = *kai rà êrepa* = etc.
Lex. = Lexicon of Liddell & Scott (not abridged).
lit. = literal or literally.
perh. = perhaps.
sc. = scilicet = namely, understood.
S. Gr. = Smaller Grammar (Hadley's Elements).
st. = stand, i. e. instead of.
usu. = usual, or usually.
w. = with.

It is thought the remaining general and most frequent abbreviations will be easily understood. The special abbreviations, in connection with the several authors, are here subjoined.

ODYSSEY.

- Am. = Ameis (Leipzig, Teubner, 1869).
Cr. = Crusius (Hannover, Hahn, 1857).
Dants. = Düntzer (Paderborn, Schöningh, 1863).
F. = Faesi (Berlin, Weidmann, 1867).

HERODOTUS.

- Ab. = Abicht (Leipzig, Teubner, 1866).
B. = Baehr (Leipzig, 185 - 1861).
G. = Goodwin.
Kr. = Krüger.
R. = Rawlinson (New York, D. Appleton & Co., 1872).
Sch. = Scheighaeuser.
St. = Stein (Berlin, Weidmann, 1868).

THUCYDIDES.

- Boeh. = Boehme (Leipzig, Teubner, 1864).
Cl. or Class. = Classen (Berlin, Weidmann, 1869).
Kr. or Krüg. = Krüger (Berlin, 1860).
Pop. = Poppo (Gotha, 1843-1856, 4 voll.).

XENOPHON'S MEMORABILIA.

- Breit. = Breitenbach (Leipzig, Weidmann, 1854).
Küh. = Kühner (Leipzig, Teubner, 1857).
Rob. = Robbins (New York, D. Appleton & Co., 1853).
Schneid. = Schneider.
W. = Weiske (Leipzig, Fritsch, 1802).

PLATO.

- B or Bek. = Bekker (London, Priestley, 1826).
 C. = Cousin (*Œuvres de Platon traduites*, Paris, 1846).
 G. = Grote (History of Greece, Grote's Plato).
 H. = Hermann (C. F.) (Leipzig, Teubner, 1854).
 J. = Jowett (New York, Scribner, 1871).
 Schl. = Schleiermacher (Uebersetzung, Berlin, 1809).
 St. = Stalbaum (Leipzig, 1821).

DEMOSTHENES.

- W. or Wes. = Westermann (Weidmann, Berlin, 1866).
 Reh. = Rehdantz (Leipzig, Teubner, 1865).
 Hes. = Heslop (*Catena Classicorum*, Sever, Francis, & Co, Boston, 1871).
 Ch. = Champlin (James Munroe & Co., Boston, 1848).

ARRIAN.

- Eng. = Engelmann (Griechisch u. Deutsch, Leipzig, 1861).
 Sint. = Sintenis (Leipzig, Weidmann, 1849).

LUCIAN.

- Barl. = Barlaeus.
 Ben. = Benedict (Amsterdam, Blaeu, 1687).
 D. = W. Dindorf (Leipzig, Teubner, 1858).
 Graev. = Graevius.
 Hemst. = Hemsterhuis } (Amsterdam, Wetstein, 1743).
 Reitz. = Reitzius
 Jac. = Jacobitz (Leipzig, Teubner, 1862).

NOTES ON THE ODYSSEY OF HOMER.

THE student is recommended to read the chapter on Homer in Smith's History of Greece; or, still better, Grote's chapter on the Homeric poems; also, the interesting little volume on the Odyssey in "Ancient Classics for English Readers."

That suggestive and excellent work, Tyler's "Theology of the Greek Poets," will be found valuable, not only in connection with the study of the Odyssey, but of all the Greek poets.

The various reviews and other writings on Homer are too numerous to be specified here; nor should the attention of the young student be diverted more than is necessary from the poet himself to the endless writings about him.

BOOK I. — Council of the Gods. Athēna's Advice to Telemāchus.

Vv. 1–10. Invocation of the muse, and statement of the subject of the poem.

V. 1. **ἄνδρα** (obj. of **ἔννεπε**), *the man*. Note the omission of the article in Hm. H. 524; S. Gr. 374; G. § 140. — **ἔννεπε**: Lex. **ἐνέπω**. — Compare with this first expression, Virg. Aen. 1: 1. *Arma virumque cano*. — **Μοῦσα**. Later poets speak of Calliōpe as the Muse of epic poetry; but Hm. nowhere mentions the names of the muses, and only once (Od. 24: 60) their number. — **πολύτροπον**: join with **ἄνδρα**: is usually understood to mean here *cunning, wily*. So Am., Düntz., F. — **πολλά**: adv. acc. — V. 2. **πλάγχθη**: **πλάζω**: note in Hm. the frequent omission of the augment. H. 307 D; S. Gr. 687; G. § 122. Also, the stem in **γγ**. H. 328, b, note; S. Gr. 223, d. — **Τροίης**: gen. of designation. H. 561; S. Gr. 405; G. § 167, 6, note. Instead of gen., the acc. in appos. with **πολλέθρον** would be the usual prose construction. — **ἱερόν**, *sacred*; either because there were temples in the city, where the gods were worshipped, so that it might be considered sacred to the gods and under their protection; or, according to Eustathius, because the walls of the city were built by Apollo and Poseidon. Düntz. renders it *mighty*, and says the meaning *sacred* is only secondary; but his suggestion is not generally adopted. — **ἔπερσεν** (**πέρθω**): Odysseus did not alone destroy the city; but, as the contriver of the wooden horse, and a prominent warrior, he might

be spoken of as the destroyer of the city. — V. 3. **Ἦεν**: notice, again, the omission of the augment; Att. prose form **εἶδεν**. — **νόον** is also, as well as **δοῖα** (from **δοῦναι**), limited by **πολλῶν ἀνθ.**; and *knew their mind*. — V. 4. **πολλά** qualifies **ἄλγεα**: and yet the subst., separated from the adj. and placed after the verb, has somewhat the force of definitive apposition. — **ἔγε** (epanaleptic), expressed for perspicuity and emphasis: *he at least, he certainly*. — **πάθεν** (**πάσχω**): augment omitted. — **δν** (H. 238; S. Gr. 137; G. § 82) **κατὰ θυμόν**, *in his mind*. — V. 5. **ἦν**: possess. pron.: cf. **δν** above. — V. 6. **οἶδ' ὥς** (note the accent: in Att. usu. **οὔτως**), *not even thus*, i. e. not even with all the effort he made, *while striving to secure* (**ἀρνύμενος**), etc. — **ἐρρόσατο, ῥύομαι**. — **ίμενος** (**ιημι**): **πέρ**, intens. The concessive idea *though* lies, I think, entirely in the participle (H. 789, f; S. Gr. 540, f; G. § 277, 4), *although greatly desiring (it)*. — V. 7. **αὐτῶν σφετέρῃσιν** (= **σφῶν**): H. 675, b; S. Gr. 460, a; G. § 137, Note 1. — For the ending **-ῃσιν**, see H. 129 D; S. Gr. 642; G. § 39. — **ἀτασθαλίῃσιν**: an abstract noun in the plur. H. 518, c; S. Gr. 369, b, *through their presumptuous acts*. — **δλοντο** (**δλλνμι**): augment omitted. In Att. the comp. **ἀπόλλνμι** is the usu. form. — V. 8. **νήπιοι** has the form of an exclamation: *foolish men! who devoured, or, in that they devoured, etc.* — **κατά** goes with **ἡσθιον** (**ἔσθιναι**): separated by tmesis. H. 477: 616; S. Gr. 450; G. § 191, Note 3. — **Ὑπερίωνος** (Lex. **Ὑπερίων**) **Ἥελιος** (Lex. **Ἥλιος**), of *Hyperion Helius*: for the ending **οιο**, see H. 140 D; S. Gr. 643; G. § 44. — V. 9. **ὁ** (H. 524; S. Gr. 374; G. § 140); *this one*, or simply *he*, meaning *Helius*. — **ἀφείλετο** (**ἀφαιρέω**, ᾧ usu. mid. **ἀφαιρούμαι**): often with two accusatives. Here with acc. and dat. (of interest), *took away from them* (**τοῖσιν**). H. 239, D; S. Gr. 681; G. § 78, Note 2). — V. 10. **τῶν** (demonst. cf. note on **ὁ**): partitive gen. with **ἐπεί** (imperat. notice the accent). — **ἀμύθεν** (**ἀμός** = **τις**, and **-θεν**, *from*): *of these things*, (starting) *from any point, speak*, etc. — **θεά**: cf. note on **Μοῦσα**, v. 1. — **καί ἡμῖν**: *to us also*, i. e. to us, as well as to others: *to us*, i. e. to the poet and those to whom he sung.

Vv. 11–21. Odysseus, followed by the wrath of Poseidon, is detained by the nymph Calypso, being the only one of the Grecian heroes, engaged in the Trojan war, who had not yet reached home.

V. 11. **φύγον** (**φεύγω**), augment omitted. — V. 12. **ἔσαν**: H. 416 D; S. Gr. 734, s; G. § 129, I. Note. — V. 13. **τόν**, demonst.: cf. note on **ὁ**, v. 9: obj. of **ἔρυκε**. — **οἷον**: note the breathing: not to be confounded with **οἷον**; but *this one alone*, in distinction from all the other heroes (**ἄλλοι μὲν πάντες**): or, as some understand it, *this one alone*, i. e. bereft of all his companions. — **κεχρημένον**: Lex. **ΧΡΑΩ** (B). VI. *longing for*, with gen. **νόστου** . . . **γυναικός**: note the absence of the article. — V. 14. **Καλυψό**: see Lex., and note the probable derivation and meaning. — **δια**: Lat. *dixit*: *blunderheads* sometimes confound this word with the prep. **διά**. — **θεάων**: H. 128 D, a; S. Gr. 641; G. § 39. — V. 15. **σπέσσι**: Lex. **σπέος**. — **γλαφυροῖσι**: H. 140 D, b; S. Gr. 646; G. § 44. — V. 16. **ἔτος**: note again

the absence of the article, *the year came*, etc. — **περιπλομένων** : **περιπλόμαι** : stem vowel *ε* syncopated. — **ἐνιαυτῶν** : **ἐτος**, the generic word for *year* : **ἐνιαυτός**, a *period of time* ; often rendered *year* : *when now the year came*, in the revolving periods of time. — V. 17. **τῷ** : as relat. H. 243 D ; S. Gr. 682 ; G. § 140. — **οἱ** (enclit.), dat. H. 230 ; S. Gr. 133 ; G. § 79 : **ἐπεκλώσαντο**, **ἐπεκλώθω** (notice the metaphor in this word) : *in which the gods had appointed to him* (lit. *had spun the thread for him*) *to go*, etc. — V. 18. **οὐδ' ἐνθα** is understood by Ameis as correl. of **ὅτε δὴ**, v. 16 : *not even then had he escaped from conflicts ; even among his friends*. The thought seems clearer to understand **οὐδ' ἐνθα** . . . **φίλοισι** as parenthetical and explanatory of **Ἰθάκην** : *not even then* (after his arrival in Ithaca ; in allusion to his contest with the suitors) *had he*, etc. So Faesi and others, who follow Aristarchus. In this case, **θεοὶ δ'** would begin the principal clause, to which **ὅτε δὴ** is subordinate. H. 862, b ; S. Gr. 585, a b ; G. § 227, 2 : **οὐδ' ἐνθα** is sometimes rendered, and not improperly, *not even there*, i. e. in Ithaca. — **ἀίθλων**, gen. with **πεφυγμένος** : said to be the only instance of this construction : usu. with the acc. ; may be rendered, *released from conflicts*. — V. 19. **μετά** with dat. poetic. H. 643 ; S. Gr. 447, o. — V. 20. **Ποσειδάωνος**, Att. **Ποσειδῶνος**. Notice everywhere in Hom. a tendency to uncontracted forms. H. 32 D, e ; S. Gr. 614 ; G. § 30, 3. — V. 21. **Ὀδυσσῆϊ** : H. 189 D ; S. Gr. 661 ; G. § 59, 3. — **πάρος** . . . **ἰκίσθαι**, *before he reached*, etc. For the infin. with **πρὶν**, or **πάρος**, see H. 769 ; S. Gr. 531, c ; G. § 274. — **ἦν** : possess. pron. ; cf. v. 5, **ἦν**.

Vv. 22–95. In the absence of Poseidon, at the instance of Athena, the gods resolve on the return of Odysseus to Ithaca.

V. 22. **ὁ μὲν**, *this one*, *he* (i. e. Poseidon), correlative with **οἱ δὲ ἄλλοι**, v. 26. — **Αἰθλοπας** (**Αἰθλοψ**) : notice the derivat. and meaning. See Lex. — **μετεκίθε** : Lex. **μετακιάθω**, II. — **ἔντας** : H. 406 D ; S. Gr. 734, s ; G. § 129, I. Partic. — Vv. 23 and 24 are parenthetical, and explanatory of **Αἰθλοπας**. — **τοί=οἱ**, relat. pron. : cf. note on **τῷ**, v. 17. — **δεδαίεσθαι** : Lex. **δαίω** (B). For **-αται** (= **-νται**), see H. 355 D, e ; S. Gr. 705 ; G. § 122, 2. — **ἔσχατοι** agrees with **τοί**, and is further explained by **οἱ μὲν** . . . **οἱ δ'** . . . : *some, of the setting Hyperion, others, of the rising* (i. e. some, of the West, or belonging to the West ; others, of the East). The attempt to settle the exact geographical situation of nations, of whom Homer had only the most vague ideas, seems like being “wise above that which is written.” — **δυσσομένου**, pres. in meaning ; aor. in form. G. Appendix **δύω** : H. 349 D ; S. Gr. 699. — V. 25. **ἀντίων** : fr. **ἀντιάων**, contr. **ἀντιῶν**, with Epic duplication **ἀντιῶν**. H. 370 D, a ; S. Gr. 713 ; G. § 124, 1. Ameis and Faesi regard it as future here, *to partake of*, *to enjoy* : Düntzer, as pres., *going to meet*, *going in quest of*. It agrees with **ὁ μὲν**, and takes the gen. **ἑκατόμβης**. — V. 26. **ἐνθ' ὅγε**, *there he*, etc. cf. note on **ὅγε**, v. 4. — **δαιτί** belongs in idea both with **τέρπετο** and with **παρήμενος**. — **οἱ δὲ δὴ ἄλλοι**, *but they now, the others*. H. 500, d. “In Hm. the demonstrative,” etc. : S. Gr. 353, c ; G. § 140, Note 2. — V. 28. **τοῖσι** : Ameis takes this as

dat. of interest (H. 601 ; S. Gr. 437 ; G. § 184, 3, Note 2), depending on the combined idea of *μῖθων ἤρχε*, lit. *began words to them*, i. e. *began to address them*: Düntz. and Cr. take it in the sense *among these*. I agree with Ameis. — V. 29. *μνήσαστο* (*μυμνήσχω*), augment omitted: with the gen., for *he bethought himself, in mind, of*, etc. — *Αἰγίσθω*: see Classical Dic. Aegisthus. — V. 30. *τόν*, as rel. pron., *whom*, obj. of *ἔκρανε* (*κτείνω*). — *ῥ' = ῥά*: a word of frequent occurrence in Hom.: also in the forms *ἄρ*, and *ἄρα*: see Lex. *ἄρα* (not to be confounded with *ἄρα*, interrog., nor with *ἄρά* a subst.): frequently omitted in translating: yet the student should learn to notice and, if possible, *feel* its force in the Greek. — V. 31. *ἐπιμνησθεῖς, ἐπιμυμνήσκω*: *ἐπέ* = *ἔπει*, obj. of *μετηύδα* (*μεταυδάω*). Notice, *ηυ* is a diphthong: usu. pronounced as *ευ*: -*δα* contr. fr. -*δαε*, imperf. 3d sing. — V. 32. *ὦ πόποι*: an exclamation of astonishment, pain, or dissatisfaction. In a connection similar to this Grote renders it, *Heavens!* — *οἶον δὴ νῦν* (Lex. *νύν*), *how now*, etc. — *αἰτιώωνται, αἰτιώομαι*: cf. Gr. reference on *ἀντιών*, v. 25. — V. 33. *ἡμέων* (H. 233 D); S. Gr. 678; G. § 79, Note 2): two syllables in scanning; synizesis, G. § 10; H. 37; S. Gr. 617. — *κά' = κακά*: notice the accent of *κά'*. G. § 24, 3; H. 100; S. Gr. 61. — *ἔμμεναι*. H. 406 D, 1, Inf.; S. Gr. 734, s; G. § 129, 1, Infin., *that calamities are from*, etc. — V. 34. *σφῆσιν* (*σφός*, G. § 82, Note; H. 238 D; S. Gr. 680) *ἄτασθ*. cf. v. 7, and notes. — V. 35. *Ἀτρεΐδαι*: patronymic. H. 466; S. Gr. 318; 1st declens. gen. G. § 39; H. 136 D, 1; S. Gr. 638: limits *ἄλοχον*. See Clas. Dic. Atreides, or Atrides. — V. 36. *γῆμ'* (*γαμέω*): augment omitted; ending elided; = *ἔγημεν*. — *μνηστὴν*: adj. *μνηστός*. — *τόν*, *this one, him*, i. e. Atrides. — V. 37. *εἰδώς* (agrees with *Αἰγίσθος*): concessive, *though he knew*: *δεδρον*, *the destruction*, i. e. the penalty that would follow the murder. — *πρό εἶπομεν*: separated by tmesis: *we forewarned him*: *οἱ* (after *πρό*) enclitic; hence the two together written *πρό οἱ* (lit. *we said to him beforehand*). — V. 38. *πέμψαντες*, denotes means, *by sending*. *Ἀργεφόντην*; for the myth, see Class. Dic. — V. 39. *μήτ' κτείνειν*, *not to slay him* (Atrides), depends on *πρό εἶπομεν*. — *μνάσθαι*, by duplication of the vowel, for *μνάσθαι* (Lex. *μνάομαι* A): H. 370 D; S. Gr. 713. — V. 40. *τίσις Ἀτρεΐδαι*, *an avenging of Atrides*: *ἔσσεται*, H. 406, D, 1, Fu.; S. Gr. 734, s; G. § 129, I. Note. — V. 41. *ἡβήσῃ*: *ἡβάω*. — *ῆς* (cf. *δν*, v. 3): possess. pron., agrees with *αἰῆς* (fr. *αἶα = γαῖα* = Att. *γῆ*). — *ἡμέρεται*, in the same const. with *ἡβήσῃ*, hence, subjunctive. For the short connecting vowel, frequent in Hm., see G. § 122, 2, Subj.; H. 347 D; S. Gr. 697: *and shall desire his land*. According to Odys. 3: 306, Orestes was at Athens at the time of his father's death. — V. 42. *ὥς = οὕτως*, *thus*: to be carefully distinguished from *ὥς* (proclitic): *ἔφαθ'* (*ἔφατο*), fr. *φήμι*. H. 404 D, 2; S. Gr. 734, d; G. § 129, IV. Note. — V. 43. *πεῖθ'* = *ἔπαθε*, augment omitted: *ἀγαθὶ φρονέων*, lit. *although thinking* (or *meaning*) *what was good*: i. e. in warning Aegisthus not to murder Agamemnon. — *ἀπέτισεν, ἀποτίνω*, *has atoned for all things together*. — V. 44. *τόν*: obj. of *ἡμισέρο* (Lex. *ἀμείβω*,

II. 2, *answered, replied to*). — V. 46. *καὶ λίγν* (= Att. *λίαν*), and surely: *καίνος*, Att. *ἐκαίνος*, made emphatic by *γέ*. H. 850, 1; S. Gr. 580, a, *that one at least, he at least*, i. e. Aegisthus. — *λοικότη* (Lex. *λοικα*, II. 2), agrees with *δλέθρῳ* (dat. of place, G. § 190; H. 612; S. Gr. 446, a). — V. 47. *ὡς ἀπόλοιτο*: H. 721, 1, a; S. Gr. 489, a, b; G. Greek Moods and Tenses, § 82, Note 3. — *ὅτις*: H. 246 D; S. Gr. 683; G. § 86, Note 2: *would that any other one also might perish, whoever should*, etc. — V. 48. *μοί*: ethical dat. H. 596, c; S. Gr. 432, d; G. § 184, 3, Note 5. — *ἀμφί* with dat. poetic; *about, for*. — *δαίεται* (Lex. *ΔΑΙΩ* (B)); *but for my part* (lit. *for me*) *my heart is distracted for*, etc. — V. 49. *δυσμῶρ, δε κτέ.*, *unhappy one, who*, etc. It is better to introduce this word in the English sentence, in the same place in which it stands in the Greek; and so, in general, to present the thought in English in the same order as in the Greek, so far as the idioms of our language will admit of the same arrangement. — *φίλον ἀπο*: anastrophe. G. § 23, 2; H. 102 D, b; S. Gr. 634. — V. 50. *ἀμφιγύη*: *ἀμφιγυῖος* (*ἀμφί*, *around*, *ῥέω* *to flow*), *sea-girt*. — *ὅθι τε*, *where*. Note carefully this use of *τέ*. H. 586, a; S. Gr. 583, b. *ὀμφαλὸς θαλάσσης*, *the centre of the sea*. — V. 51. *νήσος δενδ-*, sc. *ἔστι*, *the island is woody*. So Am., Düntz., Faesi. But Cr. takes *νήσος* as in appos. with *ὀμφαλός*. — *ἐν*, adv. G. § 191, Note 2; H. 615; S. Gr. 449. *δῶματα* may perhaps be rendered as singular, on the same principle as *βασίλεια*, Anabasis, 1, 2, 7, and there (more literally, *in it*) *a goddess inhabits a mansion*. — V. 52, *δοτε*, and v. 53, *ῥέ τε*: cf. note on *ὅθι τε*, v. 50. — *ἔχει . . . μακρὰς*, and holds himself alone (*αὐτός*) *the long pillars*, etc. Homer seems to have conceived of the heavens as supported by columns, somewhat like the ceiling of a large hall. Faesi. — V. 54. *αἱ . . . ἀμφὶς ἔχουσιν*, which hold asunder, etc. — V. 55. *τοῦ*: demonstr. as usu. in Hm. Note in this verse again the absence of the article with *θυγάτηρ* and with *δόστηνον*: *the daughter of this one detains the unhappy man* (Odysseus), *although he mourns* (*δδυρέμενον*, concessive). — V. 57. *θάλγει*, sc. *αὐτόν*. — *ἐπιλήσεται, ἐπιλανθάνω*. Notice the fut. indic. with *ὅπως*. H. 756; S. Gr. 522, a; G. § 216, Note 1: *to the end that he shall forget*, etc. — Vv. 58, 59. *ἰέμενος . . . ἰμέρεται*, *longing to perceive even the smoke . . .* (from utter despair) *yearns for death*. *θανεῖν* (*θνήσκω*), H. 352 D; S. Gr. 701; G. § 122, 2, Infin. — V. 59. *οὐδέ νῦν . . . ἦτορ*, nor now is thy heart turned within thee: uttered reproachfully. *σοί* is made emphatic by *πέρ* (enclit.). — V. 60. *φίλον*: see Lex. *φίλος*, 3. — *οὐ νύ τ'*: *νύ* in a question, see Lex. *νύν*: Cr., Am., F., and others take *τ'* here for *τοί* (= *σοί*). G. § 79, Note 2; H. 233 D; S. Gr. 678): for the elision, see G. § 12, Note 1; H. 70 D; S. Gr. 626: *did not now Odysseus . . . favor thee*, etc. Yet Düntz. takes *τ'* for *τέ* in the Epic use, as in v. 50. The best critics are against him. — *νηυσί* (two syllables) = Att. *ναυσί*. H. 189 D; S. Gr. 666, ad.; G. § 54. — V. 62. *Τροίη*: spoken either of the city or of the country. Here used in the latter sense; *in the spacious Troad*. — *τί νύ οἱ* (dat., as appears at sight from the accent of *νύ*): *why now*, etc. — *ᾠδύσαιο*: H. 363; and 363 D; S. Gr.

711; G. § 114, 2, Note. No pres. **δδίσσομαι**, such as **ωδίσσω** (1. aor., indic., mid.) would suggest, appears to have been used. — V. **63**. **νεφεληγερέτα**: H. 136 D; S. Gr. 637; G. § 39. — V. **64**. **ἔρκος**: partitive appos. with **σέ**: *what manner of word has escaped (thee), the fence of thy teeth!* H. 500, b; S. Gr. 353, b. — V. **65**. **πῶς κτέ**, *how then (how after all that which you have named) could I, etc.* — V. **66**. **περί . . . ἐστί** (**περίεμι**), separated by tmesis; takes the gen. regularly: here with **βροτῶν**: **νόον** (H. 32 D, e; S. Gr. 614; G. § 43) acc. of specifi., *is superior to mortals in intelligence*. Düntzer connects **βροτῶν** more closely with **ἐς**. This seems less natural, though logically and grammatically admissible; *who, of mortals, is superior in, etc.* — **περί** (adv.) **δ'** . . . **ἔωκε**, and especially *has given*, etc.: **ἱρά** (fr. **ἱρόν**), Att. **ἱερά**. Observe that the poet represents the man who excels in intelligence as especially devoted to the gods. — V. **67**. **τοί** relates to **θεοῖσιν**: cf. note on **ταῖς**, v. 23. — **οὐρανόν**: note again the absence of the article: Eng. idiom, *the wide heaven*. Yet in Attic Greek the article is not unfrequently omitted in common designations of PLACE and TIME. H. 530, b; S. Gr. 379, c. — V. **69**. **Κύκλωπος** (note the deriv.): gen. of cause, *on account of the Cyclops*. See Class. Dic. — **ἐν** relates to **Κύκλωπος**: **ἀλάωσεν** (**ἀλαόω**), subj. **Ὀδυσσεύς**: **ὀφθαλμοῦ** joined with **ἀλάωσεν** as a verb of depriving. H. 580, a; S. Gr. 422, aa; G. § 174: *whom he deprived of an eye* (lit. *whom he blinded of an eye*), V. **70**. **Πολύφημον**, appos. with **ἐν**. — **δου**: H. 243 D; S. Gr. 682; G. § 86, Note 2. — **ἔσκει** (blunderers confound this with **ἔσχε**): H. 406 D, 1, 3d pers.; 410 D; S. Gr. 734, s; 738; G. § 129, 1. Note; § 122, 2. Iterative endings. — V. **71**. **πᾶσιν** (**ν** movable before a consonant to make the ultima long by position) **Κυκλώπεσσι** (H. 154 D; S. Gr. 655; G. § 59, 1), *among all the Cyclopes*: may be viewed as dat. of place, or perhaps dat. of interest in looser relations. So Faesi. — **μὲν** (H. 233 D; 3d pers. acc. sing.; S. Gr. 678; G. § 79, Note 2) obj. of **τέκε** (= **ἔτεκε**, fr. **τίκτω**), *bore him*. — V. **72**. **μέδοντος**, *ruler of, etc.*, or as particip. *ruling*, etc., explains **Φόρκυνος**. — V. **73**. **σπέσσι**: G. § 59, 1; H. 154 D, b; S. Gr. 655; fr. **σπέος**. — **Ποσειδ-μυγείσα** (**μύγνυμι**), *having met with Poseidon*. — V. **74**. **ἐκ τοῦ**: “always temporal in Hm., and refers to v. 69.” Am., Düntz. Yet Cr., following the scholiast, makes it causal: **δὴ** is resumptive. H. 851, a; S. Gr. 580, d, *from that time, I say* (the time when Odysseus made the Cyclops blind); or, *on this account, I say*. — V. **75**. **οὐτι . . . δέ**, *does not (indeed) slay . . . but drives (lit. causes to wander)*, etc. — **πατρίδος αἵης**: notice here **πατρίς** as adj.: in Att. usu. subst. — V. **76**. **ἄγεθ'** (= **ἄγετε**): an exclamation, *but come!* Cf. Lat. *age!* — **περιφραζώμεθα**: H. 720, a; S. Gr. 488, a; G. § 253; *let us, who are present* (**οἶδε**, fr. **οἶδε**, lit. *these*), *all plan*, etc. — V. **77**. **ὅπως εἰθῆσι** (**ἔρχομαι**, 2d aor. subjunc. 3d, sing. written also **εἰθῆσι**). H. 361 D; S. Gr. 710; G. § 122, 2, Subj.), *to the end that he may go (home)*. — **μεθήσεται** (**μεθίημι**), a simple declaration, denoting the confidence of Zeus, the speaker: *will remit, will give up*. — V. **78**. **ἐν**, possessive, *his*: cf. **ἦν**, v. 5. — **οὐ . . . τι**, *not in any respect, not at all*: cf. **οὔτι**, v. 75. — V. **79**.

ἀθαν- δέκτητι θεῶν, *without the consent of the immortal gods*, is added to ἀντία πάντων, *against all*, for emphasis. So Am., Düntz., Faesi. — ἐριδαι- νίμεν : infin. H. 359 D ; S. Gr. 708 ; G. § 122, 2, Infin. — οἷος agrees with subj. of δυνήσεται : note the breathing and distinguish fr. οἷος. — Vv. 80, 81. cf. vv. 44, 45. Such repetitions are frequent in Hm. — V. 82. τοῦτο φίλον, sc. ἐστί : *if now this is agreeable to*, etc. — V. 83. Ὀδυσῆα, subj. of νοστήσαι, *that the prudent Odysseus return*, etc. — ὄνδε δόμενδε : meaning of the ending -δε ? H. 203, c ; S. Gr. 114 ; G. § 61. Other local endings and their meanings ? Notice that it is here annexed both to the noun and to pronoun : *to his home*. — Vv. 84, 85. Ἑρμείαν obj. of δτρήνομεν (subjunc. G. § 122, 2 ; H. 347 D ; S. Gr. 697 : cf. ἱμεί- ρεται, v. 41 : an exhortation, cf. περιφραζόμεθα, v. 76, note), *let us de- spatch Hermes*, etc. — ὄφρα . . . εἴπῃ, *that he may announce*, etc. — V. 86. ἐπλοκάμῳ (εῖ, well ; πλόκαμος, a curl, or a braid ; πλέκω, to twine, or to braid) : usu. rendered *fair-haired* ; but this is not very accu- rate. It means either, *with fair curls*, or *with well-braided locks*, — proba- bly the latter. So Düntz. and Am., who cite in illustration II. XIV. 176. χαίτας πεφάνη, χερσὶ πλοκάμους ἐπλέξε φαεινούς (spoken of Hera), *having combed her hair, with her hands she braided her shining locks*. — V. 87. νόστον, appos. with βουλήν : *our infallible purpose, the return of*, etc. — ὥς κε (= Attic. ἄν) νήγται, *to the end that he may go* : an emphatic pleonasm, similar to ὥπως ἔλθῃσι, v. 77. — Vv. 88, 89. αὐτόν, correla- tive of μέν, v. 84. — οἶ (enclit., and hence in the text without accent) in vv. 88, 89, “dat. of interest in looser relations” : H. 601 ; S. Gr. 437 ; G. § 184, 3 : is not properly, I think, viewed as “dat. of the possessor” : *that I may the more rouse up for him his son*, etc. The second οἶ (in v. 89) refers to υἱόν. — ἐν φρεσὶ. Notice here a frequent idiom in Hm., ἐν with dat., joined with a verb expressing or implying motion. Force of this construction ? H. 618, a ; S. Gr. 448, b. — θέλω (τίθημι) : G. § 128, 2 ; H. 400 D, i ; S. Gr. 730. — V. 90. καλέσαντα (instead of καλέσαντι agreeing with οἶ) agrees with the implied subj. of ἀπαπέμεν (= Att. ἀπα- πτεῖν, G. § 122, 2, Infin. ; H. 359 D ; S. G. 708) : (cf. λαβόντα, Anab. 1, 2, 1) : *that he having called . . . speak out (a prohibition) to all*, etc. — V. 91. οἷτε (δοτε) : H. 856, a ; S. Gr. 583, b : relates to μνηστήρεσσιν (H. 154 D, b ; S. Gr. 655 ; G. § 59, 1). — οἶ (enclit.), dat. of interest, *to his injury, at his expense* : cf. οἶ, vv. 88, 89. — V. 92. μήλ' (= μήλα) : Lex. μήλον (A). — V. 93. πέμψω, sc. αὐτόν, *I will send him* (Telem- achus). — V. 94. νόστον, obj. of πεισοόμενον (fut. particip. denoting purpose, fr. πυνθάνομαι), *to inquire about the return of*, etc. — V. 95. κλῆος, subj. of ἔχουσιν (pres. subjunc. 3d sing. ; cf. ἔλθῃσι and note, v. 77) : lit. *and that a noble fame may possess him*, etc.

BOOK II. — Council of the Chiefs of Ithaca.

BOOK III. — Telemachus. attended by Athena in the Form of Mon- tor, proceeds to Pyrius, and has an Interview with Nestor.

BOOK IV. — Telemachus proceeds to Sparta. Interview with Menelæus.

BOOK V. — Departure of Odysseus from the Island of Calypso. He is wrecked on the Island of Phaeacia.

BOOK VI. — Nausicaa, Daughter of Alcinoüs, King of Phaeacia, discovers Odysseus.

BOOK VII. — Odysseus repairs to the Court of Alcinoüs, and is favorably received.

BOOK VIII. — Entertainment and Games in Honor of Odysseus.

BOOK IX. — Odysseus rehearses his Adventures. The Cicons, the Lotophægi, the Cyclops.

Vv. 152-215. A hunt and feast on an island not far from the land of the Cyclops. On the following day, Odysseus sails to the land of the Cyclops and repairs to the cave of Polyphemus.

V. 152. φάνη (φαίνω), augment omitted. — V. 153. νήσον, *the island*: described in the passage just preceding. Notice here again the omission of the article. — -μεσθα (Att. -μεθα): G. § 122, 2; H. 355, D, d; S. Gr. 704. — κατ' αὐτήν, *over it, in it, i. e. the island*. — V. 154. ὤρσαν (δρυνυμ), *roused, started up*; takes αἶγας for obj. — αἰγλόχοιο (Att. ending -ου): Lex. αἰγλόχος. — V. 157. νηῶν (Att. νεῶν): G. § 54; H. 189 D; S. Gr. 666, a d. — διὰ . . . κοσμηθέντες (διακοσμέω): tmesis: G. § 191, Note 3; H. 477, 616; S. Gr. 450. — τρίχα, *adv.*; *having arranged ourselves in three parties*. — V. 158. βάλλομεν, imperf. with omitted augment. — V. 159. ἐκάστην, sc. νῆα (Att. ναῦν). — V. 160. λαγχανον: Lex. λαγχάνω, iv. — ἐμοὶ . . . οἶφι, *for me alone*. — ἐξελον (ἐξαίρώ): (augment omitted, and hence the accent drawn back on the prep. H. 368, b; S. Gr. 249, a), *they took out*. Cf. v. 550 ff. — V. 161. ἥελιον (Att. ἥλιον): notice here again the fondness for the confluence of vowel sounds in the Ionic dialect. — V. 162. ὥσπετα, *abundant*. — V. 163. ἐξέφθιτο: Lex. ἐκφθίνω. — V. 164. ἐνέην (Att. ἐνήν, fr. ἐν, εἰμὶ): subj. οἶνος: *but it lasted (or held out) in (them, the ships)*. — πολλόν (= Att. πολύν, sc. οἶνον), obj. of ἠφύσαμεν (ἀφύσσω). — ἐν ἀμφορο: notice here the use of ἐν with the dat. H. 618, a; S. Gr. 448, b: *we each drew much (wine and stored it) in jars*. — V. 166. ἐόντων (εἰμὶ): H. 406 D; S. Gr. 734, s; G. § 129, 1, Note: agrees with Κυκλώπων. — V. 167. καπνόν and φθογγήν are both placed as objects of ἐλεύσομεν (λεύσσω); φθογγήν by zeugma. H. 882; S. Gr. 595 (c). In v. 166. ἐλεύσομεν is intrans.: here, trans. *we looked into the land of, etc.* . . . *we beheld the smoke (and heard) the voice of themselves and of the sheep, etc.* — V. 168. ἐπὶ . . . ἦλθεν, tmesis: κνεφας, subj., *darkness came on*. — V. 169. κοιμήθημεν (κοιμάω), aug. omitted. — V. 171. ἀγορήν (notice the Ionic preference for the vowel η) θέμενος, *having appointed an*

assembly. — Notice *μετά* with dat. H. 643; S. Gr. 447, ο: among all (Att. *ἐν* with dat.). — *ἔειπον*: H. 450 D, 8; S. Gr. 740, e k; G. Appendix. — V. 172. "Ἄλλοι, appos. with subj. of *μῖμνετε*, do ye, the others, etc. — *ἐρίηρες*, Lex. *ἐρίηρος*. — V. 173. *ἐτάροισιν*: Lex. *ἐταῖρος*. — V. 174. *ἔλθων . . . περὶσσομαι* (notice the vowel η), *having gone, will try*; or more freely, *will go and try*: *τῶνδ' ἀνδρῶν* (Att. *τῶνδε τῶν ἀνδρῶν*. H. 538, a; S. Gr. 382, d; G. § 142, 4), *yonder men*. — V. 175. *ἦ . . . ἤέ*: *whether . . . or*. — *ῥ'* = *ῥά*. Lex. *ῥα*: epic usage. Note the frequent use and the meaning of this word in Hm. Not usually rendered. — *οἷγε*, *they*: cf. *ὄγε*, 1; 4; sc. *εἰσίν*. — V. 176. *καί σφιν* (= *σφίσιν*: G. § 79, Note 2; H. 233 D; S. Gr. 678. Dat. of possessor. G. § 184, 4; H. 598; S. Gr. 434) . . . *ἔστι*: *and there is to them, and they have*, etc. — V. 177. *ἀνὰ νηὸς* (= Att. *νῆος*, fr. *ναὺς*) *ἐβην* is explained as an instance of tmesis, equivalent to *νηὸς ἀνέβην*; the gen. *νηὸς* being thus dependent on the compound verb, and not on the preposition. So Am., Düntz., and others. Would it not seem more natural, and in accordance with the apparent fact, to admit that *ἀνὰ* may take the gen.; and in this and similar instances — of which several occur — to make *νηὸς* depend on *ἀνὰ*? So Cr.; G. § 191, 1, Note. — V. 178. *αὐτοῖς* agrees with the subj. of *ἐμβαλεῖν* (= *ἀναβαλεῖν*. H. 73 D; S. Gr. 628; G. § 12, Note 3), *both to embark themselves, and*, etc. — *ἀνὰ . . . λῦσαι*: Lex. *ἀναλῶ*, *to loose*, etc. — V. 179. *εἰσβαῖνον* (= *εἰσέβαῖνον*): aug. omitted, and hence the accent on the preposition. Cf. *ἔξελον*, v. 160, note. — *κληῖσι*: Lex. *κλείς*, iv. — V. 180. *τύπτον* (*τύπτω*): aug. omitted. — V. 181. *τὸν χώρον*. H. 551; S. Gr. 396; G. § 162. *But when already we arrived at the place* (or perhaps *τόν* as demonstr. *at that place*), mentioned v. 166. — V. 182. *ἐνθα δέ*. H. 862, b; S. Gr. 585, a b; G. § 227, 2: *then*, etc. Note carefully this use of *δέ*. — *ἐπ' ἐσχατιῇ*, *at the extreme part, at the very border* (of the place): made still more definite by the description *ἄγχι θαλάσσης*. — V. 184. *δῖες . . . αἶγες*: appos. with *μῆλα*, *flocks*. — *λαίεσκον*: *λαῖω*. Force of the ending *σκον*? H. 410 D; S. Gr. 738; G. § 122, 2. — *περὶ*: adv. *round about*: *αὐλή*, *a yard, a court-yard*. — V. 185. *δέδμητο*, pluperf.: aug. omitted. Lex. *δέμω*. — *κατωρυχέσσι* (Lex. *κατωρυχῆς* and *κατῶρυξ*) *λίθοισιν*, *with deep-laid stones*, "which might serve as seats." Am., Düntz., and others. — V. 187. *ἐνίανει* (*ἐν*, *λαῖω*), *lodged within*: *πελώριος*, *a monster*. — *ῥά* Lex. *ῥα*. Epic use. Cf. v. 175, note: *τέ*, epic use. H. 856; S. Gr. 583, b. — V. 188. *ποιμαίνεσκον* (*ποιμαίνω*): aug. omitted: iterative ending. Cf. note on *λαίεσκον*, v. 184. — V. 189. *ἀθεμίστια ᾗδη* (*οἶδα*), *knew lawless (deeds)*: i. e. *acknowledged no laws*. — V. 190. *καί γάρ* connects this sentence closely to the foregoing both in a copulative and in a causal relation. It is usual to render only the latter word, *for*. — *ἐτέτυκτο* (*τεύχω*), *he had been made, he was a gigantic wonder*, etc. — *ἑώρα*, *ἵωκα*. — *ὅτε . . . οἶον*, *when it (the woody peak) appears alone*, etc. — F., Am., and Cr. read *ὃ τε*, *which*, etc. — V. 194. *αὐτοῦ*, adv. as often in Att.: *πᾶρ* = *παρά*. H. 73 D; S. Gr. 628; G. § 12, Note 3: *there by the ship*. — *ἔρυσθαι*. H. 405 D, 2,

b; S. Gr. 734, n; Lex. *ἱρύν*, iv. — V. 196. *βῆν* = *ἔβην*, fr. *βαίνα*. — *αἰγιον δασκόν*, a goat-skin, such as is still used for the same purpose everywhere in Greece and the neighboring lands: *ἔχον* = *εἶχον*: *οἶνοιο* limits *δασκόν*. — V. 198. *δὲ . . . ἀμφιβέβηκα* (*ἀμφιβαίνο*), lit. *who had walked about Ismārus* (the city of the Cicionians), i. e. *who had protected Ismārus*, before it was sacked by Odysseus. — V. 199. *οὐνεκα*, because, introduces the reason why Maron gave the wine to Odysseus. — *μῖν* (H. 233 D, under *το*: S. Gr. 678; G. § 79, Note 2), obj. of *περισχόμεθα* (Lex. *περίχω*, mid.), *we protected him together with*, etc. — V. 200. *ὦκε*, *οἰκέω*. — V. 201. *πόρεν* (Lex. *πόρω*. In what tenses used?): *he gave*, etc. — V. 204. *οἶνον*, sc. *δῶκε* (Att. *ἔδωκε*). — *ἐν . . . πᾶσιν*, in jars, twelve in all: or, in full twelve jars: *πᾶσιν* agrees with *ἀμφ*. — V. 205. *αὐτόν*, i. e. *οἶνον*, obj. of *ἡείδω* (*οἶδα*. G. § 130, 2, Note; H. 409 D, 6; S. Gr. 737, i). — *δμῶν* (irreg. accent. G. § 25, 3, Note; H. 160, exc. c; S. Gr. 92, c) and *ἀμφιπόλων* limit *τις*, *nor did any one of*, etc. The distinction between these two words in meaning is not very clear. Voss renders, *Keiner der Knecht*, und *keine der dienenden Mägde* in der Wohnung (*None of the men-servants, and none of the maid-servants*, etc.). The etymology (*δμῶν* fr. *δαμάω*, to subdue, enslave; *ἀμφιπόλων*, *ἀμφί*, around, and *πολέω*, to turn, to go about) indicates rather a distinction of class than of sex. So perhaps we may render it, *nor did any one of the slaves or of the attendants*, etc. — V. 207. *ἀλλ' αὐτός*, but he himself, i. e. Maron. — *φῶλη* qualifies *ἄλοχος*. — *μὴ οἷη*: an emphatic expression: *one (person) alone*. — *τόν*, demonstr.: *οἶνον*, definitive appos. H. 500, d; S. Gr. 353, c. — *ὅτε πίνουσιν*: hypothet. relat. sentence. H. 757; S. Gr. 523; G. § 233: and whenever they (the persons mentioned in the verse above) drank of this, the honey-sweet, red wine. — V. 209. *ἐμπλήσας* (Lex. *ἐμπλήμι*, fr. *ἐν*, *πλήμι*. H. 403, 7, Rem. a; S. Gr. 273, f. Rem. f a): sing. although the plur. *πίνουσιν* is used just above: *he having filled one cup* (with the wine). — *ὑδατος* limits *μέτρα*. — *ἀνά*, separated by tmesis from *χεύ'* (= *ἔχευε*, aor. fr. *χέω*): *he poured on* (it, in the mixer) *twenty*, etc.: or, as Ameis, Faesi, and others understand it, *he poured* (it, the cup of wine) *on twenty*, etc. The former seems more natural. — V. 210. *δεδάδει*: *δξω*. The same stem with *δδμή*: can hardly be imitated in English (*a sweet smell was smelt*). We may render it, *a sweet odor arose*, etc. — V. 211. *θεοπεσίη*: more emphatic than *ἡδεῖα*, and in an emphatic position: *a divine* (fragrance). — *οὔτοι*: a strengthened negative: join with *φῶλον*: *it would not indeed be pleasant to abstain from* (it, the mingled wine and water): *ἀποσχέσθαι*, *ἀπέχω*: *ἦεν*, cf. 1, 18. — V. 212. *τοῦ*: gen. with verb of filling. H. 575; S. Gr. 418; G. § 172: *φέρων* = *ἔφερον*: *having filled a large skin with this* (wine) *I bore* (it). — *ἦα*: Lex. *ἦα*, sc. *φέρων*: and in a leathern sack (*I bore*) *provisions also for the way*: *ἦα* may be in form 1st pers. sing. imperf. indic. of *εἶμι*. See Gr. The verb and the noun can, therefore, be distinguished only by the connection. — V. 213. *δύτατο*: Lex. *οἶομαι*: *my daring mind suggested to me the thought*, etc. — V. 214. The best critics differ as to the const. of *ἄνδρα*: some

taking it as subj. ; others, as obj. of the comp. verb ἐπαλεύεσθαι (ἐπέρχομαι) : *that I should go to a man*, etc. ; or, *that a man would approach*. On the whole, I am inclined, with Ameis, to the latter const. Cf. ἐπῆλθε, v. 233. — ἐπιμένον : Lex. ἐπίννυμι : ἀλκῇ, const. ? H. 553, a ; S. Gr. 398, a ; G. § 164 ; § 166, Note 2 : *clothed in great strength*.

Vv. 216–251. They reach the cave of Polyphemus : the companions of Odysseus wish to return to the ship ; but he remains till the Cyclops returns with his flocks, and espies the strangers.

V. 216. οὐδέ in rendering is often divided into its component parts ; *but we did not find him* (μὴν), i. e. the Cyclops. — V. 217. νομόν (notice the accent, distinguishing it from νόμον *law*) κατά (anastrophe. Cf. ἀπο, 1 : 49), *he was feeding his fat flocks in a pasture*. — V. 218. ἐθρεύμεθα (θρέωμαι) : for the contraction εο = ευ, see H. 32 D, f ; S. Gr. 615 ; G. § 124, 2 : ending -μεθα. H. 355 D, d ; S. Gr. 704 ; G. § 122, 2. — V. 221. ἔρχατο (Lex. εἶργω, and ἔργω) : pluperf., indic., pass., 3d pers. plur. : the ending -ντο, changed to -ατο, and the preceding mute aspirated. G. § 122, 2 ; H. 355 D, e ; 392, Rem. a ; S. Gr. 261, a ; 705 : *being separated* (διακεκριμένοι, διακρίνω) *into distinct flocks, they were kept apart*. — χωρὶς μὲν . . . χωρὶς δὲ . . . χωρὶς δ' αὖθ' : *in one place . . . and in another . . . and again in another*. — V. 222. ναῖον : Lex. ναῖω, A. III. — V. 223. τετυγμένα (Lex. τεύχω, II. 2) : agrees with ἄγγεα : *and all the vessels were filled with whey, both the pails and pans, well made, into which he milked*. — V. 224. πρώτισθ' = πρώτιστα : followed by αὐτὰρ ἔπειτα : *first of all . . . but after that*, etc. — V. 225. τυρῶν : partitive gen. : αἰνυμένους agrees with the subj. of εἶναι, sc. ἡμᾶς : *that we taking of the cheese go*, etc. — V. 227. ἐξυλάσαντας, same const. with αἰνυμένους : *that we having driven hastily from the folds to the swift ship both kids*, etc. — V. 228. ἦ τ' ἂν . . . ἦεν : *and surely it would have been far better*, sc. εἰ ἐπιθόμην, *if I had yielded*. H. 746, 752 ; S. Gr. 514 ; 520, b ; G. § 222 ; § 226, 2. — V. 229. ὄφρ' . . . ἴδοιμι : closely connected with ἀλλ' . . . πιθόμην. The intervening clause is parenthetical. — V. 230. οὐδ' . . . ἴσασθαι, *but he* (the Cyclops) *was not, when he appeared, about to be*, etc. — V. 231. κῆαντες καίω. — καὶ αὐτοὶ . . . φάγομεν (ἐσθίω), *ourselves also . . . ate*. Not only did they offer to the gods burnt-offerings of the cheese, but partook themselves also : τυρῶν αἰνυμένοι, cf. v. 225. Rather free use they made of the provisions of the Cyclops ! — V. 233. εἰς, Att. ἕως, *until*. — ὄβριμον κτῆ, lit. *a mighty load of dry wood* : ὄβριμον, used metaphorically ; *a mighty load*, i. e. a load which required great strength to bear it. — V. 234. ποτιδόρπιον : Lex. προσδόρπιον : *an aid to the evening meal*. Voss renders, *dass bei Licht er ässe zu Abend* : *that he might eat by a light at evening*. This is rather an explanation than a translation. — V. 235. βαλὼν, sc. ἄχθος ὕλης. He first within the cave cast down the load of wood, and then proceeded to drive in the flocks. V. 236. ἀπασσέμεθα : ἀπασεύω. — 238. μάλα, join with πάντα, as in several other instances in Hom. ; is intensive ; see Lex. μάλα. — ὄσσ' :

Lex. *δορος*: the *σ* doubled for the metre. — *ἑμῶν*: *ἀμῶν*: cf. the comp. *ἐνὲμῶν*, v. 223. — *θύρηφιν*: H. 206 D; S. Gr. 639; G. § 61, Note 3: dat. of place, at the door: further explained by *βαθείης ἔκτοθεν αὐλῆς*, on the outside, within the deep yard: *αὐλῆς*, gen. of place. See Lex. *ἐκτοθεν*. The reading *ἐντοθεν* (= *ἐντοσθεν*) is preferred by Am. and F. Thus *αὐλῆς* depends on *ἐντοθεν*, within the deep yard. This certainly seems far simpler and more natural. — V. 240. *ἐπέθηκε* (*ἐπιτίθημι*), he placed upon (the doorway). — *θυρόν*: pronounced, in scanning, in two syllables; synizesis. H. 37; S. Gr. 617; G. § 10: is the obj. both of *ἐπέθηκε* and of *δείρας*. — V. 241. *ἄρμιον*: cf. note, v. 233: emphatic position. — *οὐκ ἂν . . . ὀχλίσσαιαν*: not two-and-twenty wagons, strong, four-wheeled, could move this from the ground. The expression presents the picture of a large number of strong teams; but how they could all be used at once to move the huge door, unless they were detached from the wagons and hitched together, is not very apparent. We may perhaps render it, not the power of twenty-two wagons . . . could move, etc. So Faesi: *τετράκνυλοι*, first three syllables long. — V. 243. *θύρησιν* (depends on *ἐπ*-; on the doorway): plur.; perhaps to denote the great size of the entrance. — V. 245. *πάντα κατὰ μοῖραν*: all things in order; or, wholly in order: *πάντα* may be taken as adv. acc. — *ὅπ'* . . . *ἵκιν*: tmesis: *ἐκάστη*, governed by *ὅπ'*: under each he placed a suckling. — V. 246. *θρέψας τρέφω*. — V. 247. *ἀμυσάμενος ἀμάω*. — V. 248. *ἔφρα . . . αἰνυμένω*: lit. that it might be to him taking (it) to drink: i. e. that it might serve him, in taking (of it), for drink. Const. of *πίνειν*? H. 765; S. Gr. 529; G. § 265. — *ποτιδόρτιον*: cf. v. 234. — V. 250. *σπεύσει πονησάμενος*: hastily performed (H. 801; S. Gr. 546, e; G. § 277, 2): lit. hastened having performed. — *τὰ ἄλλα*, these his labors. Perhaps an American would say, these his chores. — V. 251. *πῦρ ἀνέκαυε* (*ἀνακαίω*) indicates that the fire mentioned v. 231 had burned down. — *εἶσιδεν*: augment omitted; hence, recessive accent: *ἡμέας* (Att. *ἡμᾶς*), the obj. equally of *εἶσιδεν* and of *εἶρετο*: *εἰς* denotes properly the act of glancing within, and *ἡμέας* is obj. of *ἔειπεν*: glancing within (the cave), he saw (us) and questioned us.

Vv. 252-286. The Cyclops inquires of the strangers who they are. Odysseus replies, and seeks to move the compassion of the monster, who answers with blasphemy, and questions Odysseus about his ship.

V. 252. *πλείθ'* = *πλείτε*, fr. *πλέω*. — V. 253. *ἦ*: interrog. H. 828, b; 829; S. Gr. 566, b; G. § 282, 2. — *τι*, adv. acc. — *κατὰ πρῆξιν*, on business. — V. 254. *οἷά τε* (Epic use of *τέ*), like. — *τοῖτ'* (= *τοῖς* relat., and *τέ*), who. — *ἀλόνωνται* (*ἀλάσμαι*): H. 370 D, a; S. Gr. 713; G. § 124, 1. — V. 255. *παρθήμενοι, παρατίθημι*. — V. 256. *ἔφαθ'* (= *ἔφατο* = Att. *ἔφη*). — *ἡμῖν*: dat. of interest in looser relations. — *κατακλάσθη*: κατακλάω. — *φίλον*: little more than a possessive pronoun in force. Lex. *φίλος*, 3: and as for us, on the other hand, our heart was broken down, while we feared, etc. *δαισάντων*, gen. abs. sc. *ἡμῶν*, implied in *ἡμῖν* expressed just before. — V. 258. *ἀλλὰ καὶ ὥς*, but even thus (i. e. although smitten

with terror). — V. 259. Ἡμεῖς, subj. of ἤλθομεν, v. 262. — Τροίηθεν : “belongs with οἴκαδε ἰήμεναι,” Düntz. ; “belongs with ἤλθομεν,” Ameis, Faesi. Does it not belong with both words? — ἀποπλαγχθέντες (ἀποπλάζω, cf. 1 : 2) : *driven away from (our course)*. — V. 261. ἄλλην ὁδὸν, ἄλλα κέλευθα : adv. acc. : a usage of ἄλλος hard to render ; lit. *by another way, by other journeyings*. Perhaps we may render freely, *by various ways, by various journeyings*. The Greek expresses briefly and emphatically the wanderings of Odysseus. — V. 262. οὕτω που (Lex. πού, 2), *thus, no doubt ; or, thus, I suppose*. — μητίσασθαι, *to carry out his plan*. Am. — V. 263. λαοί : predicate with εἶναι. H. 775 ; S. Gr. 536, b ; G. § 136, Note 2 : *we boast that we are people of, etc.* — Ἀτρεΐδω (-δω in one syllable in scanning ; synizesis) : H. 136 D ; S. Gr. 638 ; G. § 39. — V. 264. τοῦ limits κλέος. Notice here the force of δῆ. H. 851 ; S. Gr. 580, d. — μέγιστον is predicate ; κλέος, subj. — V. 265. διέπερσε (διαπέρθω), *sacked*. — V. 266. ἡμεῖς δ' αὐτε : *but we, on the other hand* (i. e. we, in distinction from Agamemnon). — τὰ σὰ γούνα (= γόνατα, fr. γόνυ) belongs in thought both with the preceding and with the following word : *arriving at, have approached these thy knees*. — V. 267. εἰ (to ascertain) *if*. — V. 268. ἦτε (Epic use of τέ) . . . ἐστίν : *which is the right of strangers*. — V. 269. αἰδέομαι (αἰδέομαι) = αἰδέομαι = αἰδέου = Att. αἰδοῦ. — εἰμέν : H. 406 D, 1 ; S. Gr. 734, s ; G. § 129, I. Note ; τοί (enclit.) dat. sing. = σοί. H. 233 D ; S. Gr. 678 ; G. § 79, I. Note 2. — V. 270. Ζεὺς, sc. ἐστίν. — V. 271. ξείνιος, Lex. ξένιος. — V. 272. ἐφάμην : cf. ἔφαθ', and note, v. 256. — V. 273. νῆπιός εἰς = Att. εἰ. H. 406 D, 1 ; S. Gr. 734, s ; G. § 129, I. Note. Observe that εἰς is enclitic, although εἰ is orthotone. G. § 27, 3 ; H. 406, Rem. b ; S. Gr. 277, b : *you are foolish*. — ἐληλύθας : ἔρχομαι. — V. 274. κίλευαι : H. 355. Mid. : 363 D ; S. Gr. 240 ; 711 ; G. § 122, 2, Indic. δειδόμεν : δειδω, δειδία, δειδουκα, δέδια, δέδουκα (the last two are Attic) : G. Appendix ; H. 409, 5 ; 409 D, 5 ; S. Gr. 280, e ; 737, g ; δαδόμεν, infin. H. 359 D ; S. Gr. 708 ; G. § 122, 2, Infin. — ἀλέασθαι (1 aor. infin.) : ἀλέομαι and ἀλεύομαι : *you who bid me either to fear or to avoid (the wrath of) the gods*. — V. 276. ἐπειή : penult short in scanning. H. 86 D (3) ; S. Gr. 631. Some editors write here ἐπεὶ ἦ. — V. 277. ἄν, with πεφιδολήν (φειδομαι), which takes the gen. (σεῦ = Att. σου, accented, hence emphatic ; and ἐτάρων). — V. 279. εἰφ' = εἰπέ (imper. fr. εἶπον). *But tell me to what point in coming you held, etc. i. e. to what point in coming you steered, etc.* — V. 280. ἦ . . . ἦ, whether . . . or. — δαείω (aor. pass. subjunc.) : Lex. ΔΑΩ. II. *that I may learn*. — V. 281. φάτο : augment omitted : = ἔφατο, cf. v. 256. — ἐμὲ . . . λάθην : *but he did not elude me, i. e. he did not deceive me*. — εἰδότα (οἶδα) agrees with ἐμέ, and takes πολλά as obj. — V. 282. ἀψορρον, *back, i. e. in reply*, qualifies προσέφη. — V. 283. Νεία (= Att. ναῦν, fr. ναῦς) : = one long syllable, by synizesis : obj. of κατέαξε (κατάγνυμι) : μοί, dat. of interest. — V. 284. βαλόν (sc. νεία), *having cast (it)*. — ὕμης (ὕμός, ᾧ, or ἡ, ὅν = ὑμέτερος), qualifies γαίης, *of your land*. — V. 285. ἀκρῇ προσπείλασας (προσπείλῳ) : H. 605 ; S. Gr. 439 ; G. § 187. — ἀνεμος ἐκ πόντου are closely joined in

thought : *πέντες* (as distinguished fr. *θάλασσα*, the generic word for sea, or the sea in distinction from the land) means *the deep sea*, or as we say, *the high sea*. So here, we may say, *a wind from the high sea* : *ἔνεκεν* (*φέρω*) = Att. *ἔνεγκεν*, *bore* (the ship) *away* — V. 286. *ὑπέφυγον* = Att. *ὑπέφευγον*.

Vv. 287–352. Three meals of the Cyclops, in which he devours six men (two at a meal) : plan of Odysseus for revenge and escape.

V. 288. *ἐπὶ* . . . *ἱαλλεν* (tmesis), takes the acc. *χείρας* and the dat. *ἐτάροις*. — V. 289. *σὺν* . . . *μάρψας* : *συμμάρπτω*. — *ᾧστε* (Epic use of *τέ*), *as, like*. — V. 290. *ἐκ* . . . *ῥέε* : *ἐκρέω*. — V. 291. *τούς*, obj. of *διὰ* . . . *ταμέν* (*διατέμνω*). — *ᾧπλίσσατο* (*ᾧπλίζω*) : mark the force of the mid. ; *he got ready for himself*. — V. 292. *ἀπέλειπεν* (*ἀπολείπω*), *nor did he leave anything remaining*. — V. 293. *ἔγκατα κτεί*, obj. of *ἔσθιε*. — V. 294. *ἀνεσχέθμεν* : *ἀνέχω*. G. Appendix ; H. 411 D ; S. Gr. 739. Outstretched hands, with the palms upward, was a common attitude in supplication. — V. 295. *ἔμμηχανίη* : derivation ? See Lex. Perhaps *despair* comes nearest to the meaning. *Perplexity, trouble, distress*, are words rather too weak for the connection. — V. 296. *ἐμπλήσατο* : *ἐμπλήρημι* : cf. *ἐμπλήσας*, v. 212, note. — V. 297. *ἐπ'* . . . *πίνων* : Lex. *ἐπιπίνω*. — V. 298. *κεῖτ'* = *ἔκειτο* : *κείμεαι*. — *ταυνοσάμενος διὰ μέλων*, *stretched along among his flocks*. — V. 299. *τόν*, obj. of *οὐτάμεναι* (Lex. *οὐτάω*), 2 aor. infin. act. G. Appendix ; H. 408 D, 21 ; S. Gr. 740, jr. — V. 301. *δοι* . . . *ἔχουσιν*, *where the midriff* (*φρένες*) *holds the liver*, — a point most vulnerable and vital. — V. 302. *χείρ'* (= *χαρὶ*) *ἐπιμασσάμενος* (*ἐπιμαίωμαι*), *having grasped (it, the dagger) with my hand*. So most editors ; yet Ameis, with some probability, renders, *seeking with the hand* ; because he could not, in the darkness, see the precise point where he would plunge the dagger. Dind. retains the reading *χείρ'* (= *χείρα*), which I could not follow. — *δέ* : correl. of *μέν* after *τόν* : *but another mind*, etc. — V. 303. *αὐτοῦ*, adv. *κέ(ν)* = Att. *ἐν*, qualifies *ἀπωλόμεθα*. Force of this const. ? H. 746 ; S. Gr. 514 ; G. § 222. *For we* (*ἄμμες* = *ἡμεῖς*. G. § 79, Note 2 ; H. 233 D ; S. Gr. 678) *also should have perished there with terrible destruction*. *δλεθρον*, cogn. acc. G. § 159 ; H. 547 ; S. Gr. 393. — V. 304. *δυνάμεσθα*, Att. *ἰδυνάμεθα*. — *θυράων* depends on *ἀπ-* in *ἀπώσασθαι* (*ἀποθέω*), *to force with our hands from the lofty doorway*, etc. Cf. v. 243, note. — V. 306. *ὥς*, in this situation. — V. 308. *ἀνέκαιε*, v. 251. — V. 310. Cf. v. 250. — V. 311. *σὺν* . . . *μάρψας* : tmesis : cf. v. 289. — *δὴ αὖτε* : two syllables in scanning ; synizesis. — *ᾧπλίσσατο* : v. 291 : *δείπνον*, *his meal* : here spoken of the morning meal. It means properly the principal meal of the day. See Lex. : *δόρπον*, v. 291, *the evening meal, supper*. — V. 314. *ὡσεὶ τε* . . . *ἐπιθείη* : subj. indefinite : *as if one would place*, etc. — V. 316. Observe the position of *Κύκλωψ*, at the end of the sentence, thus bringing it into more marked antithesis with *ἐγώ*. — *λιτόμην*, 2 aor. mid. *I remained behind*. — V. 317. *εἰ πως τιταίμην* (*τίνω*), *if in any way I might avenge myself (upon him)*. — V. 318. *ἔδε* . . . *βουλῇ*, *and the following plan*, etc. : *ἀρίστη*, predicate. — V. 319. *γάρ* : *epexegetic* ; see

Lex. : in this use, not comm. translated into English. So here, we should begin the sentence abruptly, *there lay*, etc. — V. 320. ἔταμεν (= ἔταμεν, 2 aor., ἐκ, τέμνω), *he cut out*. — ἀνάνθην (ἀνάνω) agrees with the obj. of φοροῖν, *that he might carry (it) when dried*. — V. 321. τό, obj. of ἔσκομεν, also of εἰσορόωντες (εἰς, ὁράω). — V. 322. ὅσον θ' ἰστόν : a condensed form of expression (brachylogy. H. 881 ; S. Gr. 595, b). With logical completeness, τόσσον, ὅσος τέ ἐστιν ἰστός. So Ameis, Cr., Krüger. We may imitate in English the brevity of the expression : *looking upon (it), we considered it (to be) as large as the mast of*, etc. θ' = τε, Epic use. — ἑικοσόροιο : Lex. εἰκοσόρος. — V. 323. εὐρέας (εἰρύει), Att. εὐρέας : ἑκπερά. H. 370 D, a ; S. Gr. 713 ; G. § 124, 1. — V. 324. μήκος, πάχος : acc. of specification : lit. *so much it* (sc. ῥόπαλον) *was in length, so much in thickness* : or, more freely, *such it was in*, etc. — εἰσοράσθαι (cf. ἑκπερά, note) : const. ? H. 767, a ; S. Gr. 530 : *such to look upon*, i. e. *estimating it by the eye*, or *in appearance*. — V. 325. ὅσον τ' ὄργυιαν : similar to the const. ὅσον θ' ἰστόν, v. 322 : *standing near I cut off as much as six feet of this*. — V. 326. παρίθηχ' = παρίθηκα (παρὰ τήν μιν), *I delivered (it) to*, etc. — V. 327. οἱ δ' ὁμαλὸν ποίησαν, *and they (in obedience to my order) made (it) smooth*. — ἰθώσα (θοόω) . . . ἄκρον, *sharpened the point*. — V. 328. ἐπυράκτεον, πυρακτέω. — κηλίφ (κήλειος) : two syllables in scanning : synizesis. — V. 329. καλ . . . κατέθηκα, *and this* (i. e. the stick of timber thus prepared) *I placed carefully (εἶ) down*. — V. 330. ἥ relates to κόπρῃ, fem. — μεγάλα, adv. with κέχυτο (χέω) : ἥλιθα, adv. with πολλῇ, which qualifies ἥ, *which, throughout the cave, was spread in very great abundance* (lit. *was spread greatly, sufficiently abundant*). — V. 331. πεπαλάσθαι (Lex. παλάσσω, II.) : the reading of Aristarchus, adopted by Dind., Ameis, and others : Cr., Düntz., and others read here πεπαλάχθαι : *I exhorted the others to determine* (for themselves) *by lot*. — V. 332. ἰμοὶ σίν, *meum*. — μοχλόν, *the bar*, i. e. that piece of the ῥόπαλον (v. 319), which he had chopped off (v. 325). — V. 333. τρίψαι depends on τολμήσειεν, *should dare to turn (it) round* (lit. *to rub it*) *in his eye* : Am. reads ἐπ' ὀφθαλμοῖς, and renders, *to press it on his eye*. So also Düntz. — V. 334. οἱ δὲ . . . ἐλίσθαι, *and those (men) drew the lots* (Lex. λαγχάνω) *whom I myself should have even wished to choose* : notice ἄν κε (H. 873, b) both with one verb. — V. 335. ἐλέγμην : Lex. λέγω, II. : “*I counted myself*.” Am. — V. 336. ἱσπέριος (H. 488, R. c ; S. Gr. 340, c) δ' ἦλθεν, *and he* (the Cyclops) *came at evening*. — καλλιτρίχα : καλλιτρίξ. — νομῆων, *driving from the pasture*. — V. 338. βαθείης ἐκτοθεν αἰλῆς : cf. v. 239, note. — V. 339. δισσόμενος (οἶσμαι) : *either having suspected something, or even some god* (who was favorable to Odysseus) *impelled him (to do) thus*. From the subsequent narrative, it appears, that the presence of the flocks within the cave was a very important means of escape to Odysseus and his companions. — V. 340 = 240. — Vv. 341, 342 = 244, 245. — V. 343 = 250. — V. 344 = 311, except the last word. — V. 345. προσήιδων (imperf., 1st pers., sing.) *προσαυδάω*. — V. 346. κισσύβιον : note carefully the meaning in Lex., especially the passage referred to in Euripides,

Cycl. We may suppose Odysseus found this *κυστόβιον* in the cave. We may perhaps render the verse, *holding in my hands a milk-pail filled with dark wine*. — *τι* imparts indefiniteness to *οἶον*: the whole expression is condensed; lit. *what sort of drink this*, etc.; i. e. expressed more freely, *what sort of drink this (is which) our ship concealed (κεύθω)*. The pluperf. *ἐκεκεύθει* is usually taken here as imperf. in meaning. Yet why not understand it as strictly pluperf. *had concealed*; Odysseus thus implying again that the ship had been wrecked, and that it no longer contained such wine? — V. 349. *σοι* (emphatic position and accented) . . . *φέρον*, and further, *I brought (it) as a drink-offering for you*. — *εἰ*, if, i. e. (to see) if. — V. 351. *τις* (followed by an enclit.; hence, has the acute accent), join with *ἄλλος*. — *σέ*, with *ἔκοιτο*; *καί*, intens. with *ὕστερον*, afterwards also. — V. 352. *πολέων*, fr. *πόλεις*. The accent distinguishes it from the gen. plur. of *πόλις* (*πόλειων*). *How could any other one of many men afterwards also (as we have done) approach you?* — *κατὰ μοῖραν* (Lex. *μοῖρα*, III. 5: not to be confounded with the proper noun *Μοῖρα*), properly. — *ἔφρας*, *ρέξω*.

Vv. 353–412. The Cyclops drinks of the wine till he becomes drunken; is deprived of his eye, and calls for help.

V. 353. *δέκτο*: H. 408 D, 36; S. Gr. 736, j; G. Appendix, *δέχσθαι*. — *ἐκπιν* (*ἐκπίνω*): notice the force of the prep., *drank it off*, or, as we often say, *drank it up*. — *ἤσατο*: *ἡδομαι*. — *αἰνῶς*, although strongly intens., does not, I think, lose its primary force: *was mightily pleased* (and the expression of pleasure was terrible to behold). One is reminded here of Milton's expression, *Paradise Lost*, Book II., "Death grinned horrible a ghastly smile." — V. 354. *ἤπτε*: *αἰτῶ*. — V. 356. *τοί*, dat. = *σοι*. — V. 358. *καί σφιν* . . . *ἄξει* (Lex. *ἄξω*, pres.): *and the shower from Zeus increases (it, i. e. the wine, or the fruit of the vine) for them*. — V. 360. *ἀτάρ οἱ* (dat.) . . . *πόρον* (Lex. *πόρω*), but *I gave to him again*, etc. *ἀτάρ* seems to have here a very slight adversative force, if any at all, and may, perhaps, be rendered, *and*, as we often render *ἔδ*. Voss omits it altogether in his translation of this verse. — V. 361. With *ἔδωκα* and with *ἐκπιν*, sc. *οἶνον*. — *ἀφραδίῃσιν*: cf. *ἀτασθαλίῃσιν*, I: 7: lit. *with inconsiderate actions*, i. e. *inconsiderately*. — V. 362. *περὶ* . . . *ἤλυθεν*: tmesis: Lex. *περιέρχομαι*. — *φρένας*, partit. appos. with *Κύκλωπα*. H. 500, b; S. Gr. 353, b; lit. *when the wine came about the Cyclops, his mind*, i. e. *when the wine encompassed the mind of the Cyclops*. — V. 363. *προσηύδων*: *προσανῶν*: *I addressed him*. — V. 365. *ὑπέστης*: Lex. *υἰόστημι*, B, 2. — V. 366. *Οὗτις*, sc. *ἐστίν*, *Noman is my name*. — V. 367. *ἐταῖροι*, appos. with *ἄλλοι*: H. 538, e; S. Gr. 383, f: *and others, all my companions*. — V. 369. *ἔδομαι* (*ἐσθίω*): notice the tense. — *μετά* with dat. seems here to mean, *added to, after*. — V. 370. *τοὺς δ' ἄλλους*, sc. *ἔδομαι*, and *these others* (I will eat), etc. Note the difference, in force, of *τοὺς ἄλλους* here, and in Attic Greek. In Att. *the others, the rest*. H. 538, e; S. Gr. 383, f; G. § 142, Note 3; but here, *τούς* is demonstrative. — V. 371. *Ἥ*: H. 404, 1; S. Gr. 274, a; G. Appendix *ἡμι*: *he spoke*. — V. 372. *καίρ'*

= *καίτο*, fr. *καίμαι*. — *κάδ* = *κατά*. H. 73 D; S. Gr. 628; G. § 12, Note 3; join with *ῥρει*: Lex. *καθαίρω*. — **373.** *φάρυγος* (fr. *φάρυγξ*) δ' *ἐξέσσυτο* (*ἐκσεύω*), and from his throat burst forth, etc. — V. **374.** *ὁ δ' . . . οἶνεσβάρειων*, and he, heavy with wine, spewed (them) out. — V. **375.** *τὸν μόχλον*, that bar, the one described above: cf. v. 332, note: obj. of *ἤλασα*, I thrust underneath abundant ashes. We must suppose the fire in the ashes not yet extinct. — V. **376.** *εἰως θερμαίνοντο*, until it (the bar) might become glowing hot. — V. **377.** *θάρσυνον*: aug. omitted: Lex. *θαρσύνω*. — *ἀναδύη*: Lex. *ἀναδύομαι*, dep. mid. with aor. act.: notice here the subjunc., where the general rule requires the optat. H. 739, 740; S. Gr. 507, 508; G. § 216, 2: that no one, through fear, might fail me (or, more literally, might shrink back). — V. **379.** *ἄψισθαι* (Lex. *ἄπτω*, II.) to blaze up. — *χλωρός περ ἰών* (*πέρ*, intens.; *ἰών*, concessive), though it was very green; or, perhaps we may say, green as it was. — *διεφαίνετο δ' αἰνῶς*, and it glowed exceedingly (with the collateral notion of terror). — V. **380.** *καὶ τότε* correl. of *ἀλλ' ὅτε* above, even then. — V. **380.** *φέρων* (sc. *μοχλόν*) bore (it). — V. **381.** *ἐνέπνευσεν, ἐμπνέω*. — Vv. **382, 383.** *οἱ μὲν . . . ἐγὼ δέ*, the others . . . but I. — *ἐνέρισαν, ἐνερῖδω*. — *ἀερθεῖς, ἀείρω*. — V. **384.** *δίνειον*, Lex. *δινεύω* and *δινέω*. — *ὥς ὅτε κτέ.*, as when some man would bore with an auger a ship-timber. *τρυνῶ* (fr. *τρυνάω*), optat. H. 730, 760, d; S. Gr. 523; G. § 213, 3. — V. **385.** *οἱ δέ τ'*, and the others (in distinction from the ship-carpenter, i. e. his workmen) below shake (the auger) with a strap, having taken hold (of the strap) at each end, and this (the auger) runs unceasingly always. The comparison extends to this point. — V. **387.** *ὥς* (accented = Att. *οὕτως*). — *τοῦ ἐν ὀφθαλμῷ*, in the eye of this one (the Cyclops): connect closely with *δινέμεν*: *μοχλόν*, obj. both of *ἰδόντες* and of *δινέμεν*. — V. **388.** *τόν* (i. e. *μοχλόν*) depends on *περὶ* in comp. — *περίρρει* (Lex. *περιρρέω*), aug. omitted, and uncontracted: = Att. *περιέρρει*: subj. *αἶμα*. — V. **389.** *βλέφαρα* seems to mean, not the eyelids, but *eyelashes*: *ὀφρύας*, eyebrows: *ἀμφί*, adv. all his eyelashes round about, obj. of *εὔσεν* (Lex. *εὔω*). — V. **390.** *σφαραγύντο* (*σφαραγύομαι*): for the contraction *ευ* fr. *εω*, see H. 370 D, b; S. Gr. 714; G. § 124, 2. — *οἱ* (enclit.) in this, and in the preceding verse, I regard as "dat. of interest in looser relations." In this use it is often difficult to render. — V. **391.** *χαλκεύς*, originally a worker in copper or bronze; but as *σιδήρον* is used v. 393, it must be taken here in a wider sense, a smith, a blacksmith. — *πέλεκυν*, the general word for axe: *σκέπαρνον*, a broadaxe, used by carpenters for hewing. — V. **392.** *λάχοντα* agrees in form with *πέλεκυν*, in sense with *σκέπαρνον* also: *μεγάλα*, adv. loudly. — V. **393.** *φαρμάσσων* takes the same objects as *βάπτει*. — *τὸ γὰρ αὖτε*, for this again (this dipping it in cold water) is the strength of iron. The comparison ends at this point. — V. **394.** *τοῦ . . . ὀφθαλμός*, the eye of this one (the Cyclops). — *σίξαι*. The iota must be regarded as long simply by position, not in itself; hence, the acute accent. The local English word *sis*, though questionable in its use, comes nearer to the Greek, and represents the onomatopoeia better, than the usual Eng. word *hiss*. — V. **395.** *σμερδαλέον* and *μέγα* both adv., very terribly. —

πέτρῃ, the rock, i. e. the rocky cavern. — V. 393. *ἰπεσόμεθα, ἀποσεύω*. — V. 397. *ἔξευσε, ἔξεύω: πεφυρμένον (φύρω)*, smeared. — V. 398. *ἔο = οὐ*. H. 233 D; S. Gr. 678; G. § 79, Note 2. — *χερσίν*: Düntz. takes this with *ἔρριψεν* (then he cast this from him with his hands, being frantic): Ameis takes it with *ἄλλων* (making frantic motions with his hands). The arrangement of the Greek favors the latter. The penult of *ἄλλω* is found long only here. Ameis. — V. 399. *μεγάλα*, cf. v. 392. — *μὲν ἐμφύς* (prep. here: does not suffer anastrophe. H. 102 D, b; S. Gr. 634), round about him. — V. 400. *διὰ* with the acc., usu. denotes cause; sometimes, time or place. H. 630; S. Gr. 447, i: *through, scattered through*. — V. 401. *ἰφοίτων, φοιτάω*. — *ἄλλοθεν ἄλλος*. H. 500, b; S. Gr. 353, a: appos. with *οἱ*: and they . . . one from one place, another from another, or, and they, from all points, etc. — V. 402. *ἔφροντο*, Lex. *ἔρομαι* — *ἔτιτι ἐκῆδοι*: optat. H. 734, 736; S. Gr. 502, 504; G. § 244: *asked, what troubled him*. — V. 403. *τίποτε; = τί ποτε; why, in the world?* — *τόσον . . . ἄρημνός* (see Lex. under this word: is not considered as particip. fr. *ἀρέομαι*), so much distressed. — *ὦδ' ἰβόησας (βοάω)*, did you cry thus, etc. — V. 404. *διὰ*, *through*: cf. v. 400. — *ἄμμε*: G. 79, Note 2; H. 233 D; S. Gr. 678. — *τίθησθα*: aug. omitted: the ending *σθα* for *ς*; G. § 128, 1; H. 356, a; S. Gr. 267, i. — V. 405. *ἴ μῃ*. Force in a question? G. § 282, 2; H. 829; S. Gr. 566, b: *τις*, indef., followed by an enclit.: hence, written *τις: σέῦ ἄέκοντος*, gen. abs., particip. omitted. H. 791, b; S. Gr. 542. *Does any one of mortals, etc.?* Or perhaps more forcibly in this form (which in the connection would be understood as a question, and would anticipate a negative answer), *Surely no one of mortals, without your consent, drives away your flocks!* — V. 406. *κτείνα*: subjunc.: is taken here nearly in the sense of the fut. indic. H. 720, e; S. Gr. 488, d; G. § 255: yet the subjunc. in this sense regularly takes the negative *οὐ*. H. 833, b; S. Gr. 570, a; G. § 255, examples. Some of the best editors (Ameis, and others) read here *κτεῖνα*, which is found in good MSS., and corresponds in construction with *θαλάττω*. Düntzer suggests that both verbs should be understood here of "attempted action." H. 702; S. Gr. 476, c; G. § 200, Note 2. (Hadley mentions this use of the *pres. tense* only in the smaller gram.) We may render, *Surely no one attempts to slay you yourself, etc.* *βλήφιν*: G. § 61, Note 3; H. 206 D; S. Gr. 639. — V. 408. There is ambiguity not only in *ὅτις*, but also in *οὐδέ*. Polyphe-mus means, "*Noman*" is trying to slay me, through guile, and not by violence. He is understood to say, *no one is trying to slay me through guile or violence*. *ὅτις*, as here used, is said to be the first pun on record. In Greek, the neg. is regularly repeated in the conjunc. H. 858; S. Gr. 583, d. — V. 409. *πτερόεντ' (πτερόεις)* agrees with *ἔπειτα*. — V. 410. *μή*, instead of *οὐ*, in a condition. G. § 283, 2; H. 835; S. Gr. 570. The use of this word clearly reveals the misunderstanding. — V. 411. *νούσον*, obj. of *ἀλλέσθαι*. — *ἔστι*: notice the accent and meaning with this accent. H. 406, Rem. b, 1; S. Gr. 277, c; G. § 28, Note 1 (3). *It is not in any way possible, etc.* — V. 412. *σύ γ' = σύ γε: εὐχεο (= εὐχον): εὐχομαι*.

Vv. 413-479. The manner in which Odysseus with his companions escapes from the cave, and afterwards taunts the Cyclops.

V. 413. *ἔφαν*, imperf. Att. *ἔφασαν*. H. 355 D, c; S. Gr. 703; G. § 129, IV. — *ἔμὸν φίλον κῆρ*, subj. of *ἐγέλασσε*. — V. 414. *ὄνομα ἔμὸν*, subj. of *ἐξαπάτησεν* (which is understood in the next clause with *μήτις*): *deceived* (them, i. e. the Cyclops). — V. 415. *ὀδύνησιν* (dat. plur. fr. *ὀδύνη*): an emphatic pleonasm (H. 884; S. Gr. 595, e) with *ὠδίνων*. We may render it somewhat freely, *tormented with pain*. — V. 416. *ψηλαφῶν, ψηλαφάω*. — *ἀπὸ . . . εἰλε: ἀφαιρέω*. — *λίθων*. In v. 243, *πέτρην* is spoken of the same object. — *θυράων*: spoken here, as in v. 243, of the huge doorway. — V. 417. *εἰνί = ἐνί = ἐν*. — *πετάσσας: σ* doubled metri gratia. — V. 418. *εἰ . . . λάβοι*: an ellipsis before *εἰ* is not unfrequent: (*to see*) *if he might take*, etc. — *μετ' ὅεσσι (δῖς)*, among the sheep: Hm. uses also *ὀέσσιν* and *ὀέσιν*, metri gratia. Cr. — *στείχοντα* agrees with *τινά*, obj. of *λάβοι*. — *θώραξε*: H. 204; S. Gr. 114; G. § 61. — V. 419. *ἐνὶ φρεσὶ*, joined with *ἤλπετο*; similar forms of pleonasm are frequent in Hm. Lex. *ἔλπω*: *he flattered himself* in mind that *I was*, etc. (We can hardly say, *he hoped that I was*). — *οὔτω νήπιον*, so foolish (as to go towards the doorway among the sheep): — V. 420. *ὅπως . . . γένοιτο*, how it might turn out in the very best manner (*δχ' ἄριστα*, adv.). — V. 421. *εἰ . . . εἰροίμην*: connect closely with *βοῦλευον* (notice this verb in the act.): *whether I might devise*, etc. — *τινὰ . . . θανάτου λύσιν* (takes the gen. on the same principle as a verb of separation), *some release from death*. — V. 423. *ὥστε* (Epic use of *τέ*) *περὶ ψυχῆς*, as for my life. — V. 424. Cf. v. 318. — V. 425. Notice the asyndeton. H. 854; S. Gr. 582. — *ὀλῆς*. Notice this form of the nom. plur. Comm. *δῖες*, Att. *ὀλῆς*: lit. *there were male sheep, well-fed, thick-fleeced*, etc. — V. 428. *τῆς (= ταῖς, relative) ἐπὶ* (anastrophe), upon which, etc. — V. 429. *σύντραις αἰνόμενος*: connect closely in thought with *συντέρων*: *taking* (them, i. e. the rams) *three together*. — *ὁ μὲν ἐν μέσῳ*, the one in the middle. — *φέρεισκεν (φέρειω)*; iterative ending, denoting that they passed along, by threes, one after another. — V. 430. *σῶντες (σῶω and σῶζω) ἑταίρους*, saving (my) companions. Notice in this v. the subj. and verb in the dual, the particip. in the plur. H. 517; S. Gr. 368. — V. 431. *ἕκαστον* can hardly be rendered *each*. We may translate it thus, *three sheep bore continually one man*. Ameis renders *ἕκαστον*, immer einen. — *ἔγωγε*, subj. of *καίμην*, v. 434. — V. 432. *ἔην*, in v. 423, we have *ἔην* (Att. *ἦν*); for *there was*, etc. — V. 433. *κατὰ . . . λαβὼν* (tnesis), *having caught hold of the back of this one*. — *ἔλυθεῖς*, Lex. *ἐλύω*. — Vv. 434, 435. *καίμην (καίμαι)*, aug. omitted: *I lay still*. — *χερσὶν . . . στρεφθεῖς (στρέφω)*: lit. *twisted continually with my hands*, etc. i. e. *with my hands continually twisted in the choice wool*: *ἄωτον* (see Lex. for the full use of this word), joined with *στρεφθεῖς*, and understood with *ἐχόμεν*, as partit. gen., *I clung to (it)*. — *τετλήσθι*: H. 409 D, 10; S. Gr. 740; G. Appendix *τλάω*. Stem *τλα*: *with patient heart*. — V. 438. *νομόνδε* ('local ending -δε), *to the pasture*. — *ἐξέσσυτο (ἐκσεύω)*: subj. *μήλα*. — V. 439. *ἐμέμικρον: μηκέδομαι*

— V. 440. οὔδατα (οὔδαρ), *their udders*. — σφαραγεῖντο (cf. v. 390, note): plur. verb, with neut. plur. subj.: *were pressed to bursting*. — ἀναξ, *their owner*. — V. 441. ὄων limits νῶτα, which is obj. of ἐπμαίετο (ἐπμαίομαι): *felt the backs of*, etc. — V. 442. τό, obj. of ἐνόησεν; explained by ὥς . . . δίδεντο (δίδω): *this, that they had been bound*, etc. — V. 443. οἱ (enclit.): dat. of interest in looser relations, or ethical dat. with δίδεντο: not easily rendered here. — ὑπό with στέρνοισι. — V. 444. ὕστατος . . . μῆλων: asyndeton, imparting liveliness to the narration; *last of the sheep, the ram*, etc. — θύραζε: cf. v. 418. — V. 445. ἐμοί: same const. with λάχνη: *oppressed with his wool and with me*: πυκινὰ φρονέοντι, *thinking prudent thoughts*. This is not to be doubted! — V. 446. ἐπμασσάμενος: ἐπμαίομαι. — V. 447. τί . . . ὥδε: *why thus* (as I now discover), etc.? — μοί: ethical dat. G. § 184, 3, Note 5; H. 596, c; 599; S. Gr. 432, d; 436: not easily rendered. — διὰ σπέος: notice here again (cf. v. 400) διὰ with acc. (instead of διὰ with gen.) denoting *motion through*. — ἔσσω (σέω): pluperf., 2d per., sing.: notice the peculiar augment. H. 319 D; S. Gr. 692. — μῆλων limits ὕστατος. — V. 448. πάρος with ἔρχεαι, pres. where we should more naturally employ the perf.: *not at all, formerly at least, have you been wont to go*, etc.: λαλαγγόμενος . . . οἶών, *leſt away from*, i. e. *left behind*. H. 580, 581; S. Gr. 422, a and b; G. § 174. — V. 449. νέμει: Lex. νέμω. B: with acc. ἀνθεα, *you feed on, you crop*, etc. — V. 450. μακρὰ (adv.) βιβάς: H. 435, 1; 435 D, 1; S. Gr. 740, bx: *stepping far, or with long strides*. — V. 452. ἐσπερίος: cf. 336, note. — πανύστατος, sc. ἐσσί, or ἔρχεαι. — ἡ σίγῃ, *surely, you at least (you if no one else)*. — V. 453. τὸν . . . ἐξαλάωσεν, *which a wicked man deprived (me) of*. — V. 454. λυγροῖς: our word *miserable* is used in the same way, in its secondary sense, to denote contempt. — φρένας, (*my*) *mind*. — V. 455. Οὔτις: appos. with ἀνὴρ. In translating, follow as nearly as possible the order of the clauses in the Greek. — οὕτω: join with πεφυγμένον εἶναι. Neg. οὐ with the infin. in oratio obliqua. H. 837, b; S. Gr. 571, a; G. § 283, 3: *who, I affirm, has not yet escaped*, etc. — V. 456. εἰ . . . γένοιτο: a wish. H. 721, 1, a; S. Gr. 489, a, b; G. § 251. *O that you were of like mind, and that you might become endowed with speech to tell*, etc. — V. 458. τῷ κτῇ, *then would his brain*, etc.: ἀλλυδὺς ἄλλῃ, *hither and thither*. — V. 459. θαινομένου: gen. abs. sc. αὐτοῦ. The dat. agreeing with οἱ might have been expected here; but as the particip. is so far from the pron., the ordinary construction of the case absolute is preferred: *while he was dashed on the ground*: βαλοῖτο, subj. ἐγκέφαλος. — κάδ (= κατὰ. G. § 12, Note 3; H. 73 D; S. Gr. 628): join with the verb: Lex. καταλωφάω. — V. 460. οὔτιδανὸς Οὔτις, *good-for-nothing Noman*. The play on words, expressing more fully the rage of the Cyclops, will not escape notice. This address to the pet ram has its comic as well as its pathetic side. — V. 462. ἐλθόντες is used as though the plur. ἐλνόμεθα (st. the sing. λυόμεν) followed: an anacoluthon. H. 886; S. Gr. 595, g, *when we had gone a little (distance)* . . . *I first loosed myself*, etc. — V. 463. Notice the difference, in this verse, between the act. and

mid. of λύω; also, the force of ὑπ: *I loosed . . . from under* (the rams). — V. 464. μῆλα: obj. of ἐλαίνομεν. — δημῶ, δημός (distinguish carefully from δῆμος), *plump with fat*. — V. 465. πολλά περιτροπέες: *turning often* (πολλά = πολλάκις) *about*: i. e. looking often around, fearing that Polyphemus might pursue them. So Am. and F. — ὄφρ' . . . ἰκόμεθα, *until we came*, etc. — V. 467. τοὺς δὲ, *but the others* (whom Polyphemus had devoured), obj. of στενάχοντο. — V. 468. εἰς: ἐξω. — ἀνὰ . . . νεῖον: Lex. ἀνανεύω: it signifies denial or refusal, hence, has a negative sense: *I beckoned to each one with my eyebrows not*, etc.; or thus, *with my eyebrows, I forbade each one*, etc. He did not speak, lest Polyphemus might hear. — V. 470. βαλόντας, sc. αὐτοῖς, obj. of ἐκέλευσα and subj. of ἐπιπλεῖν. — V. 473. ἀπὴν: 1st pers. — γέγωνε: Lex. γέγωνα (not to be confounded with γέγονα): *when I was distant as far as (one) calls with a shout* (lit. *having shouted*). — V. 474. κερταμοῖσιν (here as subat.: often as adj. with ἔπισσι), *with heart-cutting (words)*: cf. in const. ἔπισσι μελιχοῖσιν. — V. 475. οὐκ κτεῖ, *not, as it appears* (ἀρα), *a contemptible man's companions were you intending to eat*, etc. ἔδμεναι = ἔδαν, cf. ἐσθήμεναι, v. 479, note. Connect closely in thought οὐκ and ἀνάγκη: cf. οὐκ . . . ἐρατανός, v. 230, for a similar arrangement. — V. 476. κρατερῇφι βίηφιν (H. 206 D; S. Gr. 639): here as dat. *in your mighty strength*. — V. 477. καὶ λίην: cf. 1, 46, note. — σέγ' (= σέ γε), obj. of κηχέσσεσθαι: κακὰ ἔργα, subj. of ἔμελλε: *evil fortunes were destined to come on you at last*: or, perhaps, in this way, *your evil deeds were destined to find you out*. One is reminded of Numbers xxxii. 23: "Be sure your sin will find you out." — V. 478. σχίετλ', voc. — σχίετλα. — ἐπεὶ . . . ἄζω (imperf. 2d pers. sing. fr. ἄζομαι) . . . ἐσθήμεναι (= Att. ἐσθίεν. H. 359 D; S. Gr. 708; G. § 122, 2, Infin., *since you did not scruple to eat*, etc. — τῷ, *by reason of this, wherefore*.

Vv. 480–542. Polyphemus casts a fragment of a rock towards Odysseus. Further conversation. Prayer of Polyphemus to Poseidon. He again hurls a rock, one still greater than the first.

V. 481. ἦκε: ἔημι. — V. 482. — καὶ δὲ . . . ἔβαλε: καταβάλλω. — *προπάρειθε*, *in front of*: i. e. he cast the rock entirely over the ship, so that it fell in front. — V. 483 is rejected here by all the best editors, and should not be translated. — V. 484. ἐκλύσθη, κλύω. — V. 485. τήν, *this*, i. e. the ship; obj. of φέρε. — V. 486. πλημυρίς: appos. with κύμα: *the wave, a surge from the deep sea, rushing back* (παλιρρόθιον) *bore this*, etc. — χέρσον, *the dry land*, in distinction from ἡπειρόνδε, *towards the land*. — V. 488. ὅσα (ὠθέω), subj. ἐγώ: *shoved (it, i. e. the ship) along off*. — V. 489. ἐμβαλλέαν (aor.) κώπης (dat. plur.): cf. Verg. Aen. 5, 15, *incumbere remis to cast themselves on the oars*. — ὑπέκ . . . φύγοιμεν: tmesis: κακότητα, obj. of the verb: *that we might escape from under the calamity*. — V. 490. κρατὶ (not to be confounded with any case of κράτος): Lex. κράς: *κατανεύων*, agrees with the subj. of ἐκέλευσα: *nodding with my head*. — *προπεσόντες*, *having fallen forward* (on the oars). —

V. 491. *δις τόσον*, twice as far (as before : cf. v. 473) : *ἄλα πρήσσοντες* (πράσσω), traversing the sea : *ἀπῆμιν* (ἀπαμι), we were distant. — V. 493. *ἐρήτουν* : imperf. of attempted action : *sought to restrain* (me). — V. 496. *φάμεν* (imperf. : the pres. is enclit. or written *φαμέν*), and now we thought we should perish on the spot. — V. 497. *φθεγγαμένον*, having called : *αὐδήσαντος*, having spoken, the latter denotes more particularly articulate speaking : *τεῦ* (= *τινός*) depends on *ἄκουσεν*. — V. 498. *σύν κεν ἄραξε* (tmesis, *συναράσσω*), he would have crushed (i. e. when we were driven back to the shore). Condition and conclusion denoting a contrary reality. H. 746 ; S. Gr. 514 ; G. § 222. — V. 501. Cf. v. 282. — V. 503. *ἄλωστίν* : obj. of *εἰρηται* (*ἱρομαι*, and *ἱρομαι*) : *if any one shall ask you about the unseemly blinding of*, etc. — 504. *φάσθαι* : infin. in form, used as imperat. H. 784 ; S. Gr. 534 ; G. § 269 : *say that Odysseus*, etc. — V. 505. *Δαίρτω* : gen. H. 136 D, b, 2 ; S. Gr. 638, b ; G. § 39. — *ἔνι* : anastrophe. — *ἔχοντα* agrees with *Ὀδυσσῆα*, takes *οἰκία* (2d declens. neut. plur.) as obj. Odysseus cannot depart without the gratification of letting Polyphemus know his real name and lineage. — V. 507. *ὦ πόποι* : cf. note 1, 32 : denotes here chiefly grief, *woe is me!* Voss renders it, *Wehe!* — *μή . . . ἰκάνει*, overtake me. — V. 508. *ἴσκει* : iterative, H. 406 D, 1, *ἴσκον* : S. Gr. 734, s ; G. § 129, 1, Note. — V. 509. *ἐκέκαστο* : *καίνυμαι*. — V. 510. *κατεγήρα* (*καταγήρῶ*), imperf. 3d pers. sing. — V. 511. *τάδε πάντα*, subj. of *τελεutήσεσθαι* (*τελεutάω*), that all these things would be fulfilled, etc. — V. 512. *ἀμαρτήσεσθαι* (*ἀμαρτάνω*), with gen. H. 580 ; S. Gr. 422, a ; G. § 174 : *that I should lose my sight* : *ἐξ*, after the gen. to which it belongs : is not accented (as some might expect from the rule, G. § 29, Note ; H. 104, a) in any of the best editions ; because it does not stand after the entire clause *χαρῶν Ὀδυσῆος*. Cf. S. Gr. 64, e. — V. 513. *φῶτα*, subj. of *ἐλεύσεσθαι*. — *ἰδίγην* (*δίχομαι*) : G. Appendix ; H. 408 D, 36 ; S. Gr. 736, j. — V. 514. *ἐπιαμένον* : cf. v. 214, note. — V. 515. *μή . . . ὀφθαλμοῦ ἁλάσεν* : cf. 1, 69. — *ἰὼν ὀλίγος* : indefinite, *one who is small*, etc. — V. 516. *ἐπεὶ μ' ἐδαμάσσατο οἶνῳ* : cf. v. 454. — V. 517. *ἄγε*, interjec. — *πᾶρ . . . θεῶ* : *παρατίθημι* : *that I may extend*, etc. — V. 518. *πομπήν*, obj. of *δόμεναι* (= Att. *δοῦναι*) : *ὀτρύνω*, same const. with *θεῶ* : *and incite the illustrious earth-shaker to give*, etc. — V. 519. *πατήρ ἑμός*, pred. with *εἶναι*. H. 775 ; S. Gr. 536, b ; G. § 136, Note 2 : *and he boasts that he is*, etc. — V. 520. *αἶ κε* (= Att. *ἐάν*) *ἰθέλωσι*, subjunc. G. § 122, 2, Subj. ; H. 361 D ; S. Gr. 710 : *ἴησεται*, *ἰάρομαι*. — V. 523. *αἶ γάρ* : a wish. H. 721, a ; S. Gr. 489, b ; G. § 251. — *ψυχῆς, αἰῶνος*, with *εἶνιν* : *would that I might be able, having deprived you of* (lit. *having made you destitute of*), etc. *πίμψαι*, sc. *σέ*. — *δῶμον . . . εἶσω*, within the abode of Aïs (or Hades ; in Homf., the god of the under-world ; not the under-world). — V. 525. *ἰνόςχθων* is thrown to the end of the sentence for emphasis ; the negative is repeated and strengthened. H. 843 ; S. Gr. 577 ; *as (certainly as) not even the earth-shaker will heal*, etc. — V. 527. *χείρ'*, dual, = *χεῖρε*. — V. 529. *εἰ κτέ.*, *if I am really*, etc., a fact of which he does not entertain any doubt : *πατήρ*, pred.

as in v. 519. — V. 531. Omit. — V. 532. εἰ (accented, showing that οἷ is enclit. and dat.) οἱ μοῖρ' ἐστὶ: εἰ with the indic., simple supposition (with *undecided* reality): *if it is appointed to him* (lit. *if it is a fate to him*). — V. 533. Notice the two constructions with κίεσθαι, οἶκον acc. alone, ἐς . . . γαῖαν acc. with a prep. — V. 534. ἔλθοι and εὔροι: optat. without ἄν, a wish, that may, or may not, be realized. H. 721; S. Gr. 489, a; G. § 251, 1. — ὀλέσας ἄπο (anastrophe, G. § 23, 2; H. 102 D, b; S. Gr. 634) = ἀπολέσας, *having lost*. — V. 535. ἐν with οἶκον. — V. 538. ἴκ' ἐπιδινήσας, *having whirled (it) around, cast it*. — ἐπέρισε: ἐπερείδω. — ἴν' = ἴνα, fr. ἴς (with the digamma F(ἴς = vis)). — V. 540. ἐδέυσσεν: δέω, δεύσω (to be carefully distinguished fr. δέω, δεύσω): *he failed to reach the extreme part of the helm*. — V. 541. Cf. v. 483. — V. 542. τήν, *this*, i. e. the ship. — θέμωσε κτεί: cf. 486. — χέρσον κίεσθαι, *to come to land*, i. e. the land lying before them, the goat-island: not the land to which they were before (v. 486) driven back.

Vv. 543–566. Return to the goat-island; and continuance of the voyage.

V. 543. ἀλλ' ὅτε δὴ (subordinate clause) . . . v. 546. νῆα μὲν ἐνθ' (principal clause): *but when now . . . when indeed*. — ἐνθα περ (v. 543), relat., *where*, referring to τήν νῆσον: to be supplied with ἀμφι . . . εἶατο (= Att. ἔγγο, fr. ἡμαι), and (*where*) *my companions sat round about*. — V. 545. ποτιδέμενοι (προσδέχομαι), *awaiting*. — V. 546. νῆα, obj. of ἐκίλισαμεν (κέλλω), *then indeed, having come, we propelled the ship: ἐν ψαμάθοισιν*, H. 618, a; S. Gr. 448, b. — V. 547. ἐκ . . . βῆμεν: tmesis. — V. 548. μήλα, obj. of ἐλόντες: also of δασσάμεθα (δαῖω to divide). — V. 549. μοί, ethical dat. — ἴσῃς, with ἀτεμβόμενος (ἀτέμβω), *cheated of an equitable (portion)*. — V. 550. ἀρνειόν, *the ram* (that had borne him out of the cave), obj. of δόσαν. — V. 551. μήλων, gen. abs. with δαι: ἔξοχα, *first of all, beforehand*: Faesi understands τῶν ἱταίων, *to me alone, distinguished above* (my companions); thus expressing nearly the same idea. — τόν, obj. of ῥέξας (v. 553), *having sacrificed this* (the ram) . . . *I burned the thighs*. — V. 553. ὁ δέ, *but he*, i. e. Zeus. — οὐκ ἐμπάξετο, *did not heed*, etc. This Odysseus learned by his subsequent misfortunes. — V. 555. ἔμοι . . . ἱταίροι, cf. v. 172. — Vv. 556, 557. Cf. vv. 161, 162. — Vv. 558–560 = 168–170. — Vv. 562–564 = 178–180. — V. 565. ἄσμενοι ἐκ θανάτῳ: a condensed expression: *glad (to have escaped) from death*. — ὀλέσαντες, *after having lost*.

BOOK X. — Adventures with Aeolus, the Laestrigonians, and Circe.

BOOK XI. — Visit of Odysseus to the Under-world.

Vv. 1–50. Departure from the island of Circe and arrival at the land of the Cimmerians. Sacrifice, according to the directions of Circe, at the entrance of the under-world.

V. 1. κατήλθομεν, *came down*, i. e. from the interior of the island of

Circe. — V. 3. ἐν . . . τιθέμεσθα: tmesis. — ἰσθὺν . . . καὶ ἰστία: *mast and sails*. — νητ depends on ἐν in compos., *we placed in the black ship*.
 V. 4. ἐν . . . ἔβησαμεν (causative in fut. and 1st aor. act.), sc. νητ. — τὰ μῆλα, *those sheep*, or simply *the sheep*, a ram and ewe, mentioned at the close of Book X., given by Circe. — ἄν (= ἀνά), with βαίνομεν. — V. 5. κατὰ, with χέοντες, *pouring down, shedding*. — V. 7. ἰε: ἱημι. — ἐταῖρον, appos. with οἶρον, *a favoring breeze, filling the sail, a good companion*. — V. 8. Κίρκη, subj. of ἰε. — V. 9. δπλα . . . νῆα, *having with labor arranged the several tacklings in the ship*. — V. 11. τῆς limits ἰστία: *πανημερίας* agrees with τῆς, is translated adverbially. Cf. ἐσπέριος, IX. 336, note. — τίταθ' (= ἐπέτατο, fr. τείνω), subj. ἰστία, *and the sails of this all day long were spread, as it traversed the sea*. — V. 12. δύσσοτο (δύω): H. 349 D; S. Gr. 699. — σκιδώντο: Lex. σκιδώ. — V. 13. Ἡ δε: sc. ναῦς. — ἐς (notice here a prep. with ἵκανε) . . . Ὀκεανοῖο, *to the limits of the deep-flowing Océanus*, i. e. “where the Ocean borders on the under-world.” Faesi: “the limits of the earth formed by the Ocean.” Ameis. It is perhaps not very wise to try to make definite that which was indefinite and vague in the mind of Homer. The Ocean, according to the Homeric conception, was a deep stream ever flowing around the vast plain of earth and seas. — V. 14. ἥρι: Lex. ἄηρ. — κεκαλυμμένοι (καλύπτω), agrees with δῆμος and πόλις: H. 511, a; S. Gr. 361, a: *enveloped in darkness and cloud* (dat. of means). — V. 17. οὐθ' . . . στείχησι (subjunc. H. 361 D; S. Gr. 710), *neither when he mounts, etc.* — V. 18. ἀπ' . . . -θεν: H. 203 D; S. Gr. 667; G. § 61, Note 1. — προτράπηται, προτρέτω. — V. 19. ἐπὶ . . . τέταται: ἐπιτείνω. — V. 20. νῆα, obj. of ἐκέλσαμεν (κέλλω). — ἐκ . . . εἰλόμεθα (ἐξαιρέω), *and took out (from the ship), etc.* — V. 21. παρὰ ῥόον, *along by the current*. — V. 22. ῥομεν: εἰμι. H. 405 D, 1; S. Gr. 734, j. — ἔφρα, with indic. aor. until. — δν φράσε (φράζω) Κίρκη, *which Circe had pointed out*. — V. 23. ἱερῆϊα . . . ἔσχον, *held the victims*. — V. 25. δρυεα: ὀρύσσω. — ἐνθα καὶ ἐνθα, *this way and that*: i. e. in length and breadth. — V. 26. ἀμφ' αὐτῷ, *around it*, i. e. on the brink of the trench. — V. 27. μελικρήτω (Lex. μελίκρατος) . . . οἶνω . . . ὕδατι: dat. of instrument with χέομεν (χέω): *may be rendered freely, I poured out to, etc.* . . . a libation, first of honey and milk, etc. — V. 28. ἐπὶ, sc. χοήν, *and upon the libation, I scattered* (πάλυνον: παλύνω), etc. — V. 29. πολλά, adv. — γουνοῦμην: γουνόμαι = γουνάσμαι. — νεκῶν . . . κάρηνα, *lit. heads of, etc.*, a form of expression which we do not imitate: we may render the sentence, *I earnestly supplicated the nerveless shades*, (and promised) *that, having arrived at Ithaca, I would sacrifice in my palace a farrow cow, etc.* The act of supplication implies the accompanying vow; and hence we may express the thought, *and promised*, in translating. — V. 30. ἐλθὼν agrees with the subj. of ῥέξιν (ῥέω): H. 775; S. Gr. 536, b; G. § 136, Note 2. The subj. of ῥέξιν is the same as that of the governing verb γουνοῦμην: hence, not expressed; and the adjunct of the suppressed subj. (ἐλθὼν) is in the nom. — V. 31. πυρὴν . . . ἐσθλῶν, *and would fill (ἐμπλησέμεν, ἐμπλήτμ) an altar (strictly, a place for fire) with good*

things (G. § 172; H. 575; S. Gr. 418). — V. 32. ἀπάνευθε, apart (from the other offerings). — ἱερουσίμεν: same const. with ῥέξεν and ἐμπλησίμεν: that I would sacrifice. — οἶφ: emphatic position: qualifies Τειρεσίη. — V. 33. παμμέλαν' qualifies δῖν: δς relates to δῖν, which excels among, etc. — V. 34. τοῖς, obj. of ἑλλισάμην (Lex. λίσσομαι). — εὐχολῶσι λιτῆσί τε: dat. plur., with vows, etc. — ἔθνεα, appos. with τοῖς: these, the nations, etc. — V. 35. δέ introduces the principal sentence (after the relative sentence ἐπεὶ . . . ἑλλισάμην). H. 862, b; S. Gr. 585, ab; G. 227, 2. — τὰ δὲ μῆλα . . . ἐς βόθρον, and taking the sheep, I opened the veins of the neck (ἀπεδαροτόμησα, ἀποδαροτομέω) into the trench (i. e. so that the blood might flow into the trench). Cf. Xen. Anab. 2, 2, 9. σφάξαντες . . . ἐς ἀσπίδα. Ameis suggests that ἀπ-, in the verb, denotes the turning away his head, as he cut the veins: others understand it to mean simply, I cut open, etc. If ἐς βόθρον were joined with ῥέε, δέ would properly be before ῥέε. — V. 37. ψυχαί: appos. with αἱ δέ. H. 500, d. "In Hm.," etc. S. Gr. 353, c; G. § 140, Note 2: and they, the souls of the departed dead, etc. — ὑπέρ, Lex. ὑπέρ, gen. Lex. ἑρβος. — Vv. 38-43 are bracketed in all the most critical editions, and may be omitted. If rendered, the nominatives in vv. 38 ff. are in appos. with ψυχαι. — V. 45. μῆλα, obj. of δειράντες and κατακτείναι: I ordered (them = my companions), having flayed the sheep, which, etc. . . . , to burn (them). — ἐσφαγμένα (σφάζω). It will be recollected that the victims had already been slain (vv. 35, 36). — V. 47. Ἀΐδῃ, Περσεφονείῃ: appos. with θεοῖσιν. — Vv. 48, 49. αὐτὸς . . . ἑμὴν (ἡμῖν), but I myself, having, etc., remained seated. — εἶον, εἶω. — V. 50. αἵματος ἄσπον ἔμιν (Att. ἔναι), to approach nearer the blood. — πρὶν . . . πυθέσθαι: H. 768, 769; S. Gr. 531; G. § 274: before I perceived, etc.

Vv. 51-89. First, the shade of Elpēnor, one of his companions, lost in the palace of Circe, appears to him; and entreats him, on his return to the upper air, not to neglect the rites of sepulture, which had not yet been paid to Elpenor. Then the shade of Odysseus's mother appears to him.

Vv. 90-149. Interview between Teiresias — formerly a blind prophet of Thebes — and Odysseus. Teiresias is allowed to drink of the blood, and then predicts to Odysseus his future fortunes.

Vv. 150-224. Odysseus's mother, Anticleia, is next allowed to drink of the blood, and then speaks. She inquires of Odysseus why he had come thither, to which he replies, and then gives some account of his fortunes. Anticleia informs him what had transpired in Ithaca since his departure; speaks particularly of Penelope, Telemachus, and Laërtes.

Vv. 225-332. Odysseus beholds many noble women, of whose race and family various things are related.

Vv. 333-384. The narrative of Odysseus is here interrupted by some remarks of the queen Arête, of the aged hero Echenēus, and of the king

Alcinöüs, who promises to send him homeward, laden with gifts, on the morrow. Meanwhile he begs Odysseus to continue his narrative.

Vv. 385–466. Interview between the shade of Agamemnon and Odysseus described. Agamemnon tells of the baseness of his wife Clytemnestra and her paramour Aegisthus : assures Odysseus of the fidelity of Penelope.

Vv. 467–540. Interview between Achilles and Odysseus.

V. 467. ἰλθε δ' ἐπὶ (tmesis) ψυχὴ κτεί, and the shade of, etc., approached. Πηληϊάδεω : patronymic, H. 466 ; S. Gr. 318 ; 1st declens. H. 136 D, 2 ; S. Gr. 638, b ; G. § 39. — Ἀχιλλῆος : H. 189 D ; S. Gr. 661 ; G. § 59, 3. — V. 468. Πατρόκληος : nom. Πάτροκλος, *Patroclus* : in the oblique cases, 3d declens. H. 180, 180 D ; S. Gr. 658 ; G. § 60. — V. 469. Αἰαντος : nom. Αἴας, *Aias*, or oftener in Eng. *Ajax*. — εἰδός τε δέμας τε : acc. of specif., *in looks and in stature*. — V. 470. τῶν . . . Δαναῶν limits ἄριστος, *best . . . of the other Danai*, — a frequent form of solecism. — μετὰ κτεί, is also closely connected in thought with ἄριστος, *best . . . of tier, or next to, etc.* Πηλεΐωνα : nom. Πηλεΐων. H. 466, a ; S. Gr. 318, b. — V. 471. Αἰακῖδαο (limits ψυχὴ) : patronymic : declens. H. 136 D, b, 1 ; S. Gr. 638, a ; G. § 39. *Aeacides*, or descendant of *Aeacus* (grandfather of Achilles). We find here four forms to denote the same person. *Achilles*, *Peleides*, *Peleion*, and *Aeacides*. For an account of the heroes alluded to in this connection, see Class. Dic. — V. 472. προσήδα (προσαυδάω) : subj. ψυχὴ. — V. 474. τίπτ' (= τί ποτε) . . . μήσεαι (μήδομαι) ἔργον ; *what in the world, a still greater deed, will you plot in mind ?* i. e. *what deed still greater than those before Troy ?* Cr. : *what deed in the future still greater than this ?* Am., F., Düntz. The latter seems to be the true idea. — V. 475. κατελθέμεν, infin. = κατελθεῖν. — V. 476. εἰδῶλα : appos. with νεκροί. — V. 478. μέγα, adv. with φέρτατε, *far the bravest*. — Notice εὖς by synizesis in the foot -εὖς υἱ- (spondee). H. 37 ; 37 D ; S. Gr. 617. — V. 479. Τειρεσίαο κατὰ χρεός is usually understood to mean, lit. *on account of a need of Teiresias*, or more simply, *on account of Teiresias*, i. e. to consult him. — Vv. 479, 480. εἰ . . . εἴποι, ὅπως, *if he (Teiresias) might mention any plan, by which, etc.* — V. 481. σχεδόν, prep. with gen. Ἀχαιῖδος, *near to the Grecian land*. — ἄμῃς (fr. ἑμός = ἡμέτερος) γῆς, depends on ἐπ-, *nor have I yet set foot on our soil*. — V. 482. σεῖο (Att. σοῦ), emphat. position ; but, in comparison with you, *Achills, no man formerly (while you lived) was most happy, nor afterwards (now that you are dead) sc. is any one most happy*. Ameis joins σεῖο with οὐ τις, *no man other than you is most happy, etc.* : F. explains the whole expression as a brachylogy for σεῖο οὐτις μακάρτερος, ἅτε μακαρτάτου δντος. — V. 484. ἴσα θεοῖσιν : G. § 186 ; H. 603 ; S. Gr. 438, b, *equally with the gods*. — V. 485. Ἀργεῖοι : appos. with subj. of ἐτίομεν. — μέγα κραταίεις (κρατίω) with dat. of place, *you are very powerful among, etc.* G. § 190 ; H. 612 ; S. Gr. 446, a. — V. 486. τῷ, therefore : ἀκαχίζεν, ἀκαχίζω. — V. 488. Notice the force of δέ, throwing the chief emphasis on the neg. μή. H. 851 ; S. Gr. 580, d. — παραῖδα, imperat., παραυδάω :

do not speak to me consolingly of death at least — V. 490. Notice here $\mu\eta$ with the optat. H. 835; S. Gr. 570; G. § 231: *to whom there might not be an abundant income = though there might not be to him*, etc. $\beta\lambda\omicron\tau\omicron\varsigma$, income: $\kappa\lambda\eta\rho\omicron\varsigma$, an inheritance: $\delta\kappa\lambda\eta\rho\omicron\varsigma$, without inheritance. — V. 491. η : connect with $\beta\omicron\upsilon\lambda\omicron\iota\mu\eta\iota\kappa\iota$: the ellipsis of $\mu\acute{\alpha}\lambda\lambda\omicron\nu$ before η is not unfrequent: *I should wish . . . (rather) than*, etc. — $\kappa\alpha\tau\alpha\phi\theta\iota\mu\acute{\epsilon}\nu\omicron\iota\sigma\iota\nu$ ($\kappa\alpha\tau\alpha\phi\theta\iota\omega$): emphasizes $\nu\epsilon\kappa\tau\epsilon\iota\sigma\sigma\iota$: *than to be king of all the dead (who have) perished*. — V. 492. $\tau\omicron\upsilon$. . . $\mu\acute{\upsilon}\theta\omicron\nu$: a word respecting that brave son: $\pi\alpha\iota\delta\omicron\varsigma$, objective gen. with $\mu\acute{\upsilon}\theta\omicron\nu$. Ameis. — $\acute{\epsilon}\nu\iota\sigma\tau\epsilon\varsigma$: H. 450 D, 8; S. Gr. 740; G. Appendix: $\acute{\epsilon}\nu\epsilon\pi\omega$. — V. 493. η . . . $\omicron\upsilon\kappa\iota$ (= Att. $\omicron\upsilon\chi\iota$), whether he followed to the war to be foremost, or even not. — V. 494. $\pi\acute{\epsilon}\nu\upsilon\sigma\sigma\alpha\iota$ ($\pi\upsilon\nu\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$): double σ metri gratia: *if you have heard anything from*, etc. — $\pi\omicron\lambda\epsilon\iota\sigma\iota\nu$: $\pi\omicron\lambda\upsilon\varsigma$. Not to be confounded with $\pi\acute{\omicron}\lambda\iota\sigma\iota\nu$ (fr. $\pi\acute{\omicron}\lambda\iota\varsigma$). — $\acute{\alpha}\nu$ 'Ελλάδα, throughout Hellas: not to be understood of Greece at large, as in the historic period; but only of a city, and limited territory around it, in Thessaly. — V. 497. $\mu\acute{\iota}\nu$, obj.; and $\gamma\eta\rho\alpha\varsigma$, subj. of $\kappa\alpha\tau\grave{\alpha}$. . . $\epsilon\chi\epsilon\iota$. — $\chi\epsilon\iota\rho\alpha\varsigma$, $\pi\acute{\omicron}\delta\alpha\varsigma$: partit. appos. with $\mu\acute{\iota}\nu$. H. 500, b; S. Gr. 353, b. — V. 498. $\acute{\epsilon}\gamma\acute{\omega}\nu$, sc. $\epsilon\iota\mu\acute{\iota}$. — V. 499. $\tau\omicron\iota\omicron\varsigma$ $\acute{\epsilon}\omega\nu$ $\omicron\iota\omicron\varsigma$. . . $\pi\acute{\epsilon}\phi\omicron\nu\nu$: lit. *being such, as I slew*, etc.; that is, *being such, as (I was when) I slew*, etc. — V. 500. $\acute{\alpha}\mu\upsilon\omega\nu$ ($\acute{\alpha}\mu\acute{\upsilon}\nu\omega$), while defending. Blunderers often confound this with the adj. $\acute{\alpha}\mu\acute{\upsilon}\mu\omega\nu$. — V. 501. $\kappa\iota$ $\tau\omicron\iota\omicron\iota\varsigma$ δ' $\theta\lambda\omicron\theta\omicron\mu\iota$, if, (being) such a person, I might go, etc. — $\pi\acute{\epsilon}\rho$, intens. — $\acute{\epsilon}\varsigma$. . . $\delta\acute{\omega}$ (subst.), to the house of, etc. — V. 502. $\tau\acute{\omega}$ (cf. v. 486) $\kappa\acute{\epsilon}$ $\tau\epsilon\phi$ (= $\tau\iota\nu\iota$) $\sigma\tau\acute{\epsilon}\xi\alpha\iota\mu\iota$ ($\sigma\tau\upsilon\gamma\acute{\epsilon}\omega$) $\kappa\tau\acute{\epsilon}$, then would I make my force and invincible hands terrible to any who, etc. — V. 503. $\omicron\iota$, though plur., refers to $\tau\acute{\epsilon}\phi$ as collective in force. Cf. Xen. Anab. 1, 4, 8. It is not necessary to suppose the ellipsis of $\tau\acute{\omega}\nu$ after $\tau\acute{\epsilon}\phi$. — $\beta\iota\omicron\omega\nu\tau\alpha\iota$ ($\beta\iota\acute{\omega}\omega$), $\acute{\epsilon}\rho\gamma\omicron\upsilon\sigma\iota\nu$ (Lex. $\acute{\epsilon}\rho\gamma\omega$, and $\acute{\epsilon}\rho\gamma\omega$), treat him with violence and keep him away, etc. — V. 505. $\Pi\eta\lambda\eta\omicron\varsigma$. . . $\omicron\upsilon\tau\iota$, not anything respecting, etc.: $\pi\alpha\iota\delta\omicron\varsigma$ $\gamma\epsilon$. . . $\acute{\alpha}\lambda\theta\acute{\epsilon}\iota\alpha\nu$, all the truth respecting, etc. Cf. $\tau\omicron\upsilon$ $\pi\alpha\iota\delta\omicron\varsigma$. . . $\mu\acute{\upsilon}\theta\omicron\nu$, v. 492, note. — V. 506. Νεοπτολέμοιο (fr. $\nu\acute{\epsilon}\omicron\varsigma$, $\pi\acute{\omicron}\lambda\omicron\mu\omicron\varsigma$ = $\pi\acute{\omicron}\lambda\epsilon\mu\omicron\varsigma$). What is here said of Neoptolemus — now warrior — occurred after the death of Achilles. — V. 508. $\alpha\upsilon\tau\acute{\omicron}\varsigma$. . . $\eta\gamma\alpha\gamma\omicron\nu$. . . $\mu\epsilon\tau'$. . . I myself led him . . . among, etc. Notice this use of $\mu\epsilon\tau\grave{\alpha}$, with acc. H. 645, a; S. Gr. 447, o. — $\acute{\epsilon}\iota\sigma\eta\varsigma$: Lex. $\acute{\epsilon}\iota\sigma\omicron\varsigma$. — V. 510. $\delta\tau\epsilon$. . . $\phi\upsilon\alpha\varsigma\iota\mu\epsilon\delta\alpha$: H. 757, 758; S. Gr. 523; G. 233: *whenever we devised plans*, etc. — V. 511. $\acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\omega$ with the gen., in the sense to miss, to err from, is frequent; but the use here is somewhat peculiar: *he did not err in his words, or from the (right) words*. — V. 512. $\nu\iota\kappa\acute{\alpha}\sigma\text{--}\kappa\omicron\mu\epsilon\nu$: $\nu\iota\kappa\acute{\alpha}\omega$, with iterative ending. H. 410 D; S. G. 738; G. § 122, 2, Indic. imperf., aug. omitted: ($\nu\iota\kappa\acute{\alpha}\epsilon\sigma\kappa\omicron\nu$, $\nu\iota\kappa\acute{\alpha}\sigma\kappa\omicron\nu$). — $\omicron\iota\omega$, dual: *alone surpassed (him)*. — V. 513. $\delta\tau\epsilon$. . . $\mu\alpha\rho\nu\acute{\alpha}\mu\epsilon\delta\alpha$: cf. $\delta\tau\epsilon$. . . $\phi\upsilon\alpha\varsigma$, note, v. 510. — V. 515. $\pi\rho\omicron\beta\acute{\epsilon}\iota\sigma\kappa\epsilon$ ($\pi\rho\omicron\beta\acute{\epsilon}\omega$, with iterative ending), he used to run forward. — $\tau\acute{\omicron}$ $\delta\upsilon$ $\mu\acute{\epsilon}\nu\omicron\varsigma$, in that his strength, or in that strength of his. — V. 517. $\omicron\upsilon\kappa$ $\acute{\alpha}\nu$ $\mu\upsilon\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ (aor. subj. with short mode-sign. G. § 122, 2, Subj.; H. 347 D; S. Gr. 697) $\omicron\iota\delta'$ $\delta\omicron\nu\omicron\mu\acute{\eta}\nu\omega$ (Lex. $\delta\omicron\nu\omicron\mu\acute{\alpha}\lambda\iota\nu\omega$). Force of this const. ? H. 720, e; S. Gr. 488, d; G. § 255: *but I shall not*

(or I cannot) mention, nor name, all, as many people as he, etc. — V. 519. but (will mention) how he slew, or, what-sort-of-person that Telephides (was, whom) he, etc. **κατενήρατο, καταναίρομαι.** — V. 520. **ἀμφ' αὐτόν**, i. e. **Εὐρύπυλον.** — V. 521. **Κήταιοι**: *Cetæi*, a people of Mysia, followers of Eurypylus. — **γυναιών . . . δώρων**: on account of presents to a woman. Astyoche, it is said, a sister of Priam, wife of the Mysian king Telëphus, and mother of Eurypylus, was induced by a present of a golden vine from her brother Priam to send her son to the Trojan war. — V. 522. **κείνον**, him, i. e. Eurypylus, obj. of **ἔδον** (= Att. **εἶδον**). Force of **δὲ**? H. 851; S. Gr. 580, d. — **κάλλιστον . . . μετὰ**, (being) most beautiful after (or next to). — V. 523. **εἰς ἵππον . . . ὃν κάμ'** (Lex. **κάμνω**) **Ἐπᾶς**, into the horse, which *Erëus* hid made with toil, — the famous Trojan horse. — V. 524. **οἱ ἄριστοι**, *aristos*, with the subj. of **κατεβαίνομεν.** — **ἐπὶ . . . τέταλτο**: **ἐπιτάλω.** — V. 525 is bracketed in all critical editions. If translated, it is expegetical of **πάντα**, — all things were committed to me, [both to open and to shut the close place-of-ambush.] This entire sentence is parenthetical. V. 526. **ἐνθα**: correl. of **ὅτε**, v. 523. But when . . . then the other, etc. — V. 527. **ἄμῳργνοντο** (**ἄμῳργνυμι**), *wiped away.* — **τρέμον . . . ὑπό**: Lex. **ὑποτρέμω**: **γυῖα** is understood as subj. — V. 528. **κείνον**, him (i. e. the son of Achilles, Neoptolemus), obj. of **ἔδον.** — **πάμπαν** with a neg., not at all. — V. 529. **ᾤχρήσαντα** (**ᾤχρᾶω**) agrees with **κείνον.** — **χρᾶα** (**χρᾶς**) **κάλλιμον**, acc. of specif.: neither having become pale in his beautiful complexion, etc. — **παρειών**: gen. of separation: from his cheeks. — V. 530. **μάλα πόλλ'** (= **πολλά**: G. § 24, 3; H. 100; S. Gr. 61), adverbial, very earnestly. — V. 531. **ἔξιμαναι** (= **ἔξιναί**, fr. **ἔξαμι**), that he might go forth. — **ἐπεμαίετο**: **ἐπιμαίομαι**. Cf. 9: 302. — V. 532. **μενολνα**: **μενολνάω**: he purposed (or he plotted) calamities against, etc. — V. 534. **μοῖραν . . . ἔχων**, with his portion (of the spoil) and with the prize of valor (i. e. Andromache, wife of Hector), he embarked, etc. — V. 536. **αἰτοσχεδίην**, adv. = **αἰτοσχεδόν**, in close combat. — **οὐτασμένος**, wounded (by thrusting): **βεβλημένος**, hit (by something cast). — **οἷά τε πολλά** (adv.) **γίγνεται**, as often happens. — V. 537. **ἐπιμῆξ δέ τε** (Epic use) **κτεῖ**. A co-ordinate sentence: and Ares rages in the midst of the tumult, where a subordinate would seem to us more natural, while Ares, etc. — V. 539. **φοῖτα** (= **ἐφοῖτα**), **φοιτάω**. — **μακρὰ βιβᾶσα** (Gr. **βαίνω** D), with long strides, lit. stepping long. — V. 540. **γηθοσύνη** (**γηθόσυνος**), adj. agreeing with **ψυχῇ**, joyful: **ὅ**, causal conj. = **ὅτι**. — **υἷόν**, subj. of **εἶναι**, that his son was, etc.

Vv. 541–567. Odysseus and Ajax.

V. 541. **Αἱ δ' ἄλλαι ψυχαί κτεῖ** is thought by Ameis and Faesi to refer to those mentioned in v. 468, i. e. Patroclus and Antilochus. — V. 542. **ἐκάστη**: appos. with the subj. of **εἶροντο**: and they each asked about those things which concerned them: **κῆδεα**, direct obj. of **εἶροντο**: G. § 158, Note 2; H. 544, a; S. Gr. 390, a. — V. 545. **τήν**, cogn. acc.: **μὲν**, direct obj. H. 555; S. Gr. 399; G. § 159, Note 4: in which I conquered him;

or, more freely, *which I gained over him*. — *δικαζόμενος παρὰ νηυσίν*, while contending near the ships, i. e. the ships of the Greeks, which were drawn up on the coast near Troy, before the taking of that city. — V. 546. *τεύχεσιν ἀμφ'* (= *ἀμφί*, which never suffers anastrophe. H. 102 D, b; S. Gr. 634) *Ἀχιλλῆος*: for the arms of Achilles (after the death of this hero). — *ἔθηκε . . . μήτηρ*: and his revered mother offered (them). After the death of Achilles, and the conclusion of the funeral games, instituted in his honor, Thetis, his mother, offered his armor — so runs the story — to that hero who had done most to rescue the body of her son. Ajax and Odysseus both contended for the honor. The case was referred to the Trojan captives, as most likely to be impartial; and they, influenced, it is said, by Athena, decided in favor of Odysseus. — V. 548. *ὥς . . . νικῶν*: *O that I had not been a victor*, etc. Force of this form of wish? H. 721, b; S. Gr. 490; G. § 251, 2. The opposite of the thing wished is implied, namely, but I was a victor. — *ἐπί* with dat. here denotes the AIM: *in aiming at*, or simply, *for such a prize*. — V. 549. *ἔνεκ' αὐτῶν* (refers to *τεύχεσιν*, v. 546): *on account of them*, or *on their account*. The whole expression, *the earth held*, etc., denotes the death of Ajax. — V. 550. *Αἰανθ'*, appos. with *κεφαλῇν*. — *περί*: join with *τέτυκτο* (*τεύχω*): *who was superior in*, etc.; lit. *who had been made superior*. Cf. 1, 66. — V. 551. Cf. v. 470. — V. 552. *τόν*, *this one, him*, i. e. Ajax. — V. 553. *οὔκ* in a question. Force? H. 829; S. Gr. 566, b; G. § 282, 2. — V. 554. *οὐδέ*: negation repeated and strengthened: H. 843; S. Gr. 577; G. 283, 8: *were you not then, even after death, about to forget*, etc. — *ἐμοί*: ethical dat. — *εἵνεκα . . . οὐλομένων*: closely connected in thought with *χόλου*: *anger on account of the destructive armor*; called *destructive* because it led to the death of Ajax; who was disappointed and chagrined in not obtaining it as a prize, and consequently lost his reason, and put an end to his own life. — V. 555. *τὰ θεῖ*: sc. *τεύχεα*. — *πήμα*: appos. with *τὰ θεῖ*: *and these (arms), as a sorrow, the gods appointed*, etc. — V. 556. *τοῖος . . . ἀπώλεο* (*ἀπόλλυμι*): *for you perished, being such a tower to them*. Elsewhere, instead of *πύργος*, Hom. often uses *ἔρκος*, a defence, or more literally still, a fence. — *σεῖο*: gen. of cause, with *ἀχνύμεθα*. — V. 557. *ἴσον . . . κεφαλῇ*: lit. *equally with the head of*, etc. In an Eng. idiom, *as much as for Achilles son of Peleus*. *Πηληϊάδαο*: H. 136 D, b, 1; S. Gr. 638, a; G. § 39. In v. 467 we have *Πηληϊάδεω*. — V. 558. *φθιμένοιο* (*φθίνω*): agrees with *σεῖο*, *for you when dead*, etc. — *οὐδέ τις ἄλλος*, sc. *ἦν*. — V. 560. *ἤχθηρε*: *ἐχθαίρω*. — *τεῖν*: G. § 79, Note 2; H. 233 D, under *σύ*: S. Gr. 678. — *ἐπί* with *ἔθηκεν*: tmesis. — *μοῖραν*, obj. of the comp. verb: *appointed death to thee*. — V. 561. *ἔπος, μῦθον*: nearly synonymous: *our word and story*. — V. 563. *βῆ = ἔβη*: fr. *βαίνω*. — V. 564. *κατα-τεθνηῶτων* (*καταθνήσκω*) adds little to the meaning of *νεκῶν*, save as a descriptive epithet: *into Erebus, among the shades of the departed dead*. — V. 565. *ἐνθα*: temporal: *then*. — *χ' = κέ* (enclit.). — *δμως*, nevertheless: the reading of Ameis, Faesi, Düntzer, and others. Dind., Cr., and others read *ὁμώς*, *in like manner*. — *προσέφη*, sc. *μέ*. — *ἐγώ*, sc. *προσέφην*: or *I*

(should have addressed) him. — V. 566. *μει*: ethical dat. with *ἔειπε* (*εἰθεῖλω*).

Vv. 568 – 626. Odysseus speaks of Minos, Orion, Tityus, Tantalus, Sisyphus, and Hercules, whom he saw in the under-world.

V. 570. *οἱ δὲ μιν ἄμφι . . . ἀνακτα*: and they, around him, the king. Recollect that *ἄμφι* does not suffer anastrophe. H. 102 D, b; S. Gr. 634. — *δικας* (obj. of *ἔδροντο*, fr. *ἔρομαι*): an abstract noun in the plur.: *questions of right*. — V. 572. *Τόν*, with *μετά*, which loses its accent with the elision: *after this one*. — V. 573. *εἰλέοντα*: *ἔλω*, *εἰλλω*, *εἰλέω*. For the contraction, see H. 32 D, f; S. Gr. 615; G. § 124, 2: *driving in a crowd* (*ὤμοις*) *the wild animals*. — V. 574. *τοὺς* (as relat.) . . . *κατέπφηνεν*, which he himself slew; i. e. when he was still alive, and a famous hunter on the earth. — V. 577. *ἐπ' ἑννέα . . . πέλεθρα*, extending over nine hundred feet. — V. 578. *γυπε* (*γύψ*) . . . *παρημένω*: and two vultures sitting, one on either side. — *ἦπαρ*: partit. appos. with *μίν*. H. 500, b; S. Gr. 353, b; lit. *devoured him, his liver*: more freely rendered, *devoured his liver*. — V. 579. *δεστρον ἔσω δόνοντες*, entering within the caul, — the membrane enveloping the bowels. — *οὐκ ἀπαμύνητο* (*ἀπαμύνω*), did not keep (them) off from himself. — V. 580. *Δητώ*: acc. obj. of *ἤλκεσε* (*ἐλκέω*), for he had (H. 706; S. Gr. 481; G. Moods and Tenses, § 19, Note 4) *insulted Leto, the honored wife of Zeus, as she went to Pytho, through, etc.* *Δητώ, πυθώδε*: accent irreg. H. 194, a; S. Gr. 105, a; G. § 55. — V. 582. *χαλεπ'* = *χαλεπά*: accent of the elided syllable thrown back. H. 100; S. Gr. 61; G. § 24, 3. — *ἔχοντα* agrees with *Τάνταλον*, *Tantalus, having grievous woes*. V. 583. *γενεῖψ*: dat. with the comp. verb *προσέπλαζε*; and this (i. e. the lake) *came near his chin*. — V. 584. *στεῦτο*: H. 405 D, c. *στεύται*: S. Gr. 734, o. — *πίειν* (*πίνω*) depends on *ἐλίσθαι*, and is understood with *στεῦτο*: and, thirsting, he undertook (continually) to drink, but was not able to take (of the water) to drink. What is the objection to placing the comma after *πίειν* and connecting this infin. solely with *στεῦτο*? — V. 585. *δοσάκι κύψει*: a relat. sent. with the optat. Force of this const.? H. 729, b; S. Gr. 498; G. 225. — V. 586. *ἀναβροχέν* (stem *βροχ*): 2 aor. pass. particip.: a defective verb, found only in one other form *ἀνα-* (or *κατα-*) *βρόξει*: so often did the water, swallowed up, recede (*ἀπολίσκετο*: *ἀπόλλυμι*, with iterative ending). — V. 587. *φάνεσκε* (*φαίνω*): 2 aor. pass. with iterative ending. — *καταζήνασκε* (*καταζαίνω*): aor. act. with iterat. ending: and some god made it (the ground) quite dry. — V. 588. *δένδρεα*, subj. of *κατὰ . . . χέει* (*καταχέω*): *poured down from, etc.* — Vv. 589, 590: appos. with *δένδρεα*. — V. 591. *τῶν*: with *ἐπὶ . . . μάσασθαι* (*ἐπιμάσμαι*): to grasp (any) of these with his hands. — *ὀπότε* *ἰθόσει* (*ἰθώω*): relat. sent. with optat. Cf. v. 585. — V. 592. Notice *δε* again, to introduce a subordinate, instead of a co-ordinate, clause: may be rendered, *then*. — *τάς*, obj. of *ρίπτασκε* (*ρίπτω*, with iterat. end. and with α, as connecting vowel, in the imperf. H. 410 D; S. Gr. 738, b; G. § 122, 2, Indic.), *then the wind cast these* (the trees, or, more properly, perhaps, the

branches of the trees, mentioned above). — V. 593. Cf. v. 582. — **κρατέρ'** (Lex. **κρατέρος**) : cf. note on **χαλέπ'**, v. 582. — V. 594. **λάαν** **πελώριον** : obj. of **βαστάζοντα**, which agrees with **Σίσυφον**. — **ἀμφοτέρῃσιν** (dat. plur. fr. **ἀμφοτέρως**), sc. **χερσίν**, with both hands. — V. 595. **ὁ μὲν**, i. e. **Σίσυφος**. — V. 596. **ᾤεσκε** : **ᾤέω**, with iterat. ending. — **ὅτε μέλλοι** : relat. sent. with optat., as often as he was about to, etc. Cf. v. 585, v. 591. — V. 597. **ὑπερβαλίαν**, sc. **λάαν** : to cast (the stone) over the summit. — **τότ' ἀποστρέψασκε** (**ἀποστρέφω** with iterat. end.) **κραταίς**, then an overpowering force turned it (each time) away from (the summit). — V. 598. Notice the succession of dactyls in this verse, giving it a rapidity of movement well adapted to the thought. — **λᾶας ἀναιδής**, the shameless stone, spoken as though it were a thing of life and feeling. — V. 599. **ὄγε**, i. e. **Sisyphus**. — **ᾤσασκε** (1 aor. with iterat. ending of **ᾤέω**) : sc. **λάαν** : but he with toil (**τιταινόμενος**, lit. stretching himself) pushed (it) back. — V. 600. **μείλων** : **μέλος**. — **κρατός**, Lex. **κράως** : not to be confounded with **κράτος**. — **ὄραρα** : Lex. **ὄρνυμι** : and dust rose above his head (or more exactly, out of his head. As he leaned forward towards the steep hill, his head came near the ground, and the dust rose above it, or seemed to arise out of it, as the poet represents). For a fuller account of Sisyphus, and of the other mythological persons mentioned in this connection, the student should consult his classical dictionary. It will be noticed that the crime of **Tantalus**, and that of **Sisyphus**, for which they are thus punished, is not here mentioned. — V. 601. **τὸν δὲ μετ'** : cf. v. 572. — **βίην Ἑρακλήτην**, the might of **Hercules** = the mighty **Hercules**. — V. 602. **ἔδωλεν** : appos. with **βίην Ἑρακ.**, and explanatory : his phantom. — **αὐτὸς δέ**, but he himself. This representation is very extraordinary, and worthy of note. — V. 603. **ἔχα** : he has (as wife). — V. 605. **ἀμφὶ δέ μιν**, and around him, i. e. his **ἔδωλον**. — **ὥς**, accented because it stands after the word with which it is connected in sense. H. 104, a ; S. Gr. 64, e. — V. 607. **νευρήφιν** : **νευρά**, dat. sing. with the ending **-φιν**. — V. 608. **βαλόντι** : fut. fr. **βάλλω** : resembling one about to cast (i. e. the arrow). — V. 609. **σμερδαλῖος** : pred. adj. — **δορτήρ** : appos. with **τελαμών** : and terrible round about his breast, as sword-belt, was the golden strap : **οἷ**, "dat. of interest in looser relations." — **ἵνα** (v. 610), where. — **τέτυκτο** (**τεύχω**), had been wrought (probably in embroidery). — Vv. 611, 612 : appos. with **ἔργα** : wonderful objects, bears, etc. — **ὁσμῖναι** and **μάχαι** are nearly synonymous : also **φόναι** and **ἀνδροκτασίαι** : conflicts and battles, and carnage and slaughter of men. — V. 613. **μή μῃδέ** : neg. repeated for emphasis : with the optat. to denote a wish. H. 721 ; S. Gr. 489, a ; G. § 251, 1. — **ἐγκάθετο** : **ἐγκατατίθημι**. — **ἐῖ** . . . **τέχῃ** depends on **ἐν** in compos., the man who placed that belt in his art (i. e. among his works), may he not (or let him not), after having devised (it), may he not devise even anything else. That is, he could never produce anything else to equal it, and would consequently only damage his reputation by any other work. — V. 615. **ἔγω** and **ἔδεν**, sc. **ἐμὲ** : **καῖνος**, that one, he, i. e. **Hercules**. — V. 616. **μέ** depends on **προσ-** in compos. After the declaration above (v. 602), that this was only the **ἔδω-**

λον of Hercules, one is surprised at what is here said. — V. 618. *τινά*, with *μόρον* (*fortune, life*). — V. 619. *ὀχέεισκον*: *ὀχέω* with iterat. ending. — V. 620. *ἦα*. H. 406 D, 1; S. Gr. 734, s; G. § 129, Note. — V. 621. *χείροσι φασί*: Eurystheus. See Class. Dic. *Heracles* or *Hercules*. — V. 622. *δεδήμηγν*: Lex. *δαμέω*. — V. 623. *κύν' ἄξον'*: *to bring (back) the dog*: i. e. Cerberus, as he was afterwards called. The name does not occur in Hom. and is first mentioned in Hesiod. — *ἄλλον* with *ἄεθλον*, *that there was no longer another labor*, etc. — V. 625. *τόν*, i. e. *κύνα*, obj. of *ἀνένειλε* (*ἀναφέρω*). — V. 626. *ἔπεμψεν*, *sent*, in the sense, *conducted, escorted*. Hermes was the conductor of souls to the under-world; and Athena, the constant helper of Hercules.

Vv. 627–640. Return to the ship, and prosecution of the voyage.

V. 627. *ὁ*, i. e. Hercules. — V. 628. *μένον*: imperf. with omitted augment. — V. 629. *τὸ πρόσθεν*. Note the use of *τό* here. Cf. in Att. *τὸ πρόσθεν*, Xen. *Anab.* 1, 10, 11: *τὸ ἀρχαῖον*, 1, 1, 6. — V. 630. *κέ* with *ἔσθον*, *should have seen*: *ἴθελον*, sc. *ἴδαιν*. — V. 632. *ἀλλὰ πρὶν*, *but previously*: i. e. before I saw them. — *ἐπὶ* with *ἀγείροτο*, *were collected together, were assembled*. — V. 634. *μή*, after the notion of fear (*δέος*), *that, lest*. — *μοί*, not to be taken as expressing motion to, but rather as *dat.* of interest. — *πλώρου*: appos. with *Γοργαῖν*, adj. = the gen. *Γοργούς*. Cf. note on *αὐτῶν*, 1, 7. *The head of Gorgo, terrible monster*. — Vv. 637, 638. Cf. 9, 178, 179; also 9, 562, 563. — V. 639. *τήν*, i. e. *νῆα*. — *κατ' Ὀκ-πον*, *along the ocean river, or along the river Oceanus*. For the Homeric conception of Oceanus, see Class. Dic. — *κύμα βόοιο*, *the wave of the current*, i. e. *the flowing wave*, subj. of *φέρε*. — V. 640. *πρώτα . . . εἰσεῖτη*, *at first with rowing*. So Am., F., Düntz; but Cr. and Dind. read *εἰσεῖτη*, nom. sc. *φέρε*.

BOOK XII.—The Sirens, Scylla, and Charybdis.

BOOK XIII.—Arrival of Odysseus in Ithaca.

BOOK XIV.—Conversation with the old Servant Eumæus.

BOOK XV.—Return of Telemachus. He repairs to the Cottage of Eumæus.

BOOK XVI.—Odysseus makes himself known to his Son.

BOOK XVII.—Telemachus visits the Palace, and rehearses his Adventures to his Mother. Odysseus repairs to the Palace in Disguise.

BOOK XVIII.—Odysseus insulted by the Beggar Irus. Punishes the Beggar.

BOOK XIX.—Odysseus, still in Disguise, converses with Penelope. He is recognized by the old House-servant Eurycleia.

BOOK XX.—Disorders in the Palace.

BOOK XXI.—Bending of Odysseus's Bow.

BOOK XXII.—Slaughter of the Suitors.

BOOK XXIII.—Recognition of Odysseus by Penelope.

Vv. 1–31. Eurycleia, an old and faithful servant, wakes Penelope, announcing the arrival of Odysseus, and the death of the suitors. Penelope is incredulous, fearing some deception.

V. 1. Γρηῃς: *the aged woman*, i. e. Eurycleia, mentioned just at the end of Book XXII., where she is charged by Odysseus to go and wake Penelope. — ὑπερῷ: plur.; α is elided. — ἀνέβηστρο: for the connecting vowel ε, see H. 349 D; S. Gr. 699; G. Appendix βαίνω. — V. 3. ἱρῶσαντο: ῥόομαι. — μιν: fem. depends on the comp. verb προσείπεν: *addressed a word to her*. — V. 5. Ἐγρεο (ἐγείρω): 2 aor. mid. imperat. with recessive accent. — V. 6. τάτ' (τά used as relat.: τέ, Epic use), *the things which*. — V. 7. ἰκάνεται: perf. in sense. — V. 9. κήδεσκον: κήδω with iterative ending. — βιώντο: βιάω. — V. 12. ἀφρονα: predicate. — ἐπιφ- . . . ἰόντα: obj.: *to render one, who is even very intelligent, foolish*. Or we may translate thus, *to render (any one) foolish, even though he is very intelligent*. — V. 13. ἐπέβησαν (ἐπιβαίνω): gnomic aor. H. 707; S. Gr. 474, c; G. § 205, 2. Recollect that βήσω and ἔβησα are causative. Lit. *they cause one who is light-minded to advance on soundness of mind* (i. e. *to become of sound mind*). — V. 14. φρένας αἰσ(μ)η (αἰσῖμος, elsewhere of things, here of a person), *right in mind*. — V. 16. ταῦτα παρὲς ἱέουσα, *to say these things aside from (the truth)*. — V. 17. ἡδέος, with ὕπνου. — ἐπέδησε: πεδάω. — V. 18. τοιόνδε, sc. ὕπνον. — κατέδραβον: καταδρθάνω. — ἐξ οὗ: of time, *since*. — V. 19. Κακοῖλιον κτέ, *evil Ilium, not to be named*, — an expression exhibiting the strong emotion of Penelope. — V. 20. ἔρχεν, Att. ἔρχου: fr. ἔρχομαι. — V. 21–23. εἰ . . . ἔγχευε . . . τῷ κε . . . ἀπέπεμψα: supposition with contrary reality: *for if any other one . . . had announced . . . then . . . I should have sent her, etc.*: μέ (v. 21) obj. of ἀνέγαγεν. It might seem more natural to say, *had waked . . . and announced, etc.*; but the announcement was the chief thing, and hence, mentioned first. — V. 24. τοῦτο, *in this respect*, i. e. so as not to be driven back within the palace in dishonor and scorn (στυγερῶς, *like a thing abhorred*). — V. 28. ὁ ξένος, *that stranger*, appos. with Ὀδυσσεύς: τόν, relat. *whom*, obj. of ἀτίμων (ἀτιμάω). — V. 29. ᾗδεν οἶδα. — V. 30. σοφροσύνησι (σωφροσύνη): abstract in the plur. Cf. note on ἀτασθαλίῃσιν, 1: 7. — νοήματα, *the plans*, obj. of ἔκλυθεν.

Vv. 32–110. Penelope follows Eurycleia into the palace, but still fears some deception.

V. 32. ἡ δέ, *but she*, Penelope. — δοροῦσα: θρώσκω. — V. 33. περιπλήχθῃ: περιπλέκω. — βλεφάρων depends on ἀπό in compos. with ἔκην

(fr. ἀφίημι), *she let fall . . . from*, etc. If ἀπό were regarded as a prep. distinct from the verb, it would be ἀπο, by anastrophe. (ἦκεν may in form be from ἦκω, and so Faesi renders the clause, *tears started from her eyes*. The first rendering is generally preferred.) — V. 35. ἐνίσπες : 2 aor. imperat. of ἐνίσπω, collateral form of ἐνέπω. — V. 37. δάπας κτέ. depends on ἐνίσπες : *tell truly, if, etc., how, etc.* : χεῖρας ἐφίηκεν (ἐφίημι), *laid hands on*, etc. — V. 40. Notice the asyndeton. — V. 41. κτεινομένων : observe the force of the present particip., *of those who were being slain*. — V. 42. ἔχον. Ameis supplies θαλάμους, *held the chambers closed*. Cr., F., and others supply ἡμᾶς, *held us*. The latter seems to me more natural. — εὖ ἀραρυῖται (Lex. ἘΡΩ. Α.), *well fitted*. — V. 43. πρὶν γ' ὅτε δῆ, *before the time when at length, or until at length*. — V. 45. μετὰ κταμένουςι (κτείνω, 2 aor. mid. as pass.) *νέκυσσι, among the slaughtered dead*. — V. 46. ἔσταδ' (= ἔσταδ'α) : Att. ἔστῳτα (fr. ἔστημι). Ameis has ἔστῳτ', which must be read as a spondee by synizesis. — οἱ δέ, *and they*, i. e. the suitors that had been slain. — μὲν ἀμφί, *round about him*. Observe that ἀμφί does not suffer anastrophe. H. 102, D, b ; S. Gr. 634 ; G. § 23, 2. — ἔχοντες, *having*, i. e. *occupying, covering*. — V. 47. ἰδοῦσα : condition. H. 789, e ; S. Gr. 540, e ; G. § 277, 4. — κέ, with ἰάνθης (ἰαίνω) : *if you had seen (them), you would have been*, etc. The next verse is rejected in all critical editions, and should not be translated. — V. 49. οἱ μὲν, *they*, the suitors : δῆ, *resumptive ; and now they all, I say (lie)*, etc. — V. 50. θεοῖσιν : θεοῖσιν = θεῶν. — V. 51. σέ : emphat. posit. : obj. of καλέσθαι. — V. 52. ἔπει : Att. ἔπου (ἔπομαι). — σφώϊν : dat. of interest : or, ethical dat., with the following clause : ἐπιβήτην (ἐπὶ, βαίνω), dual : *that you two may both (of you, i. e. Penelope and Odysseus) in your heart, enter on your joy*. — V. 53. πέποιθε : πάσχω. — V. 55. ἦλθε . . . ἐφίστιος (pred. adj. H. 488, Rem. c ; S. Gr. 340, c ; G. § 138, Note 7) : *he himself, living has come home*. — V. 56. κακῶς, with ἔρεον : note the force of the imperf., *have continued* (up to the present day) *to do him harm*. — V. 57. μνηστήρες : with οἵπερ : antecedent incorporated in the relative clause. See Gr. Incorporation. — τοὺς πάντας, *these, all* : or, as we more naturally say, *all these* : obj. of ἐτίστατο. — V. 59. μέγ' = μέγα, adv. — V. 60. ὥς κ' ἀσπαστὸς κτέ., *how welcome, etc.* — V. 61. τόν, relat. τεκόμεσθα (τικτώ), spoken of both parents ; and hence awkward to render into Eng., as we have no usual word including both ideas *to beget and to bear*. Perhaps we may say, (νέει κτέ.) *and to the son, of whom we both are parents*. — Vv. 62, 63. The sense is, it is not true that Odysseus has slain the suitors, but some one of the immortal gods has done it. — V. 64. ἀγασσάμενος (ἀγαμαι), agrees with τις : used in the bad sense, *being astonished (and offended) at*, with acc. as direct obj. H. 544, a ; S. Gr. 390, a ; G. § 158, Note 2 : θυμολγία, adj. with ὕβριν. — V. 65. τίσκον : τίω, with iterative ending. — V. 66. οὗτις (Att. οὗτις) . . . εἰσαφίκοιτο (optat. denoting indefinite frequency of past action), *whoever* (of men dwelling on the earth) *came to them*, i. e. to expostulate with them. — V. 67. τῷ : illative, *by reason of this, therefore*. — V. 68. ἄλσε . . . νόστον, *lost his way back*. — τηλοῦ, with Ἀχαΐ-

δοσ, far from, etc. — V. 70. Cf. 1, 64. — V. 71. *ἦ*, relates to *σέ*, relat. pron. with causal force: in that you, or since you denied that your husband, who is within by the family hearth, would ever come home. — V. 72. *τοί* (= Att. *σοί*): dat. of possessor, sc. *ἔστιν*, there is to you, you have. — V. 73. *εἴπω*: subjunc.: let me mention, or I will mention. H. 720, a; S. Gr. 488, a; G. § 253. — V. 74. *οὐλήν*: appos. with *σῆμα*: something else, a very clear sign, a scar from a wound, which a boar inflicted on, etc. — V. 75. *τὴν . . . φρασάμην* (*φράζω*): this I discovered while washing (him), — related in Book XIX. — V. 76. *ἀλλά με . . . χερσίν*, but he (Odysseus) having stopped my mouth with his hands (lit. having taken me upon the mouth with, etc.). — V. 77. *πολυδρείησι*: dat. of cause: in his prudence of mind. — V. 79. *ἐξαπάφω*: *ἐξαπαφίσκω*. — *κτείνει* is variously explained. Cr., Voss, and some others make it depend on *περιδώσομαι*: I will wager my own head (lit. myself), if I deceive you, (so as) to die a most miserable death (lit. (so that you) slay me with most miserable destruction). Ameis and Düntzer understand it as imperat., and place a colon after *αὐτῆς*, v. 78: if I deceive you, slay me, etc. The former is more generally preferred, although more difficult to render into English. — V. 81, 82. *χαλεπὸν σε . . . ἐρυσθαι* (Lex. *ἐρύω*, IV.), it is hard for you to pry into, etc. — *πολύδριν ἐοῖσαν* (concess. *though you are*, etc.): agree with *σέ*. Penelope is still of the opinion that some god had appeared in the form of Odysseus, and had purposely taken on himself the scar which Eurycleia had seen. — V. 83. *τομεν*: subjunc. with short mode-sign: used imperatively. — V. 84. *ἡδ' ὅς ἐπεφινεν*, and (him) who slew (them). — V. 85. *κατέβαιν' ὑπερώϊα*: H. 544, a; S. Gr. 390, a; G. § 158, Note 2, she descended from the upper chambers. — *πολλὰ*: adverbial with *ῥρμαινε* (*ῥρμαίνω*): her heart was much agitated; *ἦ . . . ἦ*, (being in doubt) whether . . . or, etc. — V. 87. *παρσάσα* (= *παρσάσα*: *παρσστημι*): opposed to *ἀπάνευθε* above: whether (being) remote (from him), she should inquire after her dear husband, or, standing near (him), should kiss his head and hands, having grasped (them). — V. 88. *εἰσῆλθεν καὶ ὑπερέβη κτέ.*: not mere tautology, as the latter clause, which is more specific, imparts vivacity to the description. — V. 89. *Ὅς ἐναντίῃ*: H. 587, f; S. Gr. 426, f; G. § 181, Note. — V. 90. *τοίχου τοῦ ἐτέρου*, by the other (or the opposite) wall. Const. H. 590, a; S. Gr. 428, a; G. § 179, 2. — V. 91. *εἰ τί μιν εἴποι κτέ.*, a rare const.: *μιν*, obj. of *εἴποι*, τι acc. of specif.: if his noble wife would address him at all. — V. 93. *ἄνω*: adv., in silence. — Vv. 94, 95. And by his appearance, at one time, looking into his face, she would see him; but at another, she would fail to recognize him, having on his body vile garments: *ἑσίδεσκεν*, *ἔς* and *ἰδον* (Att. *εἶδον*) with iterat. ending: *ἀγνώσασκε*, *ἀγνώτω*, aor. with iterat. ending: *χροί* (*χρώς*): dat. of place (poetic). I have endeavored to express the iterative idea by, would see, would fail to recognize. — V. 96. *ἐνέμπαν* (*ἐνέμπαν*), reduplicated aor.; reproached (her). — *ἐκ τ' ὀνόμαζεν*: Lex. *ἐξονομάζω*. — V. 97. *δύσμητηρ*: Voss renders it, du böse Mutter; it may perhaps be rendered into English, unfeeling mother! — V. 98. *τίφθ'*, before an aspirated vowel for *τίπτε* = *τί ποτε*, why in the world? why I pray? *πατρός*, from (my) fa-

ther. — V. 99. *μεταλλᾶς* : *μεταλλᾶω* : is comm. rendered as nearly, if not altogether, synonymous with *ἀνέρομαι*. Ameis, however, translates it (Od. 3, 243), "sich kümmern, besorgt sein," *to concern one's self.* — V. 100. *τετληότι θυμῷ* : in a bad sense : *with unfeeling heart.* — V. 101. *ἀνδρός*, from (*her*) husband : *οἱ*, fem. for *her.* — V. 102. *σοῖ*, emphat. posit. : dat. possessor with *ἔστι* — V. 103. *τέθηπεν* : Lex. *τίθηπα*. — V. 106. *προσφάσθαι* : *πρόσφημι*. — V. 107. *οἶδ' . . . ἐναντίον*, nor to look directly (*ἐναντίον*, lit. *opposite* to him) into his face. — V. 108. *νώϊ* : dual subj. with plur. verb. H. 517 ; S. Gr. 368 ; G. § 135, Note 3 : *γνωσόμεθ' (γινώσκω)* here with gen. : oftener with acc. — *καὶ λῶϊον*, even better, i. e. better than we now know one another (Ameis) : or, as Cr. and F. understand it, better than any one else, as Eurycleia, for example. — V. 110. Note the force of *δὴ* after the relat. H. 851 ; S. Gr. 580, d ; Lex. *δὴ*, III. 4. — *καὶ* with *νώϊ*, intens., *even we*, or *only we* : *which, indeed, being concealed from others, only we two know* : *ἔμμεν, οἶδα.*

Vv. 111–151. Odysseus replies to Telemachus ; orders the servants to prepare sports and dancing.

V. 114. *καὶ ὄραον* : *even better*, i. e. better than now. Cf. *καὶ λῶϊον*, v. 109. — V. 115. *διττι . . . τοῦνεκα*, because . . . therefore. — *ῥηπῶα* : Lex. *ῥηπᾶω*. — *χροί* : cf. v. 95. — *εἵματα* : cognate acc. with *εἶμαι (ἔννυμι)*. Odysseus had not yet laid aside the garments of a beggar, in which he had hitherto appeared in the palace. — V. 116. *τόν*, pred. with *εἶναι* : *does not yet believe* (Lex. *φημί*, I.) *that I am he.* — V. 118. *καί*, intens. with *ἕνα* (Cr., F., Am.) : *even a single man.* — *ἐνὶ δῆμῳ*, among the common people. — V. 119. *ᾧ μὴ . . . ἔωσιν* : hypothet. relat. sentence : *unless there may be to him, unless he has.* — *ὀπίσσω*, afterwards, i. e. after he has committed the murder. — V. 120. *φεύγει*, flees, i. e. *is a fugitive.* — *προλιπών*, going forth (*προ-*) and leaving. — V. 121. *ἔρμα πόλης* : opposed to *ἕνα φῶτα ἐνὶ δῆμῳ* : *the prop of the city*, more fully explained by *οἱ κτέ.* — V. 122. *τά*, obj. ; *σέ*, subj., of *φράζεσθαι*. — V. 123. *πεπνυμένος* : *πέπνυμαι*. — V. 124. *λεῦσσε*, see to, with direct obj., *ταῦτα*. — *ἀρίστην* : pred., *that your wisdom is best.* — V. 125. *ἐπ' ἀνθρώπους*, among men : added to strengthen the statement ; *ἐπὶ* with the acc. denoting extent over and among. — *φάσ'* = *φασί*, *they say.* — V. 126. *ἐρίσσει (ἐρίζω)*, vie with. — Vv. 127, 128 are bracketed in all the best German editions. My practice in the class-room is to omit those passages which are bracketed in the most critical editions. — V. 131. *λούσασθε (λούω)* : direct mid., *wash yourselves.* — *ἀμφίσασθε (ἀμφέννυμι) χιτῶνας*, put on (*clean*) tunics. This was in preparation for the dance. They had already washed their hands and feet since the slaughter of the suitors : mentioned in Book 22 : 478. — V. 132. *ἐλέσθαι* : note the force of the mid., *to take for themselves, choose, select.* These festivities were intended to conceal, from those without, what had occurred within the palace, — the slaughter of the suitors. — V. 133. *φόρμιγγα*. For a description of the phorminx, see Dic. Antiq., p. 720. — *λίγαιαν* : *λιγύς*. — V. 134. *φιλ- ὄρχ-* :

depends on ἡγεῖσθαι, *let . . . lead for us the sportive dance*. The minstrel who sang and played the phorminx is spoken of as leading the dance. — V. 135. Note here κέν with the optat. in a final sentence, — a rare construction, denoting a possibility under certain conditions. H. 740, b; 741; S. Gr. 507, b; G. § 216, Note 2. — ἐκτὸς ἀκούων, ἥ . . . ἥ . . . , *hearing without (the palace, the sound of revelry), either (any one) ascending the road, or (any one of those) who dwell around*. The palace was on a hill (cf. l. 426); hence ἀν' ὄδον στείχων. The condition, implied in κέν, is expressed in ἀκούων, *hearing, or, if he hear*. — V. 137. μή, *lest a wide-spread report of the slaughter of the suitors extend, etc.*; or, some may prefer to render it as a prohibition with γίνηται, *let not, etc.* — πρόσθε . . . πρὶν . . . ἐλθέμεν (ἐλθεῖν), *before we go, etc.* For πρὶν with infin. see H. 769; S. Gr. 531; G. § 274. — V. 140. ἀγρὸν . . . πολυδένδρεον, *to our country-seat abounding in trees*. Here Laertes, the father of Odysseus, was yet living. — V. 141. μάλα with κλύον, *listened to him attentively*. — V. 143. ἐπλίσθην (ἐπλίσσω) = Att. ἐπλίσθησαν. For the ending, see H. 355 D, c; S. Gr. 703; G. § 122, page 92 (bottom). — V. 145. μολπίς: here spoken of the song, in distinction from the dance (ὄρχηθμοῖο). — V. 146. τοῖσιν: may be viewed as dat. of interest, or as ethical dat.; is not conveniently rendered into English. — ποσσίν: dat. of instrument; *and the great mansion resounded round about with the feet of, etc.* — V. 148. τις, indef. *here and there one, many a one*: εἵπεσκε, εἶπον with iterat. ending. — δόμων: plur. because the palace contained many apartments: cf. βασίλεια. — ἀκούων agrees with τις. — V. 149. τις, in the ordinary sense, *some one*: ἔγχε (γαμέω), *has wedded*. — βασίλειαν, i. e. Penelope. — Vv. 150, 151. οὐδ' ἐτλη . . . εἰρυσθαι (Lex. ἐρύω, IV.) . . . διαμπερές, *nor did she dare, etc., or, nor could she defend perseveringly the great house of, etc.*: πόσιος, gen. with δόμα: οὐ, possess. pron. *her*. — εἰς ἑκ-, *until he, etc.*

Vv. 152–204. Odysseus at last convinces Penelope who he really is by disclosing a secret in the palace, which was known only to him, and to his wife, and her maid Actōris.

V. 152. τις εἵπεσκε, as in v. 148. — τά, by prolepsis, obj. of ἴσαν (οἶδα: H. 409 D, 6; S. Gr. 737, i), and understood as subj. of ἐτίτυκτο (τεύχω): lit. *they did not know these things, how they were*, i. e. *they did not know how these things were*. — V. 153. Ὀδυσσεύς: obj. of λούσεν and χρίσεν. Mark the order of the sentence. The object of the verb is the leading thought; and hence stands first: the subject is an unimportant person, and is thrown into the middle of the sentence. — V. 155. φάρος, χιτῶνα. See Dic. of Antiq., pp. 850, 1171 (Pallium, Tunica). The tunic was the under garment, and hence put on first; but the φάρος (pallium, or cloak) was more conspicuous to the eye, and hence was mentioned first, as the thing first thought of by the poet. — V. 156. κακ (= κατά. H. 73 D; S. Gr. 628; G. § 12, Note 3) κεφαλῆς: lit. *down from his head*; or, in our idiom, *from his head downward, Athena diffused, etc.*: χεῦεν, χέω. — I omit the passage in brackets. — V. 163. ἐκ . . . βῆ . . . ὁμοίος,

sc. *Ὀδυσσεύς*, he went forth from the bath-tub similar in form, etc. — V. 164. κατ' . . . ἔητο : καθέξομαι — ἐνθεν : relat. whence. — V. 165. μὲν : fem. referring to ἀλόχου. — V. 166. Δαίμονι : the ordinary courteous form of address to a lady, corresponding to our *Madam*, when used with respectful tone and manner. — περί, with γυναῖκων, in the sense *above or beyond* = *more than*. — σοίγε : note the force of γέ, restrictive and confirmative : cannot easily be rendered into English ; our restrictive, *at least*, or confirmative, *certainly*, is unwieldy, and rather over-translates γέ in most connections. — ἔθηκαν : subj. Ὀλ- δάμ- ἔχοντες : to you, more than to delicate women, those who occupy Olympian mansions have given (lit. put), etc. — V. 168-170. (Cf. 100-102. — V. 171, addressed to Eurycleia. — στόρε- σον : στορέννυμι. — καὶ αὐτός, even alone (without Penelope). — V. 172. τῇγε, dat. of possessor : θυμός, sc. ἐστίν : for surely, she has, etc. — V. 174. δαίμονι. The courteous form of address to a gentleman ; our *Sir*, when used respectfully. Cf. Δαίμονι, v. 166. Such, at least, seems to me to be the force of these words, so frequent in Homer. For other modes of rendering, see Lex. — οὐτ' . . . ἀγαμαι, I am neither haughty at all, nor contemptuous, nor greatly astonished. This is hardly in keeping with what she had said to Telemachus, vv. 105 ff. ; but the circumstances had now changed, and she had regained partially her self-possession. — V. 175. οἷος ἔησθα, what you were, i. e. what your appearance was : this use of the second person is a half-recognition and acknowledgment ; but, with great prudence and shrewdness, she wishes to subject him to a final test. — V. 176. ὡν, with the subj. of ἔησθα, as you went, etc. — V. 177. πυκινὸν λέχος, the firm bed ; spoken particularly here of the bedstead ; so also in v. 179. — V. 178. ἐκτός . . . θαλάμου. The reason why she ordered the bed to be brought out of the chamber appears presently. — V. 179. ἐκθεῖσαι (ἐκτίθημι), aor. act. particip., agrees with the subj. of ἐμβάλετε : addressed to Eurycleia and the maid-servants who aided her : after having placed for him without (the chamber), etc. — εὐνήν, the bed, in distinction from the bedstead. — V. 180. κῶα (κῶας) κτή : partit. appos. with εὐνήν. — V. 182. ἰδυίαν (Att. εἰδυίαν : οἶδα), agrees with ἀλόχου. — V. 183. ὦ γύναι : in Greek usage, a respectful form of address. — τοῦτο, obj. : ἔπος θυμαλγές, app. this, a heart-grieving word ; freely rendered, surely ! this, which you uttered, is a heart-grieving word. — V. 184. χαλεπὸν . . . εἴη, sc. ἄλλοσε θείναι λέχος : it would be difficult (to put my bed in another place) even for one very intelligent (ἐπισταμένῳ, often used adjectively). — V. 185. ὅτε μή (observe here μή with the optat. denoting condition. H. 835 ; S. Gr. 570 ; G. § 283, 1), unless, etc. — V. 186. ῥηϊδίως ἐθέλων θέη : lit. wishing, should easily put (it), etc., i. e. should easily, at will, put (it), etc. — V. 187. ἀνδ- . . . βροτός : a very strong expression, but not any living mortal among men, etc. — ἡβών : particip. denoting condition : not even if he were very vigorous. — V. 188. μέγα σῆμα : lit. a great sign, — a secret, intended as a sign for both husband and wife. What this secret sign in the curiously wrought bedstead was, is explained afterwards. — τέτυκται (τεύχω), there has been made, i. e. there is,

there lies. — V. 189. τό, *this*, i. e. λέχος. — Vv. 190–201 contain a description of the manner in which the bedstead was made. “Its peculiar structure,” says Collins (Ancient Classics for English Readers, *Odyssey*), “as detailed in Homer’s verse, is by no means easy to unravel. But it is formed in some cunning fashion out of the stem of an olive-tree, rooted and growing, round which the hero himself had built a bridal chamber.” This description is here omitted. — V. 202. *πιφάσκομαι*: trans. *make plain, make known*: τόδε σῆμα, *this sign, this token of recognition*. — V. 203. *ἔμπεδον* (ἐν, *πέδον* the ground), *firm in the ground*, agrees with λέχος (subj. of *ἔστι*). — V. 204. *θήκε*, obj. λέχος. — *ὑπο*, with ταμὲν (*τέμνω*), hence the anastrophe, *having cut underneath the stock of*, etc.

Vv. 205–299. Penelope is convinced, and, overcome with emotion, embraces her husband. Odysseus relates to her a prophecy of Teiresias (the seer whom he had consulted in the under-world). The repose of the night.

V. 205. τῆς, with γούνατα and ἦτορ: αὐτοῦ, adv. *on the spot, immediately*; and immediately her knees and heart trembled (λύτο, augment and connecting vowel omitted, = Att. ἐλύτο, *were loosed, trembled*). — V. 206. ἀναγνώσσης (ἀναγινώσκω, aor. act. particip.), agrees with τῆς, *as she clearly perceived*. — τά, relat.: *πίφραδ’* (φράζω, with reduplicated aor.): *which Odysseus accurately (ἔμπεδα, sure) rehearsed to her*. — Vv. 208, 209. ἀμφί, with βάλλ: Ὀδυσσοῦ, dat. of interest, or of relation: *threw her arms round the neck of Odysseus*. — *ἔκυσ’*: *κυνέω*. — V. 209. σκύζεν = σκύζου: σκύζομαι. — *ἐπεὶ* πέπνυστο (pluperf. augment omitted: *πνέω*) *since you of (all) men were especially shrewd on all other occasions (τά περ ἄλλα)*. — V. 211. ἀγάσαντο (Lex. ἀγαμαι, II.), *envied us two*. — μένοντε refers to νῶϊν: note the change from dat. to acc. Cf. λαβόντα, Xen. Anab. I, 2, 1. Lit. *grudged to us, that we remaining* *enjoy (ταρπῆναι, τέρω)*, etc. — V. 213. χάο: χώομαι. — *νεμέσσα*; *νεμισάω*. — V. 214. σέ, obj. of ἀγάπησα (ἀγαπάω): *ἔδε*, thus, *as now*. — V. 216. ἐρρίγει (ρίγω) *μή τις κτέ*, *shuddered lest*, etc. — ἀπάφοιτο: ἀπαφίσκω = ἀπατάω. — V. 225. κατέλεξας: Lex. καταλέγω, III. — V. 226. *ὁπῶπει*: *ὀρώω*. — V. 228. *κισύσῃ*, with μοί, *while I was yet on my way hither*. — V. 229. ἡ εἵρυστο (Lex. ἐρύω, IV.), *who guarded for us*, etc. — V. 230. *πέλεις κτέ*: connect closely in thought with νῦν δέ, v. 225. — ἀπηγνία: cf. v. 97. — *έόντα*: concessive, *though it is certainly very (πέρ) hard*. Her present emotion and self-reproach are not inconsistent with the rare dignity of character which she preserves throughout. — V. 231. τῷ, *to him, in him*, with ὑφ’ ὥστε (Lex. ὑπόρυνμι). — V. 232. *θυμαρέα*: *θυμαρής* or *θυμάρης*. — *ἰδυίαν*: cf. v. 182. — V. 233. *ὥς δ’ ὅτε*, and *as when*, a common mode of introducing an illustration in Homer. — *ἀσπάσιος*: pred. *the land appears welcome to men swimming*. — V. 234. *ὦντε*, with νῆα (obj. of *βαίω*). — V. 236. *ἐξέφυγον*: gnomic aor. H. 707; S. Gr. 474, c; G. § 205, 2. Translate by the present. — V. 237. *τέτροφεν* (*τρέφω*): 2 perf. intrans. *has congealed*. — V. 238. *ἀσπάσιοι*, with the subj. of

ἐπίβαν (= ἐπέβησαν gnomic aor.), *gladly they go upon the land*. — V. 239. ὡς κτή., *thus, etc.*, introduces the application of the illustration. — τῇ . . . εἰσοροῶσῃ, *to her (Penelope) looking upon (him)*. — V. 240. δειρῆς with εἶρ, *and not yet from his neck did she wholly loose, etc.* — V. 241. καὶ . . . φάνη, *would have appeared, etc.* — V. 242. εἰ μὴ ἄρ' ἀλλ' ἐνόησε (νοῶ), *unless . . . had purposed other things*. — V. 243. νύκτα, obj. of σχίθεν (= ἔσχεν = ἔσχεν, fr. ἔχω), *she held the night long in the extreme (western horizon), i. e. detained the night, and did not allow it to depart*: δολιχὴν is strictly a predicate adj. denoting result, *so that it (the night) was long*. — Ἡῶ, obj. of ῥύσατο (ῥύομαι), *kept back, etc.* — V. 244. οὐδ' ἴα (imperf. with omitted augment, fr. ἴαω), *nor allowed (her) to yoke, etc.* For a wood-cut of the chariot of Aurora, see Dic. of Antiq., p. 379. — V. 246. Δάμπων (fr. λάμπω, *to give light*), Φαίθοντα (*the beaming, radiant one*): appos. with ἵππους: mentioned only here as the steeds of Eos. — πᾶλοι, appos. with οἶτ', *which, as young steeds, conduct, etc.* — V. 248. γάρ introduces the explanation of the affectionate address, ὦ γύναι: *My wife!* (I address thee), *since not yet have we come, etc.* Ameis compares with this, Verg. Aen. 1, 65, *Aeole — namque tibi, etc.* — V. 250. τόν: relat. — V. 251. Cf. XI. 90 ff. — Vv. 254, 255. ἴομεν: subjunc. with short mode-sign. — ὕπο: anastrophe. — ταρπόμεθα: τέρπω, 2 aor. mid. subjunc.: *but come, wife, let us repair to our couch, that even now, reposing in sweet sleep, we may be refreshed*. — V. 257. τότε . . . ὁππότε, *then when, or, as soon as*. — Vv. 258, 259. Note ἰκέσθαι with acc. and with ἐς and acc.; both constructions in the same sentence: *to reach your well-built home and to arrive at your, etc.* — V. 260. ἐφράσθης (φράζω) κτή.: note this use of the aor. pass.: *since you thought of it, or since you suggested it, and some god put it in your mind*. — V. 261. εἰπ' (= εἰπέ) ἄγε, *come! relate to me, etc.* — τὸν ἀέθλον, *that conflict*, the one alluded to vv. 249, 250. — V. 262. πείσομαι (πυνθάνομαι), *I shall ascertain (about it)*. — αὐτίκα: opposed to δπισθεν: *immediately, on the spot*. — δαήμεναι (Lex. ΔΑΩ. II.), subj. of ἐστί: οὐτὶ χερίων, pred.: *it is not worse to learn, etc.* — V. 265. ἐπικεύσω: ἐπικεύω. — V. 266. τοί (= σοί): ethical dat. or dat. of interest. — κεχαρήσεται: χαίρω. — V. 267. ἐπεὶ . . . ἄνωγεν (ἄνωγα, as pres.), *since he (Teiresias) commands (me), etc.* — μάλα πολλά, with ἄσπετα, *to very many cities*. — V. 268. ἔχοντα, with subj. of ἐλθεῖν, *having in my hands, etc.* — V. 270. ἀνέρες: appos. with οἷ — ἄλεστοι (ἄλς): in plur. *grains of salt*. — V. 271. φοινικοπαρήους: Lex. φοινικοπάρεος. — V. 272. τάτε (= τά τε), *and these, or simply, which*: subj. of πέλονται: neut. plur. with plur. verb. — V. 273. εἶπεν, *he (Teiresias) mentioned, etc.* — κείσω (sc. τόδε), with two accs. — V. 274. συμβλήμενοι: Lex. συμβάλλω, II. 4. — V. 275. φήη (pres. subjunc. of φημί with vowel sound duplicated) κτή., *shall affirm that I have a winnowing-fan, etc.* — V. 276. καὶ τότε: correl. with ὁππότε κεν (v. 274) δῆ: *when at length . . . even then*. — μέ, subj. of ἀποστείλεαν, *having stuck my oar in the ground, having offered (ἔρξαντα: ἔρδω) . . . he bade (ἐκέλευεν) me return, etc.* — V. 278. σὺν . . . κάπρον, *a swine-breeding boar*. The sacrifice of the three animals here

mentioned was called by the Romans *su-ove-taurilia*. — V. 281. **ἔξ ἁλός**, *apart from, away from the sea*. — αἰτῶ with μοί. — αἶθ' . . . τοῖος: with θάνατος, *death so very mild*. — V. 282. **γῆρα'** (= γῆραι, dat.) ὑπο (with γῆρα': note the anastrophe) . . . ἀρήμενον (agrees with μέ), *sinking down under*, etc. — V. 284. τὰ . . . πάντα: subj. of τελείσθαι. — φάτο (= ἔφατο = Att. ἔφη); subj. ψυχῇ Τειρεσίᾳ. — V. 286. **τελέουσιν**, *bring about, bring to pass*. — ἀρειον (comparat. of ἀγαθός), *better, happier* (than the previous time). — V. 287. **ἔπατα** marks the apodosis, after the protasis εἰ μὲν . . . ἀρειον, *if, etc., then is there hope to you that*, etc. — V. 289. **τόφρα**, *meanwhile*. — τροφός, *the nurse*, i. e. Eurycleia. — ἔντυον: ἔντυο = ἐντύνο. — V. 290. **δαίδων** (daís) ὑπο (anast.) λαμπομενάων (λάμπω), *under bright* (lit. *shining*) *torches*. — V. 291. **στόρεσαν: στορέν-νυμι**. — V. 292. **οἰκόνδε**, *homeward*, i. e. *to her apartment*. — V. 293. **τοῖσιν δέ:** *but these* (i. e. Odysseus and Penelope), with ἡγεμόνευεν, *conducted*. — V. 294. **ἔρχ-λέχουσε**, *as they went to their bed*. — V. 296. **θεσμόν** is differently explained by different editors. I am inclined to follow Ameis, who understands it as denoting merely the idea of the place: thus, *they then gladly reached the place of their old bed*, or, more freely rendered, *of their marriage-bed*. For the other meaning of θεσμόν, see Lex. — V. 298. **παύσαν**, *caused to cease, caused to rest*. In the mid. to cease. — V. 299. **μέγαρε:** plur. like βασιλῆα: *the apartments of the palace*.

Vv. 300-372. Penelope and Odysseus briefly relate to each other their experiences during their long separation. On the following morning Odysseus instructs his wife to remain in her apartment, while he goes to visit his father Laërtes.

Vv. 300, 301. *And these two, when now they had enjoyed (ἐταρπήτην: τέρπω) loving friendship, were pleased with discourse, while rehearsing to one another, etc.* — V. 302. **ἡ μὲν** (sc. ἐνέπουσα) **ἑσα κτεί**, *the one, divine of women, (rehearsing) whatever she had suffered, etc.* — V. 303. **ἑσορώσα** (ἑσορώω) agrees with **ἡ μὲν**. — V. 304. **ἔθεν** (= οὐ fem.) **ἐνέκα**, *on her account*. — **βόας, μῆλα**, appos. with πολλά (obj. of ἑσφαζον). — V. 309. **πάρως**, like πρίν, with the infin. H. 769; S. Gr. 531; G. § 274: *nor did sleep fall on her eyelids before he had recounted all*. — V. 310. **Ἦρξατο . . . δάμασ'** (ἑδάμασε, δαμάω), *He began (to recount) how, etc.* — Vv. 310-313, the contents of Book IX.; vv. 314-321, of B. X.; vv. 322-325, of B. XI.; vv. 326-332, of B. XII.; vv. 333-341, of Books V.-VIII., and the beginning of B. XIII. — V. 312. **ἔρξε: ἔρδω**. — **ἀπετί-σατο**, subj. Ὀδυσσεύς. Note the force of the mid., and of ἀπ-: *how he obtained, in full (ἀπ-), recompense for, etc.*: οὗς (Κύκλωψ) ἤσθινεν κτεί. — V. 315. **πέμπ'** = ἐπέμπε, *sent (him on his way)*. — οὐδέ πω αἶσα . . . ἦην (= ἦν), *but it was not yet his lot to, etc.* — V. 317. **μεγάλα**, adv. — **στανάχοντα** agrees with μίν, the obj. of ἀναρπάξασα (ἀναρπάζω) and of φέρειν. — V. 319. οἱ relates to Τηλέπυλον as collective noun: *and how he reached the Laestrygonian Telepylus, whose inhabitants destroyed, etc.* — Omit the verse in brackets. — V. 322. **Ἄιδω:** Lex. Ἄιδης. H. 136 D,

2; S. Gr. 638, b; G. § 39, Gen. Sing. — V. 323. *χρησόμενος*: Lex. *χρώω* (B), A. III. *to consult*. — V. 324. *νητ*: dat. of accompaniment with *ἦλθεν*: *and how he went, with his many-benched ship, into*, etc. — V. 326. *ἄδινάων* (*ἄδινός*): Am. & Düntz. write *ἄδινάων*: some say *clear and loud-toned*; others, *sweet-toned*; Ameis, *alluring and detaining by their song* (anhaltend singenden). Perhaps all these ideas may belong to the word. — V. 327. *Πλαγκτὰς πέτρας*: *the rocks Planktae*, or, as often rendered, *the wandering rocks*: usu. derived from *πλάζω*, *to cause to wander*, or the mid. *πλάζομαι*, *to wander*: either because they themselves were supposed to move, like the Symphlegades, mentioned in the Argonautic expedition, or because, by the currents and whirlpools near them, they caused ships to wander from their course and to founder. — V. 328. *ἄκηριοι* (a priv. *κήρ*, not *κήρ*) *ἄλυσαν* (*ἄλίσκω*), *had escaped unharmed*. — V. 331. *ἄπὸ* *ἔφθην* (Lex. *ἀποφθίνω*): ending *εν* = *ησαν*: 1 aor. pass. — V. 332. *ὑπὸ* *ἄλυσεν* (*ὑπάλισκω*). Note the force of *ὑπὸ*, *under, a little, barely*; *while he himself barely escaped*, etc. — V. 333. *Καλυψή*: declined like *παῖς*. H. 193; S. Gr. 105; G. § 55. *ἔχῳ*. — Vv. 333-335. Cf. 1: 14, 15. — *ἔφασκεν θῆσαν*, *affirmed that she would make (him)*, etc. — V. 339. *περί*: Ameis regards this as adv.: Crusius writes *περί*, adv.: Faesi & Düntz. take it as a prep. with *κήρι*. In either case, the general sense is the same: *who honored him very heartily*: *ώς*; why accented? H. 104, a; S. Gr. 64; G. § 29, Note. — V. 343. *ἐπόρουσε*: *ἐπορούω*. — V. 344. 'Η δ' . . . 'Αθήνη: H. 500, d; S. Gr. 353, c. — *ἄλλ'* = *ἄλλα*, or *ἄλλο*, obj. of *ἐνόησε*: cf. 242. — V. 345. 'Οδυσσεύα: subj. of *ταρπήμεναι* (*τέρπω*). — *ἔλπιτο* (*ἐλπω*, Att. *ἐλπίζω*) *ἐν κατὰ θυμόν*, *hoped* (or, as often rendered, *believed*) *in her heart*. — V. 346. *εὐνῆς* with *ταρπήμεναι*: *ἀλόχοιο* limits *εὐνῆς*: lit. *the bed of his wife*; more freely rendered, *was refreshed with rest near by his wife, and also with sleep*. — V. 348. *ἔν'* *φέροι*: subj. *ἡριγύναα*. — V. 349. *ἐπὶ* *ἔτελλεν*: *ἐπιτέλλω*. — V. 350. *πολέων* differs how in meaning from *πόλεων*? — *κεκορήμεθ'*: *κορέννυμι*. — V. 351. *ἀμφοτέρω* with the subj. of *κεκορήμεθ'*. — *σὺ μὲν*: partit. appos. with subj. of *κεκορ-*: *we both have had our fill, you, etc.* — *ἐμὸν* *κλαίονσα*, *in weeping for my return attended with many a care*. — V. 352. *αὐτὰρ ἐμὲ κτεί*: a change of const. We should expect here, correl. with *σὺ μὲν*, *αὐτὰρ ἐγώ*, or *ἐγὼ εἰ*. — V. 353. *πεδάασκον* (*πεδάω*): vowel sound duplicated: iterative ending: *detained with woes, away from my fatherland, when I was hastening (towards it)*. — V. 355. *κτῆματα*, obj. of *κομίζεμεν* (= *κομίζαν*), inf. as imperat. second pers. H. 784; S. Gr. 534; G. § 269, *do you take care of, etc.* — *τά*, relative: *μολ* dat. of possess. with *ἔστι*. — V. 356. *μήλα*: obj. of *ληίσσομαι* (*ληίζομαι*) *I myself will restore (to myself) by plunder*. — *μολ*: dat. of interest with *κατέκαραν* (*κατακείρω*). — V. 357. *πολλά* with *μήλα*: emphat. posit. — V. 358. *ἐνιπλήσουσιν*: *ἐμπίπλημι*. — V. 360. *δ* = *δε*. H. 243 D; S. Gr. 682. — *ἀκάχηται*: L. & Sc. "ΑΧΩ — V. 361. *τάδε*, *these things*, namely, that which follows in vv. 364, 365. — V. 362. 363. *φάτις* *ἀνδ- μνηστήρων* (object. gen.), *a report* re-

specting the suitors. — εἶναι : so in Eng. a similar metaphor, *will go abroad, will go forth*. — ἐκτανόν : κτείνω. — Vv. 364, 365. εἰς ὑπερῷ' ἀναβᾶσαι . . . ἡσθαι (infin. as imperat.), *do you, going into an upper apartment, sit still, remain*. — ποτιδύσσειο : Lex. ποτιδύσσομαι (πρός, δύσσομαι). — V. 366. ἰδύσσεο (δίω : 1 aor. with connecting vowel ε), *put on*. — V. 368. πάντας : obj. of ἀναγνῖν : ἔντα . . . Ἀρχία obj. of ἀσθεῖναι. They armed themselves in anticipation of a possible conflict with the friends of the suitors. — V. 370. αἴξαν : οἰγνυμι. — V. 371. ἐπὶ with acc. denoting extent over.

BOOK XXIV. — Hermes conducts the Souls of the Suitors to the Under-world. Odysseus visits his Father Laertes and becomes known to him. The Friends of the Suitors, revolting, are subdued; and with the Aid of Athena a lasting Peace is made between Odysseus and his Subjects. With this the Odyssey ends.

NOTES ON HERODOTUS.

For the life and writings of Herodotus, see Classical Dictionary. For the historical connections of the narrative, see Smith's History, Chapters XVI. and XVII., or, still better, Grote's History, beginning with the Ionic Revolt.

The language of Herodotus is sometimes called the *New Ionic*, in distinction from that of Homer, which is called *Old Ionic*. Its principal peculiarities will be noted as they occur.

BOOK VIII. — Urania.

Herodotus named the nine books of his history from the nine muses, in the order, Clio, Euterpe, Thalia, Melpomēne, Terpsichōre, Erāto, Polymnīa, Uranīa, Calliōpe. The name of this book, Urania (fr. οὐράνιος adj., οὐρανός subst.), signifies *the celestial one*.

CHAPS. 40–95. Invasion of Attica and battle of Salāmis. (See plan of the battle at the end of the volume.)

CHAP. 40. The Greek fleet, which had been engaged in the battles of Artemisium, reach Salamis. — καθίστα τὰς νέας (= Att. ναῖς. H. 189 D; S. Gr. 666; G. § 54) : *steers the ships* : κατὰ, spoken regularly of direction towards the coast from either sea or land. — ἐνταγόμενται (ἐπὶ denoting secrecy, ἐκ out of, ἀγω to lead, convey) : subjunc. after a past tense. H. 740; S. Gr. 508; G. § 216, 1, 2. — πρὸς δέ : adv., *and besides*. H. 615; S. Gr. 449; G. § 191, Note 2. — τό : note carefully this use of the article as a relat. pron. H. 243 D; S. Gr. 682; G. § 140, Note 4. — αὐτοῖσι : H.

140 D, b; S. Gr. 646; G. § 44: dat. of the agent with the verbal in **τέος**: *what shall be done on their part, what they shall do*: an indirect question with the relat. **τό**, st. **δ τι**. — **ἐπὶ . . . πρήγμασι** (= **πράγμ.**, H. 24 D, a; S. Gr. 605; G. § 30): B. renders this, *ob praesentem rerum statum*; more lit. *on the circumstances that had arisen* (or *that had come in*; **κατήκ**, **καθήκω**, H. 72 D; S. Gr. 627; G. § 17, Note). — **βουλήν . . . ποιήσεσθαι**, *to form a plan, to deliberate*. Note here the fut. infin. with **μέλλω**. — **δοκίοντες**. Note the use of uncontracted forms in Herod. as in Hom. H. 32 D; S. Gr. 614; G. § 124, 2. — **ὑποκατημένους** (**ὑπό**, **κάθημαι**), *awaiting*. — **τῶν μὲν . . . ἰόν** (= Att. **ὄν**, particip.), *of these things, they found nothing existing*. — **οἱ δέ**, *but they*, the Athenians: same as the subj. of the preceding sentence. — **αὐτούς**, i. e. the Peloponnesians: **τευχέοντας**, supplementary particip. H. 796 ff; S. Gr. 545 ff; G. § 279: *that they were fortifying*, etc. — **τὴν Πελ.**, subj. of **περιεῖναι** (**περί**, **εἰμι**). — **ποιουμένους** = **ποιουμένους**. H. 32 D, f; S. Gr. 615; G. § 124, 2. — **ἔχοντας**, same const. w. **ποιεῖν**: *both making it of the highest importance that . . . and keeping this*, etc. — **τὰ ἄλλα ἀπέναι** (= **ἀφιέναι**: cf. **κατήκουσι** above and note): *that they were abandoning everything else*: depends on **ἐπυνθάνοντο**. We should expect here, as the regular construction, the acc. and particip. (**ἀπιέντας**), like **αὐτοὺς τευχέοντας**, instead of acc. and infin. — **οὕτω δέ**: note the use of these words, giving emphasis to the following verb. — **σφίεν** (enclit. here, but not in Att.) = **σφών**: an indirect reflexive in Att. H. 668; S. Gr. 133, a; G. § 144, 2. What word would an Attic writer use here? — **σχεῖν** (**ἔχω**), same sense as **κατίσχει** above, *to steer*.

CHAP. 41. Athenians send away their families. — **τὴν**: H. 509, b; S. Gr. 359, b; G. § 141, Note 4. — **ἑωυτῶν** (**ωυ**, a diphthong. H. 11, R. b; S. Gr. 601; G. § 3) = **ἐαυτῶν**. — **Ἀθηναίων**, sc. **τινά**, subj. of **σάξαι**: τῇ, cf. note on **τό**, ch. 40, = **ῆ**, *that (any one) of the Ath., as he is able, save*, etc. — **ἐνθαῦτα**, Att. **ἐνταῦθα**. H. 66 D; S. Gr. 602, a. — **ἀπίσταλαν** (**ἀποστέλλω**), sc. **τὰ τέκνα κτέ.** — **ὑ-εκθέσθαι**: cf. **ὑπεξαγάγονται**, ch. 40. — **τῷ χρηστηρίῳ . . . ὑπηρετεῖν**, *both wishing to comply with the oracle, and*, etc. The responses of the oracle are given in Book VII. ch. 140, and ch. 141. They are translated in Grote's Hist., ch. xxxix. The latter oracle afforded some hope in the expression, "Zeus grants to Athēnē that the wooden wall alone shall remain unconquered, to defend you and your children, when everything else in the land of Kekrops shall be taken." They interpreted this "wooden wall" to mean their navy. — **οὐκ** (H. 72 D; S. Gr. 602, a; G. § 17, 1, Note) **ἤκιστα**: *litōtes*, i. e. a negative form of expression used for emphasis: *not least = chiefly, especially*. — **φύλακον** = Att. **φύλακα**: appos. with **ὄφιν μέγαν**. — **ἐν τῷ ἱρῷ** (= Att. **ἱερῷ**): *in the temple*; i. e. of Athena Polias, thought to have been the middle part of the Erechthēum, and to have contained the ancient olive-wood statue of the goddess, the Palladium, which fell down from heaven. — **καὶ . . . προτιθέντες**, *and in fact they even offer (sacrifices to it) placing before (it), as if existing, monthly offerings of food*. **ὡς ἰόντι** shows that Herod. withholds the expression of any opinion as to the actual existence of the serpent. — **σημηνόσης**

(σημαίνω) ἱερείης: gen. abs.: *and when the priestess, etc.*, i. e. the priestess of the Erechthæum. — μᾶλλον τι καὶ προθυμότερον: adv. with ἐξέλιπον: *somewhat more, even more readily*, i. e. as we might say, *so much the more readily*. — ὥς with particip. ἀπολειπομένης (ἀπολείπω), *as if, on the ground that, etc.* — σφί (H. 233 D; S. Gr. 678; G. § 79, Note 2); dat. of agent. H. 600; S. Gr. 435; G. § 188, 3. — ὑπέκειτο (Att. ὑπέκατο, fr. ὑπό, ἐκ, κείμαι): used as pluperf. pass. of ὑπεκτίθεσθαι: *had been conveyed away*: ὑπ- suggests the idea, *secretly, stealthily*; but these English words are too unwieldy, and hence over-translate the little word ὑπ-.

CHAP. 42. Assembling of the Greek allied forces. — συνέρπει (Lex. συρ-ρέω): contraction omitted, as usual in Hom. and Herod. — συνελέχθησαν (συλλέγω): observe here the 1st aor. pass., as in Hom. In Att. prose, usu. the 2d aor. συνελέγην. — πλεῖνες, Att. πλένες, πλείνες, or πλείους: πλείνων, Att. πλειόνων or πλειόνων. Notice also the Ionic declens. of πάλων, Att. πόλων. — ἐπὴν (ἐπαμ), *there was over (them) as admiral, etc.*: αὐτός = ὁ αὐτός.

CHAPS. 43–48. An enumeration of the Grecian forces. Herod. gives 378 as the whole number of ships, besides penteconters.

CHAP. 49. Council of war. — προθέντος . . . βουλόμενον, *Eurybiades having proposed that the one wishing, etc.*, or more freely, *on a proposal from Eurybiades that any one who desired, etc.* — ἔκου, Att. ἔκου. — τῶν: relat. depending on ἐγκρατίες. — χωρέων (Att. χωρῶν): anteced. in relat. clause: *in which of those places* (lit. *where of the places*), *of which they were themselves masters, it seemed, etc.* — ἀπείτο: Att. ἀφείτο (ἀφίημι). — λυπέων: gen. plur. fem. sc. χωρέων: H. 26 D; S. Gr. 641; G. § 39. — πέρι (anastrophe) governs the word preceding it. — προτίθεις, sc. Εὐρυβιάδης: *proposed (a deliberation)*. — πλώσαντας agrees with the subj. of ναυμαχεῖν, *concurrent (in this) that they having sailed, etc.* — ἐπιλέγοντες. We should expect here the gen. agreeing with τῶν λεγόντων. The const. now stands as though the sentence had begun οἱ δὲ λέγοντες πλείστοι ἔγνωσαν. *Render, alleging the following reason, that, etc.* — ἵνα: adv. of place, *where, etc.* — ἐξοίσονται (ἐκφέρω) is viewed as pass. in meaning; so also πολιορκήσονται above. The force of ὥς, with the condition immediately after it, extends through the sentence.

CHAP. 50. The news is brought that the Persians have reached Athens. — τῶν . . . ἐπιλεγ-: gen. abs. denoting time, *while, etc.* — ἀηλύθει (ἐρ-χομαι): pluperf. — ἦκαν: pres. in form, always perf. in meaning. H. 698; S. Gr. 475, a; G. § 200, Note 3. — πυρπολέσθαι: pres., continued action. ἐμπρήσας: ἐμπύρησι. — αὐτῶν ἐκλελ-: *when they themselves* (i. e. the Thespians) *had, etc.* — ἐκλελ- ἐς πελ-: brachylogy: H. 881; *had evacuated it (and gone), etc.* — ἦκε: imperf. as pluperf. *had come*. — πάντα ἐκείνα: lit. *all those things = everything there*. — οὐκ ἐμήδιζον. The Thespians had fought with Leonidas at Thermopylae; the Plataeans, with Miltiades at Marathon, and with Eurybiades at Artemisium.

CHAPS. 51–53. Time of the march from the Hellespont. The acropolis besieged and taken.

CHAP. 51. αὐτοῦ: adv.—τῷ: relat.—ἐν τριῶν . . . μηνί, in three other months, i. e. other than the month spent at the Hellespont. It was now September, 480 B. C.—'Αθηναίοι: dat. depending on ἀρχοντας as particip. Cf. Thucyd. 1: 93. 'Αθηναίους ἤρξεν. Two other instances of this same const. with ἀρχω occur in Thucyd. Usually we find ἐν 'Αθηναις or 'Αθήνησιν. We may render it freely, when Calliades was archon of the Athenians. For the constitution of the archons, see Dic. Antiq., or Smith's Hist. ch. x.—τὸ ἄστυ: the city, apparently here in distinction from the acropolis. So used often. See Lex. πόλις.—ἐν τῷ ἱερῷ: i. e. in the Erechtheum (or that part of it called 'Αθήνη Πολιάς) on the acropolis.—θόρησι: Lex. θόρα, III.—Notice here ἅμα μὲν . . . πρὸς δέ, as correlatives: at the same time . . . but besides; or, more freely, partly . . . but besides.—αὐτοὶ δοκέοντες, thinking that they themselves, or that they alone, etc.—τὸ ξύλ- . . . εἶσθαι: explanatory of μαντήιον.—καὶ αὐτὸ δὴ κτί. depends on δοκέοντες: and that this itself was, etc.

CHAP. 52. The learner should refer to his classical atlas, Plan of Athens.—τόν, before 'Αθηναίωι, relat.—'Αρῆιον πάγον: may be rendered either Areopagus or Mars' Hill.—δκως (Att. δπως) . . . ἀψείαν (ἀπτω): indefinite frequency of past action. H. 729, b; S. Gr. 498, fine print; G. § 233.—ἀπιγμένοι: Att. ἀφιγ- fr. ἀφικνέομαι.—καὶ connects here two participial clauses in different cases.—τοῦ φράγ- προδεδ-: concessive: though their wooden rampart had failed (them): lit. had betrayed (them).—ἀντεμχανόντο: ἀντεμχανάομαι. H. 370 D, a; S. Gr. 713, b; G. § 124, 1.—καὶ δὴ καὶ: and indeed even.—ἀπίσαν: ἀφήμι.—ἀπορίῃσι (note the omission of the ν movable in Herod. H. 78 D; S. Gr. 629; G. § 30, 3) ἐνέχσθαι, was kept in perplexity, lit. in perplexities.

CHAP. 53. χρόνῳ, lit. in time, or, as we might say, at length.—ἀπόρων: fr. ἀπορα (τά), adj. as subst. = ἀπορίαί.—Notice here τις before its subst.—ἵσοδος, i. e. to the acropolis.—βαρβάρουσι with ἐφάνη.—ἔδε, Att. ἔδεα, fr. δεῖ.—ἐμπροσθε . . . πρό: pleonasm for emphasis; we may render it, right in front: ὦν, Att. οἶν. By the front is meant the north side of the acropolis. The ascent and the gates (the Propylaea) were at the western end.—ὀπισθε, in the rear of, behind.—τῇ δὴ . . . ταύτῃ: just where . . . there.—ἂν ἤλπισε (ἐλπίζω): H. 746; 752; S. Gr. 514; 520, b; G. § 222; 226, 2: ἤλπισε here implies so much of fear, that, like a verb of fearing, it is followed by μή, would have apprehended that.—κατὰ ταῦτα: κατὰ in a local sense. So also before τὸ ἱερόν: by these (places), or by this way . . . near the sanctuary of Aglaurus, daughter of, etc.—κατὰ . . . κάτω: pleonasm for emphasis: lit. down the wall downward; or, as we should say, down the wall headlong.—τὸ μέγαρον, called also ἄδυτον, the inner sanctuary (of the temple of Athena Polias, where was the statue of the goddess).—τὰς πόλεις, the gates, i. e. of the temple.

CHAPS. 54, 55. Xerxes sends a despatch to Artabanus. The sacred olive on the acropolis sends forth a shoot.

CHAP. 54. 'Αρταβάνῳ (dat. with ἀγγέλλοντα). Artabanus, the uncle of Xerxes, left at home as regent.—ἑωνῷ δὲ ἐπομένους (agrees with φυγάδας):

a necessary qualification, as there were very many Athenian exiles not following him.—*ἀναβάντας* agrees with the obj. (understood) of *ἐκέλευε*.—*ἐνυπνίου*: perhaps partitive gen. with *ὄψιν*: a certain vision in a dream.—*εἶπε καὶ ἐνθύμιον κτ.*: or even remorse came to him.—*ἐμπρήσαντι* and *ἰδὼν* may be viewed as causal: because he had seen . . . because he had set fire to.

CHAP. 55. Τοῦ, interrog.—*Ἀκροπόλι*: H. 186 D; S. Gr. 660; G. § 59, 2.—*Ἐρεχθίδος* (gen.) . . . *νηός* (Att. *ναός*): a temple of Erechtheus called (lit. said to be) the earth-born. The name Erechthæum, or temple of Erechtheus, often denotes the entire structure, which contained three cellae (*μέγαρα*); one—probably the western—called the Pandrosæum, containing the olive-tree (*ἐλαίη*) and the sea (*θάλασσα*), often rendered, salt spring, or salt well; another—the middle cella—called the temple of Athena Polias, alluded to in chap. 53; and a third—probably the eastern—called specially the temple of Erechtheus, and containing the altars of Hephaestus, of Poseidon Erechtheus, and of Butes (brother of Erechtheus). For a description and view of this temple (restored) see Smith's Hist., ch. 34.—*ἐν τῷ* . . . *ἐν* (= *ἐνέστι*), in which there is, etc.—*τά*: relat. obj. of *θέσθαι*.—*λόγος*, sc. *ἔστι*: lit. there is a report from, etc.: more freely rendered, it is reported by, etc.—*περὶ* . . . *χώρας*, for the possession of the country, i. e. Attica: *μαρτύρια*, appos. with *τά*, as testimonies; or, as R. renders it, witnesses, i. e. of the contest. This contest of Poseidon and Athena for the possession of Attica formed the subject of the celebrated group of bas-reliefs, executed by Phidias, and placed in the western pediment of the Parthenon, but stolen by Lord Elgin, and set up in the British Museum.—*κατέλαβε*: impers., it happened, came to pass.—*ᾧρον* (*ὄρων*): Att. *ἔρων*.—*ὅσον τε*, as much as: *τέ* here, as in the Epic use. H. 856; S. Gr. 583, b; G. § 151, Note 4.—*ἀναδεδραμηκότα* (*ἀνατρέχω*): having sprung up.

CHAP. 56. The Greeks at Salamis prepare to withdraw.—*ἔσχε*: intrans. had themselves, were.—*ἔμενον* here with acc. and infin.: did not even wait for the business before (them) to be finished; lit. that the business, etc.—*ἀποθουσόμενοι*: *ἀποθίω*.—*τοῖσί τε* . . . *αὐτῶν*: dat. of agent with *ἐκυρώθη*: by, or on the part of those, etc., it was determined, etc.—*ἐγίνετο*: notice here *γίνομαι*: usu. in Att. *γίνομαι*.—*καὶ οἱ*: H. 525, b; S. Gr. 375, b; G. § 151, Note 3.

CHAPS. 57, 58. Themistocles persuades Eurybiades to call another council.—*Μνησιφίλος*: a man from the same Attic deme with Themistocles, somewhat older, said to have exerted much influence in forming the character of Them.—*οὐδὲ περὶ μῆς* is more emphatic than *περὶ οὐδεμῆς* (the reading of most editors): not even for any country hereafter will you fight. Notice the emphatic repetition of the negative *οὐ* . . . *οὐδέ*.—*πόλις*: H. 186 D; S. Gr. 660; G. § 59, 2.—*μὴ οὐ*: H. 847; S. Gr. 573; G. § 283, 7.—*διασκεδασθῆναι*: *διασκεδάννυμι*.—*διαχέαι* (*διαχέω*): aor. act. infin. to annul.—*ἀναγνώσαι*: Lex. *ἀναγιγνώσκω*, II.—Chap. 58. *συμμίξει* with acc. H. 544, a; S. Gr. 390, a; G. § 158, Note 2: to confer

with him on some public business. — *ἐαυτοῦ ποιούμενος* : making (them, i. e. the statements of Mnesiphilus) his own. — *ἐς δ*, until. — *ἀνέγνωσε* (cf. *ἀναγνώσαι* above) *χρητίζων*, he prevailed on (him) by entreaty.

CHAP. 59. Address of Themistocles : opposed by Adimantus. — *τὸν λόγον τῶν εἵνεκεν* : lit. the reason of (those things) on account of which ; briefly, the reason why. — *πολλὸς . . . ἐν τοῖσι λόγοις* : frequent in his arguments. — *οἷα* with particip. H. 795, d ; S. Gr. 540, c ; G. § 277, 6, Note 2 : because he was very urgent. — *δ' Ὀκύντου*, the (son) of, etc. — *οἱ προξενιστάμενοι* (πρό, ἐξ, ἀνά, ἵστημι) : those who start before (the signal is given). Them. had begun to talk before the business of the council was proposed by the commander-in-chief. — *ἀπολυνόμενος*, excusing himself. — *στεφανεύονται* (στεφανώω). Notice the unusual form of contraction. H. 370 D, f ; S. Gr. 718 ; G. § 124, 3.

CHAP. 60. Address of Them. continued through chaps. 61 and 62. — *Τότε μὲν* : the antithesis occurs below in chap. 61, τότε δὲ. — *ἀμείψατο* (ἀμείβομαι) : note the frequent omission of the temporal augment in Herod. H. 309 D ; S. Gr. 687 ; G. § 122. — *ὥς . . . διαδρήσονται* (διαδιδράσκω) : explains the preceding clause, that when, etc. — *οὐδένα* with *κόσμον* (not with *κατηγ*, which takes the gen. of a pers.) : lit. it did not bring to him any honor, etc., i. e. it was not becoming in him to make accusation. *ὁ δὲ . . . εἶχετο*, but he adhered to, or, as we often say, adopted, etc. — *Ἐν σοί* (orthotone) : emphat. posit. On you it now depends, etc. Miltiades, before the battle of Marathon, is represented as addressing the same words to the Polemarch Callimachus. — *ἀναζεύξης . . . τὰς νέας*. Lex. *ἀναζεύγνυμι*. — *ἀντίθεος* (ἀντί, θές, fr. τίθημι) . . . ἀκούσας : hearing, compare, etc., or, as we oftener say, hear and compare each (opinion), or each (plan). — *συμβάλλων* : Lex. *συμβάλλω*, II. — *ἀναπεπταμένω* : *ἀναπεπτάννυμι*. — *τό* : relat. which is least profitable to us, etc. If, as in most editions, we read *ἐς* before *το*, then we must supply an infin. or particip. denoting motion ; perhaps *ἀνάγουσι* : going away to which is, etc. — *τοῦτο δέ* : and this, or furthermore. — *αὐτῶν . . . σφέας* : the Persians. — Chap. 60, II. *τά*, relat. the things which, or simply, what. — *ἐν αὐτοῖσι* refers to *τά* : the following (points) in them, i. e. in what I propose. — *τὰ οἰκότα* (Lex. *οἰκός*), those things which are likely, the probabilities : *ἐκβαλῆν*, go out from, result. — *πρὸς ἡμῶν*, in our favor ; *πρὸς ἐκείνων*, in their favor. — *περιγίνεται*, is preserved : *ἐς τήν*, relat. : *ὑπεκκίεσθαι* (ὑπό, ἐκ, κείμαι), subj. *τέκνα, γυναῖκες*. H. 511, h ; S. Gr. 361, h ; G. § 135, Note 1, have been conveyed, implies motion : hence with *ἐς* and acc. — *καὶ μὲν = μήν*, H. 852, 13 ; S. Gr. 580, m. — *καὶ τῷδε . . . ἐνεσσι* : lit. this also is in them (i. e. *τὰ ἐγὼ λέγω*, in my statements). — *τοῦ καὶ περιέχεσθε* : H. 574, b ; S. Gr. 417, d ; G. §§ 170, 171 : to which you also cling especially ; or, more freely, which is also a matter of so much importance to you. — *ὁμοίως . . . καὶ*. Note the use of *καὶ* after *ὁμοίως, ὅσως, ὡς αὐτός*, like as, just as, same as. Here, in like manner as. — *μένων*, cond. and if you remain here. — *πρὸς τῷ Ἴσ-* : close by, etc. — *σφέας* : the Persians. — III. *τά* : (the things) which, or simply what. — *ἀπίσσι* (ἀπό, εἰμι) : fut. — *κόσμῳ* : order : dat. of manner. — *Μεγάρουσι* denotes the respect

in which *κερδανέομεν* (*κερδαίνω*) is true : *περιεοῦσι*, cf. *περιγίνεται* above : lit. *and we shall gain in Megara being preserved* : *Αιγίνη, Σαλαμῖνι*, sc. *περιεοῦσιν*. — *ἐν ᾗ*, in which, where. — *γενέσθαι* : subj. of *ἔστί* : lit. *the becoming superior to our enemies is even announced to us by an oracle*. The oracle here referred to is given in Book VII., ch. 141. — *οἰκόντα* may be viewed as obj. of *βουλευομ-*, or as subj. of *ἰθέλει* ; with whichever word it is taken, it must be understood with the other. *Now things which are reasonable are, in general, wont to happen to men who determine on (what is reasonable)*. — *οὐκ . . . οὐδέ* : neg. repeated and strengthened : *for men who determine on what may not be reasonable, not even the Deity is wont, etc.* Note carefully the use of *ἰθέλει* here. — *προσχωρέειν πρὸς* : Lex. *προσχωρέω*, II., 2.

CHAP. 61. *ἐπεφέρετο*, sc. *ἐς Θημιστοκλέα*. *κελεύων*, sc. *αὐτόν*, bidding (him), a man to whom, etc. — *ἐπιψηφίζαν ἀπὸλι ἀνδρί* is rendered in two different ways, to put the vote (to the council) for, etc., to put the vote to a man without a city. The latter rendering is, I think, to be preferred. So Abicht and Stein. — *οὕτω* : explanatory of *πόλιν* . . . *παρεχόμενον*, showing a city, thus to declare (lit. to contribute), etc. A very taunting and cruel remark. — *οἱ*, against him. — *ἠλώκεσαν* : *ἄλλωκομαι*. — *τότε δὲ* : cf. *τότε μὲν*, ch. 60. — *ἔλεγε* : often as here with acc. of a person and of a thing. H. 553 ; S. Gr. 398 ; G. § 165. — *ἑωυτοῖσι* : dat. of possessor with *εἴη* : lit. *that there was to themselves* (to Them. and his fellow-citizens). — *ἐκείνοισι* : the Corinthians. — *ἔστ'* (= *ἔστω*) *ἂν* . . . *ἔωσι* (Att. *ῶσι*), as long as, etc. — *οὐδαμούς* subj., *αὐτοῖς* obj. of *ἀποκρούσσεσθαι*, *that none . . . would repel them in making an attack*.

CHAP. 62. *διέβαινε ἐς* : lit. *he went over to*, or, as we say, *he turned to*. — *ἐπιστραμμένα* (*ἐπί, στρέφω*) : lit. *turned, or drawn upon* : in a metaphorical sense, *earnest, emphatic*. — *Σὺ* (emphat. posit.) *εἰ* . . . *ἀγαθός* is a protasis, the apodosis being omitted : supply, *it will be well*. H. 753, a ; S. Gr. 520, c, d ; G. § 226, Note. — *τὸ πᾶν* . . . *τοῦ πολ-* : lit. *the whole of the war*, i. e. as Grote renders, *all our means of war* : *φέρουσι*, bear, carry (often rendered, contain). — *ὥς ἔχομεν* (intrans.), *as we have ourselves, as we are* (implies, without delay). — *τοὺς οἰκέτας*, obj. both of *ἀναλαβόντες* and of *κομιεύμεθα* (*κομίζω*). — *τὴν ἐν Ἰταλίῃ*. This description is added, because there was another city Siris in Paeonia, mentioned by Herod., ch. 115. — *καὶ* . . . *αὐτήν* : we should expect here *καὶ τήν* (= *ἤν*), but the change from a relat. to a demonstr. or pers. pron. is quite in accordance with the manner of Herod., and which, the prophecies say, must, etc.

CHAP. 63. *δοκέειν* : H. 772 ; S. Gr. 532 ; G. § 268. — *τοὺς Ἀθηναίους* : by anticipation, obj. of *ἄρρωδ-*, instead of subj. of *ἀπολλίπωσι*. H. 726 ; S. Gr. 495 ; lit. *having especially feared the Athenians that they, etc.* ; more freely, *fearing greatly that the Athenians, etc.* — *σφέας*, them, the rest of the Greeks, apart from the Ath. — *μένοντας* agrees with the subj. of *διαναυμ-*, sc. *αὐτούς*, that they (i. e. all the Grecian forces now present), etc.

CHAP. 64. An earthquake. — *ἐπέτε* (*ἐπεὶ τε* : a remnant of the Epic use of *τέ*), not to be confounded with *ἐπατα*. — *συμμάχους* : appos., to invoke the *Æacidæ* as allies. See Class. Dic. *Ææcus*. — Note here *ὥς* . . .

καί, correl.: *and as . . . they also did* (or as imperf. *proceeded to do*), etc. — αὐτόθεν, *on the spot, forthwith*: connect with what follows.

CHAP. 65. A supernatural appearance to Dicaeus. — *τυχεῖν τότε ἔων ἄμα κτί.* depends on *ἔφη*: the infin. has here the same subj. as the principal verb, and hence the predicate word *ἔων* is in the nom., *affirming that he happened to be in company with*, etc. — *ἐν τῷ Θρι- πεδ-*: in the Thriasian plain, the eastern part of the Eleusinian plain. — *ἰδεῖν*: bear in mind *ἔφη* to the end of ch. 65; *and that he saw*, etc. — *μέλιστά κη* (Att. *πή* enclit., written also without iota subs. *κή*, Att. *πή*): *about*, or as we often say, *somewhere about*. — *σφίτας* (Dicaeus and Demarātus) subj. of *ἀποδομ-*: τὸν *κον-*, obj. — *δτων* (Att. *ὄντων* or *δτων*) . . . *ἀνθ-*: pred. gen. with *εἴη*: lit. *of what men ever it* (the cloud) *was*: i. e. *by what men it was raised*. — *πρόκατε* (= *πρόκα τε*), *suddenly*. — *οἱ*, to him, Dicaeus. — *ἰακχον*: used here as comm. noun, denoting the shout or song in honor of *Bacchus*. — τὸν *Δημάρητον*, subj. of *εἶναι* — *αὐτὸς δὲ εἶπαι*: bear in mind *ἔφη* above. Of the two aorists *εἶπα* and *εἶπον*, Herod. oftener uses the 1st (as here *εἶπαι*, infin.); Attic writers, the 2d. — *οὐκ ἔστι δίκως οὐ . . . ἔσται*: two negatives with two different verbs, *it is not possible that there will not be*, etc. — *ἐρήμου κτέ.*: gen. abs., causal: *since*, etc. — *ἰόν* (*εἶμι*): particip. agreeing with τὸ *φθγγόμενον*. — *κατασκήψη*: as subj., one readily supplies from the foregoing, the combined idea of *κονιορτές* and τὸ *φθγγόμενον*, the cloud of dust with the sound of voices proceeding from it. — *τῇ Μητρὶ καὶ τῇ Κούρῃ*, to the Mother and the Daughter, i. e. to Demeter and Proserpina (or Persephone). — *αὐτῶν τε . . . καὶ τῶν ἄλ- 'Ελ-*: both of themselves (i. e. the Athenians) and of, etc. — *εἰπεῖν Δημ-*: bear in mind *ἔφη* above. — *Σίγα* (imperat.) *τε καὶ μηδενὶ* . . . *εἰπης*: H. 723, a; S. G. 492, a; G. § 254. — *ἀνεναχθῇ* (*ἀναφέρω*): aor. pass. of *φέρω*, *ἠνέχθην*, Herod. *ἠνέχθην*, subjunc. *ἐναχθῶ*. — *ἐκ* . . . *φωνῆς*: Stein, G. et al. render *ἐκ* here, as denoting time, *after*, etc.; but Raw., Cary, Lange, et al. take it in the sense *out of*, or *from*: *from the dust and voice there arose a cloud*. — Notice here *ἐπὶ* with gen. and with acc. in the sense *towards*. — *οὕτω . . . μαθεῖν*: and thus they learned. The force of *ἔφη*, above, extends to this point. — *καταπρόμενος*: Lex. καθάπτω, B, 2.

CHAPS. 66–69. The Persian fleet at Phalerum. Council of war. Speech of Artemisia.

CHAP. 66. *ἐπεδὴ* . . . *θηησάμενοι* (*θηόμαι*, Att. *θεόμαι*) . . . *διέβησαν*: *after they had crossed over from* . . . *having viewed*, etc. — For the situation of the places here mentioned, and the route of the Persian fleet from Trachis, and Histiaea to Phalerum, see Map, and Class. Dic. — *τὸ τρώμα* (Att. *τραῦμα*) τὸ *Λακ-*: the slaughter of the Lacedaemonians: that at Thermopylae. Xerxes took pains to exhibit the battle-field to his fleet, endeavoring to deceive them by first removing a large number of his own dead. — *ὥς μὲν ἡμολ δοκέειν*: cf. note ch. 63: *μὲν* here without any corresponding clause with *δέ*. — *οὐκ ἑλάσσονες* . . . *ἢ κτέ.*, *not being less in number they*, etc., *than they*, etc. This conjecture of Herod. is considered not improbable in respect to the land forces; but improbable in respect to

the fleet, after the losses by the storm. — Sepias was the name of the southeast promontory of Magnesia (in the eastern part of Thessaly). — *καὶ μάλα, and besides.* — *Καρυστίους* : in the southern part of Euboea. — *τῶν . . . τὰ οὐνόμην* : the names of which I mentioned formerly (ch. 46, which was omitted). Notice here *ἐπεμνήσθη* with the acc. : oftener with gen., cf. ch. 55.

CHAP. 67. *ἀπ'ἑκάτο (ἀφικνέομαι)* : pluperf. 3d pers. plur. H. 355 D, e ; S. Gr. 705 ; G. § 122, 2 ; subj. *πάντες οὗτοι — ἑκαπαδόκεον : καπαδοκέω.* — *κῆ, Att. πῆ, in what way.* — *μετάπεμπτοι . . . ἀπὸ τῶν νεῶν, having been summoned from, etc.* — *ἐκάστω, appos. with σφί :* to them to each one : in our idiom, to each of them. — *ὁ Σιδώνιος βασις.* The reason why the precedence was given to him is implied in VII., 96, where it is said the Phoenicians furnished the best sailing ships ; and of the Phoenicians, the Sidonians. — *μετά, ἐπὶ :* adv. and after (him) the Tyrian (king), and then, etc. *ἄλλοι :* H. 68 and Rem. a ; S. Gr. 39, and a ; G. § 11. — *κόσμῳ ἐπεξῆς :* in order, one after another. — *ἐρώτα : ἐρωτάω.*

CHAP. 68. *ἀρξάμενος ἀπὸ.* Note this common Greek idiom, beginning from. We say, beginning with. — *κατὰ τὸντό (= τὸ αὐτό), in the same tenor, to the same effect.* — *Εἰπαί μοι κτέ.* Infin. for imperat. Some editions have here *εἰπαίν.* Say to the king for me, that I, etc. — *ἐν τῇσι . . . πρὸς Εὐβοίῃ :* usually called the battles of Artemisium (name of the north coast and promontory of Euboea), described in the first part of Book VIII. — *κακίστην γενομένην . . . ἀποδεξαμένην (ἀποδείκνυμι)* agree with *μέ :* neither having been most cowardly . . . nor having exhibited the meanest (achievements), etc. — *ἰούσαν :* attributive position : actual, real, true. — *τὰ κτέ.* is a fuller explanation of *γνώμην :* what I happen to think best, etc. — *οἱ ἄνδρες :* i. e. the Greeks. — *κρέσσονες = κρείσσονες, κρείττονες.* — *ἄνδρες γυναικῶν, sc. κρέσσονες.* It would do for Artemisia, who had proved herself among the bravest, to say this. — *πάντως, at all.* — *ἄρμῆθης : ὀρμέω.* — *ἔχας δέ :* repeat οὐκ from the foregoing. — *τοί = σοί.* — *ἐκείνους, sc. ἀπαλλάξαι.* — *Τῇ, in what way, how.* — *ἐπαχθῆς :* aor. pass. of *ἐπειγω.* — *χωρήσει = προχωρήσει :* easily will those things succeed, for which you have come, lit. which you have come intending (to do). — *οἷοί τε : οἷος* with *τέ* regularly in the sense, able. — *διασκεδῆς :* fut. of *διασκεδάννυμι.* — *κατὰ πόλεις (acc. plur.), to their several cities.* — *οἰκός* (note the accent, distinguishing it fr. *οἶκος, house*) = Att. *εἰκός, sc. ἐστί,* nor is it likely : *ἀτρεμεῖαν, fut. of ἀτρεμίζω.* — *τοὺς . . . ἤκοντας* limits the more general word *αὐτούς :* that they, if you, etc., will remain quiet, (at least) those of them who have come from there. — *δαιμάινω* seems to denote a more intense fear than *δέδουκα.* Raw. renders, I tremble lest, etc. — *μή* with aor. subjunc. : lest the naval force, being worsted, will bring ruin on, etc. — *πρὸς δέ :* adv. but further. — *βάλειν* (note the accent ; yet B. writes *βαλεῖν*) = Att. *βαλοῦ :* fr. *βάλλω.* — *ὥς, declarative, that.* — *φιλέουσι :* like *ἐθέλει* in ch. 60 ; lit. bad servants are wont to come to the good of men ; i. e. good men are apt to have bad servants, and the bad, good. — *ἐν . . . λόγῳ, in the reckoning, list, numbr of, etc.* — *ἐντες* we may render here, such are. — *τῶν . . . οὐδέν, in whom there is, etc.* Why Artemisia spoke thus of these nations, if she ever did

actually speak as Herod. represents, is a matter of speculation. The Egyptians are represented to have fought bravely in the battle of Artemisium. It will be remembered that Herod. was a native of Halicarnassus, where Artemisia reigned.

CHAP. 69. συμφορὴν: appos. with τοὺς λόγ-: regarded her words as a misfortune: ὡς . . . πεισομένης (πάσχω), supposing she would suffer, etc. — ἀγεόμενοι: ἀγεομαι (other forms, ἀγάομαι, ἀγαλομαι, ἀγαμαι): Lex. ἀγαμαι, II., hating and envying her. — ἅτε: note the difference between ἅτε and ὡς with particip.: ἅτε, objective, because: ὡς, subjunctive, as if, on the ground that, supposing that. — ἀπολεομένης: fut. mid. fr. ἀπόλλυμι. — ἀνηνέχθησαν (ἀνά, φέρω), Att. ἀνηνέχθησαν. — σπουδαίην εἶναι, obj. of νομίζω: to be a superior woman. — καταδόξας: καταδοκέω. — σφείας ἐθέλ-: explains τάδε: suspecting these things, that they, etc. — ὡς . . . αὐτοῦ, having in mind that, etc. — θηήσασθαι: θηέομαι, Att. θεάομαι.

CHAP. 70. Persian fleet under way. — παρεκρίθησαν (ταρακρίνω) διατ-: being arranged, were drawn up in line of battle. — ἀρρωδίη, Att. ὄρρωδια. — κατήμενοι: κάθημαι. — ἀπολαμφθέντες: ἀπολαμβάνω, IV. — ἀπέντες (ἀφίημι) τήν, sc. γῆν: having left, etc.

CHAPS. 71, 72. The Peloponnesians (i. e. those who had remained behind, and were not in the fleet) fortify the Isthmus.

CHAP. 71. ἐμεμηχάνητο: μηχανάομαι. — ὡς with τάχιστα, as soon as, quum primum. — τοὺς ἀμφὶ Δ.: that Leonidas and his men, etc. — συγχώσαντες: Lex. συγχώννυμι, II. — Σκίρων-δρόν, the Scironian, or Skironian way, a difficult and dangerous road between Megara and Corinth, now called κακὴ σκάλα. — οἰκοδύμεον . . . : εἶχος. This wall has often been repaired and strengthened since then. Extended portions of it still remain. — ἅτε δὴ ἰουσίων (Att. οὐσῶν, fr. εἰμί) κτέ., because they were, etc. — ἦνετο: ἀνω, ἀνώ, ἀνύω, ἀνύω. — ἐλίνυν: ἐλινύω, aug. omitted.

CHAP. 72. Notice here the usual difference between οἶδε and οὔτοι. — ὑπεραρρωδιόντες with dat., fearing exceedingly for, etc. We should expect with ὑπέρ the gen. — ἔμελε, impers. μέλει. — Ὀλύμπια . . . παροιχώκεε (pluperf. παροιχομαι): mentioned as a reason why there was nothing to detain the rest of the Peloponnesians from rendering assistance.

CHAP. 73. An enumeration of the seven Peloponnesian races. Omitted here.

CHAPS. 74, 75. Divisions among the Greeks at Salamis. Secret message of Themistocles to Xerxes.

CHAP. 74. ἅτε . . . θέοντες: a figure borrowed from their games: because they were running a race with everything now at stake. — τῶς μὲν . . . τέλος δέ: for a while . . . but at last. — ἀνὴρ ἀνδρί: indef., lit. one man of them standing by another: σιγῇ, in an undertone. — ὥμα (Att. θαῖμα) ποιεόμενοι (plur. because ἀνὴρ is indef. and implies the idea of many): lit. making it a wonder, i. e. wondering at the imprudence of, etc. — ἐπερώγῃ (ἐκρήγνυμι): impers.: lit. it broke out into the midst, i. e. their discontent broke out in public. — περὶ τῶν αὐτῶν, on the same topics, i. e. the same as previously, whether they should stay and fight at Salamis or not. — οἱ

μέν, as though ἔλεγον (instead of ἐλέγετο) had preceded. — Ἀθηναῖοι κτέ. sc. ἔλεγον : but the Athenians, etc., said it was necessary that they remaining there, etc.

CHAP. 75. ἐσσοῦτο : ἐσσώω, Att. ἤσσω, ἤττω. — ἐνταλάμενος (ἐντάλλομαι) χρεών, sc. ἐστί : instructing (him) what it is necessary to say. — πρηγμάτων, with the comparat., later than, subsequent to, etc., i. e. after the close of the Persian war. — Θεσπία (nom. Θεσπιάς), a Thespian, a citizen of Thespieae. The Thespians lost so heavily in the battles of Thermopylae and of Plataea, that they added from other places the number of their citizens. Thus Sicinnus (or Sikinnus), through the influence of Them., obtained there the right of citizenship. — καὶ ἄβιον : connected to Θεσπία τε ἐποίησε. — φρονέων τὰ βασ- : Lex. φρονέω, II., 5, to be in the interest of, to favor. — κατόπερθε (Att. καθόπερθε) γίν- : to become superior, to get the upper hand. — φράσσοντα agrees with μέ. — παρήχει : indeterminate subj. sometimes explained by supplying θεός, or ὁ καιρός : and now it is in your power, etc. — περιδῆτε : περιόρω. — διαδράντας : διαδιεράσκω. — τοὺς τοὺς : some others : appos. with σφέας. — τὰ ὑμέτερα φρονέοντας : cf. φρονέων τὰ βασ-, above.

CHAP. 76. The Persians enclose the Greeks. — ὁ μὲν, he, the messenger : τοῖσι δέ, but to them, the Persians. — τοῦτο μὲν τοῦτο δέ : adv. acc. like τὸ μὲν τὸ δέ : on the one hand . . . on the other hand ; or, in the first place . . . in the next place. — ἕς, as, causal. — Ψυτταλεῖαν : Psyttaleia, a little island, a mile long and from 200 to 300 yards broad, midway between the harbor of Piræus and the east end of Salamis. See map. — μέσαι νύκτες, midnight : often thus in the plur. and usu. without the article. Herod. uses also the sing. — τὸ κέρας : obj. both of ἀνήγον and of κυκλοῦμενοι : they (the Persians) led up the western wing, drawing (it) around in a circle to Salamis. — The second ἀνήγον has no obj. expressed : those who were stationed around, etc., brought up (their division). — ἀμφὶ τὴν κτέ., around Ceos (name of the district on the east coast of Salamis, near Cynosura, as the connection shows) and Cynosūra (the point of land extending towards Psyttaleia : from κυνός, and οὐρά, a tail). The Persian fleet had extended along the mainland, from Phalerum to a point farther west than the Greek fleet, perhaps to the bay of Eleusis. They also lay along the northeast part of Salamis. By the movement here described they enclosed the Greeks both at the west and at the east. I have given here the opinions usually adopted. Grote takes a different view of the situation of Ceos and Cynosura, and consequently of the entire movement. — ἔξῃ : ἔξωστι. — δοίεν τίσιν (τίσις) τῶν κτέ., that they might give a recompense for, might suffer punishment for, etc. — τῶν Περσέων : partit. gen. : some of the Persians. — ὥς (with the following gen. abs.) : with the expectation that, etc. — ἐνθαῖα : the island of Psyttaleia. — ἐξοισομένων : fut. mid. in pass. sense. — ἵνα κτέ. is to be connected with τάνδε εἵνεκεν above. — τοὺς μὲν, the one party, i. e. the Persians ; τοὺς δέ, the other party, the Greeks.

CHAP. 77. Herodotus cites an oracle of Bacis. — λέγοντας : indefinite :

obj. of καταβάλλειν, to reject (lit. to cast down) persons speaking clearly. — The verse is hexameter (-σαόρου in the 1st verse is a dactyl). — Ἄλλὰ: oracles are often thus introduced, apparently, with reference to some one who has questioned the seer or the oracle. — χρυσαόρου: comm. rendered, with golden sword; but St. and Ab. understand it to mean, with golden armor, referring especially to her implements of archery. This seems to me more natural. — γεφυρώσωσι: subj. indeterminate: when they shall have bridged, etc. — εἰναλὶν (ἐν, ἄλς), sea-girt. — πέρσαντες (πέρθω) agrees with the indeterminate subj. of γεφυρώσωσι. — σβίσσαι: σβέννυμι. — δαὸν μαιμώντα (μαιμῶ): raging terribly. — ἀνὰ τίθεσθαι: the usual reading; thought to be corrupt. B. reads ἀνὰ τίθεσθαι: Ab. suggests ἀνὰ τραπέσθαι, although he retains in his text the usual reading. The connection requires with δοκέοντα the meaning, *thinking to subvert all things*. — ἐς τοιαῦτα μὲν: supply ἐσβλέψας fr. the clause just before the oracle. So Ab. and St. — Βάκιδι: dat. of interest in looser relations: ἀντιλογίης with περί: regarding *Bacis speaking thus clearly, I neither myself dare to speak in contradiction of oracles, nor do I allow (it) from others*. Such is the usual interpretation of this sentence.

CHAPS. 78-82. Aristides joins the Greeks, and informs them that they are surrounded.

CHAP. 78. στρατηγῶν, λόγων: two genitives with one subst. ὁθ: ὁθ: σμῆς λόγων, a jostling or pushing of words, i. e. an altercation. — αὐτοῖς, i. e. τοῖς βαρβάρους. — ἰδοκεῖν (αὐτοῖς) εἶναι: they (the Greeks) supposed (they, i. e. the Persians) were in (the same) place.

CHAP. 79. συνεστηκότων: often spoken of standing together in opposition to a common enemy; but here, in opposition to one another: *while the generals were in dispute*. — ἐξωστρακισμένος: ἐξωστρακίζω. On the meaning of ostracism, see Smith's Hist. ch. XI. § 12. Aristides had been ostracized two years previously; but the sentence was now revoked on the motion of his rival Themistocles. — τόν: relat., subj. of γενίσθαι. Plutarch relates that when the words, in "the Persians" of Æschylus, οὐ γὰρ δοκεῖν ἀριστος ἀλλ' εἶναι θέλα, for he does not wish to seem, but to be, best, were spoken in the theatre, all eyes were turned towards Aristides. — ἀνὴρ: crasis for ὁ ἀνὴρ. — στάς ἐπὶ: stepping before, presenting himself before: *hinterstehend vor*, Stein. — ἐκείνων, of those things, i. e. their former enmity. — συμμίζειν, to confer with. — προακηκόες: pluperf. προακούω. — ἐν τε τῷ ἄλλῳ καιρῷ: lit. both in the other fitting time, or both in the rest of time that is suitable, is rendered freely, both on every other suitable occasion: καὶ δὴ καὶ ἐν τῷδε, and especially on this occasion — περὶ τοῦ: to be closely connected with στασιάζειν: that we strive, or that we vie with one another on this point, which of us two, etc. The notion of two is implied in ὁκότερος, Att. ὁπίτερος. — ἴσον ἐστί: it is all the same, i. e. equally useless and unnecessary. — Πελοποννησίοισι: does it belong with ἴσον, with λέγειν, or with ἀποπλῶν; It is read in each of these ways. I am inclined to take it with λέγειν: to say to the Peloponnesians little or much about sailing away hence; or, next to this rendering, with ἴσον, it is all the same for the Pel. to say, etc.

Raw. and G. join it with ἀποπλίου. — τοῖσιδε, Att. τοῖσδε, in the following (words).

CHAP. 80. χρηστά: things which are useful, or expedient, i. e. concerning their rivalry. — αἰτόπτης, sc. τούτων, anteced. of τά, an eye-witness of (those things) which, etc. — ἐξ ἐμὸ τὰ ποιούμενα ὑπὸ Μήδων, the things which are (being) done by the Medes (have been) at my instance. — It is usual to supply here ὄντα, or some word of kindred import. — εἶε: from the impers. δει. — παραστήσασθαι: this 1st aor. mid. is often, as here, trans.: it was necessary to bring (them) over to my views against their will: ἄλκοντας agrees with the obj. of παραστήσασθαι, sc. σφέας or αὐτούς. — ὥς. Note carefully the force of ὥς with the particip. I shall not persuade (them) thinking, etc., or because they will think that the barbarians are not, etc. — σήμενον (σημαίνε), sc. ταῦτα: ὥς ἔχει, as the facts are, as the case stands. — ταῦτα δὲ, sc. ἔσται, just these things (will be) the best. — ὁμοῖον (note the accent in Ion. and older Att.: in later Att. ὁμοιον): like ἴσον, ch. 79: it will be all one to us. — διαδρήσονται: διαδιδρῶσκω.

CHAP. 81. παρελθόν: going, i. e. before the council. — τοὺς ἐπορμόντας (ἐφορμῶ), the blockading forces. — μετῴσθηκε (μεβίστημι): pluperf., intrans. and imperf. in meaning: withdrew. — τῶν δέ: i. e. the Greeks in the council. — λόγων ἀμφισβασίη: cf. ὁδοσμός λόγων, ch. 78. — οὐκ ἐπίειθοντο τὰ ἔξ. Note here πείθομαι with the acc. did not believe, etc.

CHAP. 82. Τηνίων: Tēnos was one of the Cyclades. — ἐν-γ- . . . ἐς τὸν τρίποδα: were enrolled on the tripod. A portion of the base of this great tripod is still preserved at Constantinople. It is of bronze, 16 feet in height; and is in the form of a triple twist, representing the bodies of three immense serpents. Recently, by the application of chemical solvents, the inscription has again been made legible. The name Tenians stands between that of Malians and Naxians. For a fuller account, see Rawlinson. — ἐν τοῖσι . . . κατελοῦσι (καθαίρω): among those who overthrew, etc. This same tripod is alluded to in Thucyd. I. 132. — καὶ τῇ πρότερον, sc. αὐτομολήσασθαι, ἐπ' Ἀρ.: and with the one that formerly deserted and went to Artemisium: mentioned in ch. 11th of this book. — ἐς τὰς κτέ., to the (full number of), etc. Note the force of the article with numerals. — κατέειπε: usu. taken as impers. here. See Lex. καταείω. Yet τὸ ναυτικόν is supplied by G. and some others.

CHAPS. 83-96. Battle of Salamis. (September 20th is the date usually given.)

CHAP. 83. τῶν Τηνίων, with ῥήματα: st. ὑπὸ τῶν T. with λεγόμενα. We may render it, the words spoken by, etc. — καὶ οἱ: H. 525, b; S. Gr. 375, b; G. § 151, N. 3: and they. — σύλλογον . . . ποιησάμεναι, having made a gathering of, etc., i. e. having gathered, having mustered. — The nominative οἱ . . . ποι-, through a change of construction, has no verb: may be rendered as gen. abs., and when they had mustered, etc. — προηγόρευε, uttered aloud in the assembly; εὖ ἔχοντα, things that were proper: ἐκ πάντων, out of all, or above all. Freely rendered, harangued (them) most eloquently of all. — πάντα agrees with ἔπεα: κρέσσω (κρείσσομαι, κρέσσω) obj. of ἐν-.

τιθέμενα : his words were all setting things better over against, etc., i. e. his words all contrasted what was noble with what was base : ἔσσοσι : ἔσσω = ἦσαν, ἦσαν. — καταπλίξας : καταπλέκω. — ἡ κατὰ . . . ἄπ-, which had gone for, etc. Cf. ch. 64, where ἐπὶ with acc. is used in the same sense. — ἀνήγον (ἀνάγω), got under way.

CHAP. 84. ἐπέκατο (ἐπικάμαι) = ἐπέκαντο : ατο for ντο, H. 355 D, e ; S. Gr. 705 ; G. § 122, 2. — πρέμνην (or ἐπὶ πρέμνην) ἀνακρούαν : to row sternwards, to lack water. Thus, the prow remains turned towards the enemy. Note the force of the imperf., begin to back water and propel the ships to the shore. — ἐξαναχθείς, being borne out, advancing (from his own line) : νηὶ (with ἐμβάλλα), a ship, i. e. of the enemy. — συμπλακείσης (2d aor. pass. συμπλέκω) . . . νεός : when his ship became entangled, i. e. with the ship which he attacked ; or, perhaps, as some understand, with several of the enemy's ships. — τὴν κατὰ κτέ., that the (ship) which had gone for the Aeacidae, etc. — φανείσαν, and that she (the woman) having appeared. — ἔπεν with τὸ . . . στρατ-, subj. of ἀκοῦσαι : ὀνειδίσασαν, sc. αὐτήν, obj. of ἀκοῦσαι, heard (her), after she had first reproached (them) as follows. — μέχρι κόσου (Att. πόσου), lit. up to what time, i. e. how long, Lat. quousque.

CHAP. 85. Κατὰ, over against. — ἐπετάχτο : pluperf. 3d pers., plur. : fr. τάσσω. — πρὸς Ἑλευσίνος κτέ., in the direction of, towards. In this sense, oftener with the acc., as in the next sentence. αὐτῶν . . . ὀλίγοι, a few of them, i. e. of the Ionians. — κατὰ τὰς Θ. ἐντολάς. After the battles of Artemisium, Themistocles cut inscriptions in rocks, which the Ionians would be likely to see, urging them, either to desert from the Persians, or to play the coward purposely in battle. These injunctions were now remembered by a few. — ἔχω . . . καταλέξει, I am able to mention, etc. — μέμνημαι (μυμήσκω), I mention. — καταστησάντων τῶν Π., the Persians having appointed (him), by the appointment of the Persians. — εὐεργέτης . . . ἐνεγράφη, was enrolled as a benefactor of, etc. For this custom among the Persian kings, see also the Book of Esther, ch. 6, v. 2. "And it was found written that Mordecai," etc.

CHAP. 86. τούτους : the Persians above mentioned. — τῶν νεῶν, of the (Persian) ships. — αἱ μὲν . . . αἱ δέ : partit. appos. with τὸ πλῆθος. — σὺν κόσμῳ . . . κατὰ τάξιν, with order, in line. — σὺν νόῳ, with foresight, with plan. — ἔμελλε, was about to, was likely to : συνολισσεσθαι (συμφέρω), to turn out, to happen. — ἦσαν καὶ ἐγένοντο, they were and proved themselves. — αὐτοὶ ἑωυτῶν ἢ πρὸς Εὐβοίῃ : lit. themselves than themselves (in other engagements), than at Euboea : a single, condensed expression for two independent statements : they surpassed themselves, they behaved better than at Euboea. — πᾶς τις, every one, appos. with the subj. of ἦσαν and ἐγέν-. — ἑωυτόν obj., βασιλέα subj., of θηήσεσθαι (fut. : Stein reads θηήσασθαι aor.).

CHAP. 87. μετέτερον (μετά, ἔξ, ἕτεροι) : appos. with τοὺς ἄλλους : in regard to the others, (as) individuals. — Ἀρτεμισίην : Artemisia was queen of Halicarnassus, the birthplace of Herod. ; and hence he would be likely to hear more respecting her. We can only wish she had gained credit

more honorably. Herodotus was a mere boy, four years old, at the date of this battle, and would naturally hear much said about it. — γάρ: exegetic: Lex. II.: in this use, not comm. rendered into Eng.: introduces here the fuller statement of τάδε — καὶ ἡ, and she. No verb follows of which this is the subj.; but, after a long intervening clause, the statement is resumed in another form, ἔδοξε οἱ, it seemed to her expedient. — φίλαι as pred. adj.: other ships, (those which were) friendly. — ἡ δὲ αὐτῆς, sc. νηὺς, but her own (ship). — πρὸς (in local sense) μάλιστα, especially near to, or exposed to. — τό, rel., subj. of συνήνακε (συμφέρω): lit. which was also profitable to her, having done it: "which in fact proved her safety." R. The rendering, "which succeeded in the attempt" (Cary), I am not able to adopt. — φέρουσα ("cum impetu." Ab.) ἐνέβαλε: she bore violently down upon. — ἀνδρῶν τε καὶ αὐτοῦ κτε.: an adnominal gen. connected by καὶ to a gen. abs.: may be rendered freely, manned by and bearing D. himself, the king of, etc. — εἰ καὶ: concessive, although: ἔτι with ἰόντων, while they were still, etc. — οὐ μέντοι οὔτε εἰ οὔτε εἰ: yet I at least am not able to say, whether or, etc. So Abicht. Others render εἰ καὶ μέντοι, even if still, etc. I think we comm. render εἰ καὶ, if even, although; καὶ εἰ, even if. H. 874, 1. S. Gr. 591. — οὔτε οὔτε: emphat. repetition of the neg. οὐ. — συνεκέρησε: συγκυρέω. — ἐργάσατο, with two accs. as often: procured herself a double advantage (lit. double advantages). — ὃ τε τριήραρχος, for the commander of, etc. No correlative of τέ follows; but the thought is resumed ch. 88 in Τοῦτο μὲν, which is followed by τοῦτο δέ. — ἡ ἡ κτε., to be either or, etc. — αὐτοῖσι: τοῖς Ἑλλήσι.

CHAP. 88. Τοῦτο μὲν τούτο δέ: cf. ch. 76: adv. partly partly; or, in the first place in the next place. — αὐτῇ συν- γεν-, happened to become a help to her. — τούτων: plur. in reference to κακὸν ἐργ-: H. 518, b; S. Gr. 369: having done an injury, in consequence of it, she, etc. So Cary, Raw., Ab., et al. — θεούμενον, looking on; μεθεῖν (μανθάνω) τὴν νέα ἔμβ-: is commonly rendered, observed the ship that made the attack; but L. and Sc. render it, inquired about, etc. See Lex. μανθάνω, II. I prefer the first rendering. — καὶ τὸν ἐπείρσθαι (Lex. ἐπείρομαι) καὶ τοὺς φάναι: bear in mind λέγεται: and that he (the king) and that they affirmed (it). — τὸ ἐπίσημον: some say, the ensign, the banner; others, the figure-head. — ἠπιστάτο (fr. ἐπίσταμαι: H. 355 D, e, Hd.; S. Gr. 705; G. § 122, 2; Att. ἠπίσταντο): thought they knew, believed. Note the change in meaning from ἐπισταμένους, knowing. — τά τε γὰρ ἄλλα καὶ τὸ κτε.: for not only the other (circumstances) but (especially) the fact that, etc. — αὐτῇ γινόμενα (Lex. συμφέρω, II. 2), turned out (becoming) for her advantage; or, if we take συμφέρω in its frequent sense, profited her, turning out for her good fortune. The first rendering is comm. preferred. — πρὸς τὰ φραζόμενα, in reply to their remarks.

CHAP. 89. ἀπὸ μὲν ἔβανε ἀπὸ δέ, sc. ἔβανον: tmesis. — ἔτε with ἐπ-: for, as they knew how, etc. Observe how much oftener ἔτε occurs in Herod. than in Att. Greek. — τοῖσι, relat.: οἱ μὴ ἀπολ-:

the neg. μή, because the particip. is to be taken as conditional: *they, whose ships were destroyed, if they did not perish*, etc. — ἐν χειρῶν νόμῳ: see Lex. νόμος: in hand-to-hand conflict. G. — δύνειον. Note the force of δια-, swam through (the wrecks). — οὐκ ἐπ-: οὐ with particip. a direct denial, *not knowing how*, or because *they did not know how*. The statement that they did not know how to swim, is at first surprising; and is understood to apply chiefly to the ἐπιβάται, *fighting men, marines*. — τῇσι νηυσὶ περιέναι (παρά, εἰμι), *to pass along with their ships*. — ἀποδεξόμενοι: ἀποδείκνυμι.

CHAP. 90. ὡς . . . ἑπολοῖατο (Att. ἀπόλοιτο) αἱ νέες: orat. obliq.: *declaring that their ships had perished through them* (the Ionians): ὡς προδόντων, sc. τῶν Ἰώνων. — συνέηκε (impers.) ὃν οὕτω ὥστε: *now it turned out in such a way that*, etc. — Αἰγινάη, Aeginētan. — κατεδύτο, *was being sunk*, i. e. *was sinking*: ἐπιφερομένη (lit. *being borne against*) . . . κατέδυσσε, *attacked and sunk* (trans.). The aor. represents the action as single and completed, as an accomplished fact; the imperf., as going on and contemporaneous with some other action. Difference between κατέδυσσε and κατέδυν in meaning? — ἀκοντισταί: pred.: *because the Samothracians were javelin-men*. — τοὺς ἐπιβάτας, obj. of βάλλοντες ἀπήραψαν (ἀπαράσσω). — καταδυσσέσης: remember the meaning of this 1st aor., *that had sunk* (their own ship): ἔσχον, *took possession of*. This meaning is indicated by its close connection with ἐπέβησαν (2d aor.), *they boarded*. — τοὺς Ἴωνας ἐρύσσατο (ρύσμαι). The Samothracians, who had just performed this gallant action, were a colony of Ionians from Samos. — οἷα with particip., cf. ch. 59, = ὅτε, *because he was exceedingly displeased, and blamed everybody*. — ἀποταμείν (ἀποτέμνω) with ἐκέλευσ: (abs.), *gave orders to cut off*. — κατήμενος: κάθημαι. — ὑπό, *under, at the foot of*. The point where Xerxes sat is near the base of Aegaleos, but commands a fine view of the strait and the island beyond. — πατρόθεν τὸν τρι- κτέ, *the name of the commander of the trireme with that of the father and of the city*. — πρὸς δέ: adv., cf. ch. 40. — προσεβάλετο, with gen. πάθος (a rare const.): *contributed also in part (τι) to this disaster of the Phoenicians*. — φίλος ἑών, sc. τῶν Ἰώνων or τοῖς Ἴωσι, which Ab. and others think must have fallen out from the text.

CHAP. 91. Οἱ μὲν: *These men*, i. e. those whom Xerxes ordered to behead the Phoenician complainants. — τῶν δὲ βαρβάρων κτέ: gen. abs., *and when*, etc. — ἐκπλωόντων: i. e. out of the strait lying between Salamis and the mainland. — ἐν τῷ πορθμῷ, *in the channel*, i. e. between Psyttaleia and the mainland. — ἀπέδειξαντο: ἀποδείκνυμι. — φερόμενοι: cf. φέρουσα, ch. 87: *being borne onward*.

CHAP. 92. ἡ τε Θेम- . . . καὶ ἡ Πολ-: partit. appos. with νέες, subj. of συνεκρέουσιν (συνκυρῶ). *Here, there happened to meet together (two) ships*, etc. — τοῦ Κρίου, *the son of Crisus* (mentioned in Herod. VI., 50.). — ἡπερ relates to νηὶ Σιδ-, *the very one which had taken*, etc. — προ- . . . ἐπὶ Σκιάθῳ: *keeping guard off Sciathus* (an island near the southeastern point of Magnesia). The capture of this ship, and the bravery of Pytheas, are described in VII., 179, 181. — κατακοπέντα: 2d aor. pass. particip. (fr. κατακόπτω), agrees with τόν (relat.): *although covered with wounds*, he was

still alive. — **ἦλω** (**ἄλσκομαι**), *was captured*. — **σημήιον**: Att. **σημεῖον**: cf. **ἐπίσημον**, ch. 88, note. — **τῆς στρατηγίδος**, of the admiral's (ship), or, as we often say, of the flag-ship. — **βώσας**: **βοάω**. — **ἐπικερότμησε** (**ἐπικερτομέω**) . . . **ὀναδίζων**: *railed at (him), reproaching (him) for the charge of Medism (brought) against, etc.* This charge was made by the Athenians, against the Aeginetans, before the battle of Marathon. Herod. VI., 49, 73, 85. — **νῆτ**: the Sidonian ship above mentioned. — **ὑπό**: *under the protection of*.

CHAPS. 93. **ἤκουσαν** . . . **ἄριστα**: Lex. **ἀκούω**, III.: lit. *they heard the best things*, i. e. the best things spoken of their conduct in the battle. Freely rendered, *gained the greatest glory*. Raw. — **ἐπὶ δέ**: adv. *and after (them)*. — **ὁ Ἄναγ**, the Anagyrsian: i. e. from the Attic deme Anagyrus, on the western coast, south of Hymettus. — **Παλλην**, a Pallenian. Pallene was on the road between Athens and Marathon. — **πλώοι**: orat. obliq.: *was sailing*. — **πρότερον ἢ** . . . **ἢ καὶ**: lit. *sooner than . . . or even*: i. e. *until he had (either) taken her, or was even himself taken*. — **παρεκελεύστο** (**παρακαλέω**): impers. *it had been enjoined . . . (to take Artemisia)*. — **ἐκέστο** (**καίμαι**): as pluperf. pass. of **τίθημι**: *had been offered*. — **μ-δραχμαί**, appcs. with **ἀέθλον**. We more naturally say, *a prize of, etc.* 10,000 drachmas = \$1,666⁶⁶/₁₀₀, an immense sum, considering the value of money in those days. — **ἐποίηντο κτί**, *they made it*, i. e. *they regarded it (as) something shocking, that a woman, etc.*

CHAP. 94. **ἐκπλαγύντα**: **ἐκπλήσσω**. — **ὥς** . . . **γίνεσθαι**. Bear in mind **λέγουσι** above. Note also **ὥς** before the acc. and infin. in orat. obliq. H. 733; S. Gr. 501; G. § 260, 2, N. 2: *and that when they arrived in flight at the sanctuary of the Salaminian Athena Scirus, etc.* This sanctuary was on one of the south points of Salamis, so that the Corinthians must have sailed, according to this report, along the eastern and southern coast. The whole story is improbable. — **θεῖη πομπῇ**, *under divine, or, as we often say, supernatural guidance*. — **τὸν** . . . **οὐδένα**: lit. *that the person who sent (it) appeared (to be) no one*: more freely rendered, *that no one appeared to have sent (it)*. — **οὔτε** . . . **προσ-** **κτί**, *and that it fell in with the Corinthians knowing nothing of, etc.* — **τῇδε**, adv.: **συμβάλ-**, historic pres., and in this way they inferred, etc. — **γάρ**, expeget.: **ὥς** as above: *that when they were near, etc.* — **νικέουσι**, **ἠρέοντο**: Ionic for **νικάω** (**νικάω**), **ἠρώντο** (**ἀράσμαι**). — **οἱοί τε**: note this meaning, *ready, willing*. — **ἐπ' ἐξεργασμένοισι** (**ἐξεργάζομαι**): *after things were done, after the action ended* — **τούτους**, acc. of specif.: **ἔχει**, intrans.: *Such a story is told* (lit. *holds, or obtains*) of them, etc. — **τῆς ναυμ-** . . . **γενέσθαι**, *participated in, etc.*

CHAP. 95. **τοῦ** with **ἐπεμνήσθην**, of whom I made mention. — **τούτων** (neut.) depends on the comparat. — **παρατετάχατο** (**παρατάσσω**): pluperf., pass., 3d, pl.: aug. omitted. — **ἀπέβησε** (1st aor. trans.) **ἄγων**, *he conducted and landed*. — **τοὺς Πέρσας** . . . **πάντας**. Ch. 76. These are represented in the *Persians* of Aeschylus as among the bravest and noblest, and their death as the chief disaster of the day.

CHAP. 96. **Κωλιάδα**: Colias (or Kolias) was twenty stadia (2½ miles)

southeast of Phalerum. — ἀποτεπλήσθαι (ἀποτέμπλημι. B. reads here ἀποπλήσαι: St. ἀποπλήσθηναι): *has been fulfilled*. — τὸν τε ἄλλον πάντα τὸν κτέ., *both every other (oracle) which has been spoken*: Βάκιδι, Μου., dat. of agent. — καὶ δὴ καὶ . . . τὸ εἰρημένον: *and indeed that also in regard to . . . spoken, etc.*: “καὶ δὴ καὶ is frequent after ἄλλος, when one circumstance is set over against another of the same sort.” Ab. Cf. chaps. 52, 79. — Δυσ-, dat. of agent with εἰρημένον. — τὸ ἐλεῖσθαι (λανθάνω), *which (in its meaning) had eluded all the Greeks*. — φρύξουσι: φρύγω: *shall broil (their meat)*.

CHAPS. 97–103. Xerxes resolves to return; sends a courier to Persia; leaves Mardonias behind with 300,000 men; sends his children to Ephesus with Artemisia.

CHAP. 97. ὑποθῆται (ὑποτίθημι, *to suggest*), sc. πλῶνι κτέ. — ἐπιδηλος, *clearly manifest, known (in his intentions)*. — ἐς τὴν . . . διαχοῦν. Ctesias and Strabo relate that he had formed the plan of building such a mole before the battle. — γαυλοῦς: in some edit. γαύλους: *round-built merchant vessels*. — ἄρτίετο: ἄρτίω, Att. ἄρτάω: *he made ready*. — εἰς ἡπιστάετο (ἐπίσταμαι), *were fully persuaded*. — ἐκ π. v., *out of, proceeding from, (his) whole mind = in full earnest*. — Μαρδ-, obj. of ἐλάνθανε: *none of . . . deceived Mard.* — τὰ ἅμα . . . καὶ. Note the position of ἅμα, a frequent arrangement. We introduce the idea of ἅμα with the second member: *both did these things, and at the same time, etc.* — ἀγγέλοντα, (*a person*) *to announce, etc.*

CHAP. 98. τούτων τῶν ἀγγέλων: with the comparat. θᾶσσον. — ἔστι. Notice the accent: *there exists*. — ὃ τι . . . παραγίγνεται, *which arrives, which reaches its destination*. — θνητὸν ἐόν defines οὐδέν, *nothing that is mortal*. — οὕτω here points to what follows: τοῖς Πέρ-, dat. of agent: ἐξεύρεται, ἐξευρίσκω. — γάρ, *epexegetic: better not rendered here*. — ὅσων . . . τοσοῦτοι: *lit. of how many . . . so many: i. e. as many days as are occupied in the whole journey, so many, etc.* — τοῖς, relat., obj. of ἔργα. — οὐκ . . . οὐ . . . οὐ. Notice the asyndeton. Livelier than οὕτε . . . οὕτε . . . οὕτε. — μὴ οὐ: H. 847 & a; S. Gr. 573; G. § 283, 7: *hinders (the courier) from accomplishing, etc.* — τὰ ἐντε- (ἐντέλλω), *the despatches*. — τὸ δὲ ἐν- ἡδη, *and so straightway, etc.* — κατ' (distributive, as often) ἄλλον, *from one to another*. — ἡ λαμπαδηφορία, *the torch-bearing, or the torch-race*. See Dic. Antiq. 666.

CHAP. 99. ὥς ἔχει: *lit. obliq.: to the effect that Xerxes held, etc.* — ἔτερεψε (τέρπω): *not to be confounded with ἔτρεψε*. — δὴ marks οὕτω as the emphatic word; and τι has the effect to soften or tone down an assertion. From the lack of corresponding particles in English, we must often leave these little words untranslated. — ἐθυμίον: θυμιάω. — θυσιῇσι includes and makes prominent the idea of the feasts which accompanied the sacrifices. — συνέχεε: συγχέω.

CHAP. 100. Μαρδόνιος, subj. of προσέφερε below. — ὥς . . . ἀναγνώσας (Lex. ἀναγιγνώσκω, II.), *that he would suffer punishment for having persuaded*. — ὥς δώσει . . . καὶ . . . εἴη. Note the change of mood

and tense: lit. *that he will* (definite expectation) and *that it would be* (possibility); or, taking it as oratio obliq., *that it was better for him*, viewed as a fact. — ὑπὲρ . . . αἰωρηθέντα (αἰωρέω), *having aspired to great achievements* (lit. *being lifted up*, etc.), referring to the conquest of Greece. — πλέον . . . Ἑλλάδα, parenthetical: *however, his expectation tended* (ἐφ' ἑαυτῇ intrans.) *rather to the conquest of*, etc. — ξύλων (alluding to the ships) . . . ἀνδρῶν . . . Ἰππῶν: gen. of cause. — ὃ τὸ πᾶν φέρων: cf. ch. 62, the words of Themistocles to Eurybiades (τὸ πᾶν . . . φέρουσι αἱ νῆες). *For that which involves everything to us is not a contest for planks*, etc. — σοί (emphat. posit.), with ἀντιωθῆναι. — σφί, reflex. *for themselves*. — ἐπισχεῖν: Lex. ἐπέχω, IV., 2. — παρέχα, impers., sc. σοί: *it is in your power*. — μὴ οὐ . . . εἶναι: cf. note on μὴ οὐ, ch. 98: *that they should not be*, etc. — λόγον, nearly in the sense of δίκας, *having given an account* (i. e. *having suffered the penalty*) *for those things which*, etc. — μάλιστά, *certainly, by all means*. — καὶ ἐκ τῶνδε, *even out of those things = even in that case*. — δεδήληται (δηλέομαι): as pass., *has been damaged*: τῶν πρηγ-, limits οὐδέν. — οὐδὲ . . . δκου (= δπου) κτέ., *nor will you say where*, etc., freely rendered, *nor will you say that we anywhere*, etc. Some understood δκου here as temporal, *on any occasion*. — οὐδὲν πρὸς Π- κτέ., *is not chargeable on*, etc. — ἀπολεξάμενον, with ἐμέ.

CHAP. 101. ὡς ἐκ κακῶν, as if (delivered) from, etc. — βουλευσάμενος with ὑποκρινέσθαι (fut.), *that he would make reply, after deliberation*. — μετα-αἰτοί, *responsible for, to blame for*: μετα- adding the notion of part, participation. — βουλομένοισι . . . ἀπόδειξις: *an opportunity for proof* (that they were in no way to blame) *would be in accordance with their wishes*: lit. *would be to them wishing (it)*. — αὐτόν with ἐμέ: *me myself*. — σὺ . . . ἐμοί, with νῦν τε συμβούλευσον: ἐώσα, ἐάω. — ὁκότερα κτέ., *by doing which of the two, I shall perchance have deliberated wisely*: ἐπιτίχω (ἐπιτυγχάνω) used with a particip. like the simple verb; ἐπι- adding the notion of a successful venture.

CHAP. 102. συνεβουλευέτο. Note the force of the mid., *sought to obtain advice, asked advice respecting these things*. Above, συμβούλευσον, act. *give advice*. — εἶπασαν (1st aor. particip.) agrees with the subj. (understood) of τυχεῖν: *to speak perchance what is best (for you)*, etc. — ἐπὶ . . . πρήγμασι, *in the existing circumstances*: "as thy affairs now stand." Raw. — Μαρδόνιον: obj. of καταλιπεῖν. — τοῦτο μὲν . . . τοῦτο δέ: cf. ch. 88, note. — καὶ οἱ . . . λέγει, and (if) he succeed in what he, purposing, declares (he will do); or, more freely, *in what he purposes and declares (he will execute)*: προχωρήσῃ, impers. — σὸν pred. τὸ ἔρ- subj. with γίνεται. — ἐκεῖνων τῶν πρηγ-, sc. περιόντων: *while your affairs yonder, your affairs at home, are safe*. — πολλοὺς . . . δραμόνται (τρέχω) κτέ., a figure borrowed from the public games, in which the foot-race was the oldest and most celebrated: *will run many a race, oftentimes, for themselves*: "must be prepared to fight full many a battle for their freedom." Raw. — λόγος . . . γίνεται, *no account is taken*. — οὐδέ τι . . . νικέουσι, nor, if the Greeks conquer, do they gain any real victory: νικέοντες, cond. — δούλον σόν (without the article), *a slave of yours, one of your slaves*. — ἀπελῆς: ἀπελαύνω.

CHAP. 103. *λέγουσα ἐπετόχηκε* (cf. *ἐπιτόχω βουλευσάμενος*, ch. 101, note), *she happened to say*. — *πάντες καὶ πᾶσαι*, *all men and all women, all the men and women in the world* — *σοκίειν ἑμοί*: infin. in loose constructions. H. 772; S. Gr. 532; G. § 268. — *νόθοι*. Under the Persian system of polygamy, the sons of all the wives except the first are thought to have been called *νόθοι*: “some of his natural sons.” Raw.

CHAPS. 104–106. Story of Hermotimus. Omitted.

CHAPS. 107–110. The Persian fleet withdraws, followed by the Greeks as far as Andros. Council of war among the Greeks. Second message of Themistocles to Xerxes.

CHAP. 107. *διαλέγων*, to select. Cf. *ἀπολέγισθαι* (ch. 100 end.): *ἐκλέγσθαι* (ch. 113). — *ποιέειν* *παρέμμενον*: lit. *to do attempting*, i. e. *to try to do*, or more freely, *to do as far as possible*. Kr. rejects from the text *πειρέμενον*, and Ab. is inclined to do the same. — *ἐγίνετο*: indeterminate subj.: *matters advanced*. — *ἐς τὸν Ἑλ-*, towards the Hellespont: a distance requiring several days. — *ὥς* *ἕκαστος*, as quickly as each one was able: *τάχος*, with *ὥς*: lit. *as of speed*, or in what state of speed, etc. H. 589; S. Gr. 427, b c; G. § 168, N. 3. Cf. Thucyd. ch. 22, 3, *ὥς* *εἰνόας* *ἔχοι*. — *διαφυλάσσοντας* (acc. plur. fem. fr. *διαφυλάττω*), agrees with *νέας*, to guard, etc. *πορευθῆναι* is loosely connected with *διαφ-* for the king to pass over. — *Ζωστήρος*: Zoster, a promontory between Piræus and Sunium. — *ἐπὶ πολλόν*, a long distance: *ἐπὶ*, strictly, extending over, etc. — *χρόνῳ*, lit. in a time, i. e. after a while. — *ἰκομίζοντο* (abs.: spoken of going either by land or by water): *they went on their way*.

CHAP. 108. *κατὰ χώραν*. Cf. ch. 78. — *ἡλπίζον*. Note this use of *ἐλπίζω*: *they imagined that the ships also*, etc. — *παραιτίοντο*. Cf. ch. 76, end. — *οἰχωκίας* (*οἰχομαι*): supplement. particip. — *τὸν* *στρατόν*: obj. both of *ἐπείδον* (*ἐπὶ, εἶδον*) and of *διώξαντες*. — *διὰ νήσων τραπομέ- νους*, that (they, the Greeks) *shaping their course through*, etc. — *εἰ λύσουσιν* *τοῦτ' ἂν* *ἐργασάσιντο*: lit. *if they shall*, etc., *they would*, etc. H. 750; S. Gr. 518; G. § 227. — *τοῦτο*: adv. acc., in this, thereby, thus. — *σφέας*: expressed for emphasis: nearly = *αὐτοί*. — *ἄγοντι μὲν οἱ*: with *οὔτε* *οἷόν τε ἔσται*: particip. denoting condit.: *since, if he keep quiet, it will neither be possible*, etc.: lit. *to him keeping quiet*, etc. — *τὸ ὀπίσω*, with *κομιδή*, a verbal noun: *nor will any means of getting back*, etc. — *ἐπιχειροῦντι* *ἐχομένῳ*: like *ἄγοντι*, denoting condition: *but if he assume the aggressive, and engage in action*. — *οἷά τε ἔσται προσχωρήσαι*, *will be likely to go over to (him)*: lit. *will be able*, etc.: *κατὰ* distributive. — *ἦτοι ἀλίσκομέ- νων κτέ.*: gen. abs. *either being taken, or surrendering*, etc. The nom. agreeing with *πάντα* would be grammatical; but the gen. gives more independence, and hence prominence, to the statement. — *ἔξιν σφέας*. Bear in mind *λέγων* above: *and they will have*, etc. — *ἐπέτεον*: Lex. *ἐπέτεος*. — *ἀλλὰ* *Πέρσῃν*: *But, since the Persian seems not intending to remain*, etc.: *οὐ* with the infin. in oratio obliq. — *ἐατίον* (*ἐάω*) *εἶναι*: *he should be allowed*, etc. — *ἐς δ' Ἐλθῇ*. Note the omission of *ἂν*. H. 759; S. Gr. 523, f; G. § 234. — *τὴν ἑωυτοῦ*, sc. *χώραν*. — *τὸ ἐνθεῦτεν* *ἤδη*: from

that time at once. Cf. ch. 98. — *ἐκέλευε*: sc. *Εὐρυβιάδης*. — *εἶχοντο* with gen. adhered to. — *μεταβαλὼν πρὸς κτῆ*, changing his purpose (and turning) to, etc. — *ὤρμέατο* (*ὀρμάω*): Att. *ὤρμητο* (η becomes ε, ν changed to α). H. 355 D, e, Hd.; S. Gr. 705; G. § 122, 2. — *καὶ . . . βαλλόμενοι*, even undertaking it themselves, or, more lit., even casting it upon themselves. — *πολλοῖσι* (neut.) *παρεγ-*, have been present at, i. e. have witnessed many instances. — *ἀνδρας κτῆ*, explanatory of *πολλοῖσι* and *πλέω* (*πλέονα*, *πλείω*, *πλείονα*), that men driven (*ἀπειλέω*, *ἀπό*, and *εἰλέω* = *εἰλω*), etc. — *ἀναμάχ-*, *ἀναλαμβ-*. Note the force of *ἀνά* in compos., fight again and retrieve the former disaster. — *εὐρημα . . . Ἑλλάδα*: const. H. 555; S. Gr. 399; G. § 159, N. 4, for we have found for ourselves, etc., unexpected good fortune, etc. *ἀνωσάμενοι*: *ἀνωθέω*. — *οὐκ ἡμεῖς*. Notice the posit. of the neg. not we . . . but the gods, etc. — *ἐφθόνησαν*, were jealous. Note the thought, which occurs several times in Hd. — *ἰόντα* may be rendered, especially since he was. — *ἐμπιπρὰς* (*ἐμπίπρημι*) . . . *ἀγάλματα*. Goodwin suggests here very pertinently that the Persians, like the Jews, were hostile to idols. Xerxes may have intended, therefore, no act of impiety, shocking as his conduct appeared to the Greeks. — *κατήκε*: *καθήμι*. — *νῦν μὲν . . . ἐπιμεληθήναι*. This is comm. read, let us now, remaining in Greece, pay attention to, etc. But it is doubtful whether the infin. may be thus used for the 1st pers. plur. subjunc. Stein suggests that *δεῖ* may have fallen out from the original text. — *τις*, each one — *ἀποθήκην . . . ποιήσεσθαι ἐς κτῆ*, to make for himself a deposit with, etc., more freely, to lay up for himself a store of favor with, etc. This is the comment of Herod. on the motives of Themistocles, and it is generally accepted as just, although I think there may be room for doubt on this point. Themistocles afterwards, when driven from his country, reminded the king of this act, and claimed it as a favor; but it is quite possible that this claim may have been an afterthought. Thucyd. 1: 137. — *τὶ* with *πάθος*. — *πρὸς Ἀθ-*: from, etc. — *τάπερ . . . ἐγένετο*, which very things accordingly came to pass also. Them. was ostracized by the Athenians, probably in the year 471 B. C. Cf. Grote, ch. XLIV.

CHAP. 110. *διέβαλλε*, deceived (them). There is no proof of any intended deception. — *οἱ* (enclit. hence in the text *οἱ*): dat. of agent with *ἀνεγν- ἦσαν*, had been persuaded by him. — *σιγᾶν . . . τά*, to keep silence respecting the things which. — *ἐς πᾶσαν . . . ἀπικ-*, though coming to, or, as we say, though put to every kind of torture. — *Σικιννος*: cf. ch. 75. — *ἔσχε*, restrained, held in check. This message was likely to hasten the departure of Xerxes, — most important to the welfare of the Greeks, — and hence may be interpreted without any supposition of "medism" on the part of Themistocles.

CHAPS. 111, 112. Blockade of Andros. Punishment of Paros and Carystus.

CHAPS. 113-117. Retreat of Xerxes.

CHAP. 113. *ἔδοξε* with *προπέμψαι*, it seemed expedient: with *ἀνωρίην εἶναι*, *ἀμεινεν εἶναι*, and *πειράσθαι*, it seemed. — *ἀπῖκατο* (*ἀφικνέομαι*):

pluperf. 3d pers. plur. — *πρώτους μὲν μετὰ δέ* (adv.), *first but afterwards*. — *τὴν χιλὴν*: collective: note the gender: *the thousand horse*: mentioned in Book VII., as chosen from all the Persians and leading the van. — *κατ'* (distributive) *ὀλίγους*, *a few from each nation*. — *εἶδεα* (εἶδος), *good looks*. — *διαλέγων* as in ch. 107, *choosing*, takes for its obj. the antec. of *τοῖσι*. — *τοῖσι* = *τισί*. H. 244 D; S. Gr. 683; G. § 84, N. 2. — *συνίδαι* (σύνουδα), with acc. and dat.: *and if he knew of any gallant action having been performed by any (persons), (choosing also these)*. — *ἐν δέ*, adv. and among (these). — *πλείστον αἵρετο*: lit. *he chose the Persians, the most numerous nation, i. e. he chose the greatest number from the Persians*. — *ἐπὶ δέ*, and next to these. — *ἴσσοι*: Att. *ἴσσοι*, *ἴσσοι*.

CHAP. 114. *ἐν τῷ*, while. — *περὶ*. Note this use: *in the region of*. — *αἰτέων κτέ.*, explanatory of *χρηστήριον*: *to demand of Xerxes satisfaction for, etc.* — *ἐξ ἐκείνου*. Note this use of *ἐξ*, rare in Att. (instead of *ἐκ* with gen.): *whatever was given by him*. — *οὐ αἰτέουσι δίκας*. Cf. the const. of *αἰτέων* above. — *ἀπείκτανας*: indic. 2d pers. sing. (the particip. would be *ἀποκτείνας*): *ῥυόμενον*, while defending. — *κατασχών* (κατέχω): intrans. here, *having waited*. — *ἐκείνοισι πρέπει*, sc. *δοῦναι*.

CHAP. 115. *ἀπικνέται*: *ἀφικνέται*. — *ἐς τὸν πόρον τῆς διαβάσιος*: a pleonasm: comm. rendered, *(he arrives) at the place of crossing*. — *οὐδὲν μέρος*, *no part of*, etc., i. e. compared with his army as it was. — *ἔκου* with optat. indefinite frequency of past action: *wherever they arrived on their march, and among whatever men, etc.* — *δέ* in apodosis. H. 862, b; S. Gr. 585, a b; G. § 227, 2: *then they ate, etc.* — *τῶν τε ἡμέρων* (not to be confounded with the subst. *ἡμερῶν*) *καὶ τῶν ἀγ.*, sc. *δενδρέων*. — *κατ' ὁδὸν διεφθεῖρε* (imperf., continued action), *continually wasted away (the army) on their march*. — *ἵνα ἐλαύνων*, *wherever* (lit. *where on each occasion*) *he arrived on the march*. Cf. note on *ἔκου* above. — *ἐν Σίρῳ*, in *Siris*: on an east tributary of the Strymon.

The story about the car of Zeus, and that about the cruelty of a Thracian to his sons, for joining the army of Xerxes, are related in the end of ch. 115 and in ch. 116. They are omitted here.

CHAP. 117. Xerxes arrives at Sardis. — *οὔτοι*, *these*, the sons of the Thracian, mentioned in the omitted chapter. — *τὸν πόρον*: cf. *τὸν πόρον τῆς διαβάσιος* ch. 115. — *τὰς σχ-* *ἐντεταμέναις* (ἐντείνω). As the bridges over the Hellespont were made of rafts or pontoons (σχεδῖαι) secured by cables, Hd. says either *σχεδῖαι ἐντεταμέναι*, or *γέφυραι ἐντεταμέναι*. — *οὐδένα κόσμον*: adv. acc. with *ἐμπιπ-*: the dat. would be more comm.: *filling themselves immoderately* (lit. *with no moderation*). — *ὔδατα*: note the plur., frequent in Greek, where we use the sing.: *changing (their) water*.

I cannot but hope the student may have both the leisure and the inclination to continue the reading of this interesting narrative, either in Herodotus, or in some one of the English histories of Greece to which he may have access, that of Thirlwall, or of Grote, or of Curtius, or in Rawlinson's translation of Herodotus.

NOTES ON SELECTIONS FROM THE FIRST BOOK OF THUCYDIDES.

For the life and writings of Thucydides, see Classical Dictionary.

SUBJECT OF BOOK I. — Causes which led to the Peloponnesian War.

CHAP. 22. *ὅσα, as many things as, whatever, obj. of εἶπον. — λόγῳ, in debate. — εἶπον ἕκαστοι, they (indefinite, meaning the parties about to engage in war) each, or they severally said. — ἡ μέλλοντες πολέμῃσιν, either when about to engage in war. Notice here the fut. infin. with μέλλω, which takes either the pres. or the fut. It is difficult to distinguish between the two in rendering into English. G. Moods and Tenses, § 25, 2, Note 1. — ἐν αὐτῷ, i. e. ἐν τῷ πολέμῳ. — χαλεπὸν . . . ἦν, it was difficult to retain in memory. — τὴν ἀκρίβειαν αὐτῇ: lit. the exactness itself, i. e. the exact form, etc., obj. of διαμνημονεύσαι. — ἐμοί τε ὦν (obj. of ἤκουσα, attracted to the gen. by the omitted antecedent. G. § 153, Note 1; H. 808; 810; S. Gr. 552; 554): both for me (it was difficult to remember the exact form of) those things which, etc. — τοῖς goes with ἀπαγγέλλουσιν (particip.), and (difficult) for those making report, etc. — ὥς, as; correl. of οὕτως below. — ἄν belongs, not with ἐδόκουν, but with εἰπεῖν. H. 783, Rem. c; S. Gr. 519, a; G. § 211. — ὥς . . . εἰπεῖν, but as they severally seemed to me that they would speak, etc.; or, as it seemed to me that they severally would speak, etc. H. 777; S. Gr. 537. — ἀεὶ, on each occasion. — μάλιστα: join with τὰ δέοντα, the things most necessary, obj. of εἰπεῖν. — ἐχομένῳ agrees with ἐμοί: takes the gen. τῆς . . . γνώμης. H. 574, b; S. Gr. 417, d; G. § 171: keeping as near as possible to the general sense of those things actually said. — οὕτως εἶρηται: lit. thus it has been spoken, i. e. thus (on these principles) I have composed my narrative of what was spoken. — 2. τὰ δ' ἔργα κτέ. is contrasted by δέ with the foregoing, introduced by μέν: but of those things done in the war, I have thought it proper to describe the facts, etc.; or, as it is often rendered, but the actual facts in the war (in distinction from what was said in debate) I have thought it proper to describe, etc. — οἷς, connect with πυνθανόμενος. — ἄλλ' οἷς τε κτέ., but (I have thought it proper to describe) both those (occurrences) at which I myself was present, and (those facts communicated) by the other (observers) after having made investigation (ἐπεξεδῶν) as far as possible with accuracy, etc. — 3. ἐπιπόνως δὲ εὗρίσκερο (impers.): lit. and it was found out laboriously, i. e. and the investigation was laborious. — ἄλλ' ὥς ἑκατέρων κτέ., lit. but (they made report) as in respect to favor towards each of the parties, or in respect to memory, any one might be (ἔχοι might have himself): i. e. according as any one (who brought a report) was prejudiced in favor of either of the two parties, or was gifted with accurate memory: ἐκατέ-*

πων, objective gen. with εὐνοίας. H. 565; S. Gr. 409; G. § 167, 3: εὐνοίας and μνήμης, with ὥς, as adv. of manner. H. 589; S. Gr. 427, b c; G. § 168, N. 3. Cf. Herod. Book VIII., ch. 107, ὥς τάχως εἶχε ἕκαστος. — 4. τὸ μὴ μυθῶδες. Observe the negative is expressed by μή: G. § 283, 5; H. 832; S. Gr. 569. — αἰτῶν limits τὸ μὴ μυθῶδες, is in the neut. gender. Cf. below αὐτά. The non-legendary form of them (the τὰ ἔργα, or the narrative of the τὰ ἔργα). Freely rendered, *And, perhaps, to the ear (lit. for hearing), the non-legendary (form) of my narrative will appear less pleasing*; allusion being made to the earlier historic writers, who had drawn their materials far more largely from the legendary period. In contrast with these, the plain, matter-of-fact narrative of Thucydides might appear tame. — ὅσοι δέ. Note the contrast of this sentence with the preceding, through μὲν . . . δέ. — τὸ σαφές, obj. of σκοπεῖν, which depends on βουλήσονται. — τῶν γνομένων, and τῶν μελλόντων . . . ἴσασθαι limit τὸ σαφές: *to examine that which is clear both of the past, and of those events which are about to transpire at some time again*, (which events will be) *in all human probability such (as the past) or similar (to the past)*. κατὰ τὸ ἀνθρώπειον, lit. *according to that which is human*. τοιούτων καὶ παραπ-: note this use of καί, lit. *such and similar*. We more naturally say, *such or*, etc. This use of καί, rendered *or*, is distinctly recognized by Pape, but overlooked by Lid. and Sc. — κρίνειν takes for its subj. the antecedent (not expressed) of ὅσοι; *that these persons (as many as shall wish, etc.) judge my work (αὐτά) (to be) useful*: this clause is subj. of ἀρκούντως ἔξει, *will be satisfactory (to me)*. "If Thucyd. had revised this sentence, he certainly would have improved it." Krüg. Perhaps! — κτήμα . . . ἀγώνισμα: *it (my work, αὐτά) is composed as a possession for always (or for aye) rather than, etc. ἐς τὸ . . . ἀκούειν, for momentary hearing*.

We have in this chapter a concise and distinct statement of the historic principles on which Thucyd. composed his work, and also of his aim. No intelligent reader will fail to discover in it an independent and original mind. We find here the true object of all our studies in history.

CHAP. 23. πρότερον, adv. in form: has the attributive position, hence used as adj. — τὸ Μηδικόν, sc. ἔργον, *the Median (affair), i. e. the Median war*, — the name used in Thucyd., yet commonly known as *the Persian war*. Lit. *The Median (work) was performed (or was achieved) greatest of the former works*; i. e. *the Persian war was the greatest of the former events*, — a common form of solecism in Greek, found also in English literature. Instead of this, we should oftener say, *greater than any of the former*, etc. — ὅμως, nevertheless; not to be confounded with ὁμολως. — δυοῖν. Notice the numeral with the dual number. — ναυμαχίαι and πελομαχίαι are by many called gen., limiting κρίσιν. Why not dat. of manner or means? *had its termination (or its decision) speedily in two naval and two land battles*. ταχέαν, adj. qualifying κρίσιν, has the predicate position, and is most easily rendered as adv. The naval engagements at Artemisium and at Salamis (480 B. C.) are usually thought to be meant; and the land battles of Thermopylae, called also Pylae (480 B. C.), and Plataea (479 B. C.), since by these engagements the

Persians were checked and driven from Greece. Yet Krüger thinks *κρίσιν* points to the very conclusion of the war, and understands by the former word the battle of Salamis and the naval engagement at Mykale; by the latter word, the battle of Plataea, and the land engagement at Mykale, which was a continuation of the naval engagement, and which took place the same day as the battle of Plataea (479 B. C.). The opinion of Krüger does not seem to me so probable. — *τούτου τοῦ πολέμου*: the war which Thucyd. is about to describe, called by the Athenians the Peloponnesian war. — *μήκος*: notice the omission of the article: H. 530, c; S. Gr. 379. *But (the) length of this war went forward (being) great*; more freely, *but the length of this war was greatly protracted*: *τέ τέ*, sometimes rendered *not only but also*; these English connectives, however, are too unwieldy, and hence the rendering of the former *τέ* may often better be omitted. — *ἐξηνέχθη*: Lex. *συμφέρω*, II. 2. Notice in Thucyd. *ἐν* for *σύν*. — *ἐν αὐτῇ*, in it, i. e. in this war. *τῇ Ἑλλάδι* limits *γενέσθαι*, *happened to arise . . . to Greece*. — *οἷα οὐχ ἔτερα* (agrees with *παθήματα*): lit. *such as not others*, i. e. *such as (are) without parallel*. — 2. *οὔτε γὰρ κτί:* keep in mind *ἐν ὧν χρόνῳ*: *for neither were so many cities (ever in an equal time), etc.* — *ἡρημύθησαν*: *ἐρημόω*. — *σφῶν αὐτῶν*: reflexive. For though the grammatical subj. is *πόλεις*, yet the leading subj. in the mind of the writer is, Athenians and Peloponnesians, *by themselves warring against (each other)*. — *εἰσὶ δὲ αἱ*: H. 812; S. Gr. 556; G. § 152, Note 2: *and some (cities) even, etc.* — *οὔτε* (correlative of *οὔτε* above), *nor*. — *καὶ (τοσούδε) φόνος*, and (so much) slaughter, i. e. so much destruction of human life: *ὁ μὲν ὁ δὲ*, partly partly (lit. *the one slaughter the other slaughter*): H. 525, a; S. Gr. 375, a; G. § 143. — 3. *ἀκοῇ μὲν λεγόμενα, ἔργῳ δὲ βεβαιούμενα*, related on hearsay, but more rarely confirmed by fact. — *οὐκ*: notice its position, before *ἄπιστα*: *became established (as) not incredible*. — *σεισμῶν τε περὶ* (G. § 23, 2; H. 102, b; S. Gr. 63), both (those things) concerning earthquakes, etc. — *ἐπὶ ἐπέσχον (ἐπέχω)*, extended over a very considerable portion, etc. — *ἅμα* often serves to connect more closely two clauses united by *καί*, and is often more conveniently rendered with the second clause, thus: *and, at the same time, the same were (ἐπέσχον) most severe*; or, more freely, *and at the same time also were, etc.* Notice the omission of the article with *γῆς*. H. 530, b; S. Gr. 379, c. — *ἐκλείψαι*, sc. *ἦσαν*, or perhaps *κατέστησαν*, fr. *κατέστη*: *and there were, etc.* One might expect here *περὶ* with the gen., corresponding to *σεισμῶν περὶ*: but *ἡλίου* just preceding may have led to the use of the nom. The two clauses are connected by *τέ τέ*. — *πυκνότεραι παρὰ κτί:* lit. *more frequently in comparison with*, i. e. *more frequently than, etc.* — *αὐχμοὶ μεγάλοι*: same const. with *ἐκλείψαι*. — *ἔστι παρ' οἷς*: cf. note and gram. reference on *εἰσὶ αἱ*: *and among some (peoples) there were great droughts*; *αὐτῶν* refers to *αὐχμοὶ*. — *καὶ ἡ νόσος*, and that which inflicted not a little damage and destroyed a certain part (of the inhabitants), (was) the pestilential disease, i. e. the plague, described in the second book of Thucyd. — *οὐχ ἥμισυ*: an instance of *litôtes*. H. 665; S. Gr. 455. Classen takes *μέρος*

τι as adv. acc. and in some part, or in some measure brought destruction. I question whether a Greek would understand *φθείρασα*, aor. act., in this way: i. e. as intrans. — *ἐξυνεπίθετο* (σύν, ἐπί, τίθημι), *set themselves on together*, i. e. *attacked* (the inhabitants) *together*: *ἐξυνέβησαν*, above, means simply *came together*, *occurred*, *happened*: *κατίσστη*, *became established*. — 4. αὐτοῦ refers to *πολέμου*, depends on *ἤρξαντο*, *began it*, etc. — Ἀθηναῖοι καὶ Πελ-: notice the omission of the article. H. 530, a; S. Gr. 379, b. — *λίσαντες*: the means or manner. H. 789, b; S. Gr. 540; G. § 277, 2. *And the Ath. and Pel. began it by breaking*, etc. — μετὰ . . . ἔλωσιν: *after (the) taking of Euboea* (by Pericles in 445 B. C.). Notice the omission of τῇν before ἔλωσιν, something as we may say, *after Euboea's reduction*. — 5. προ-πρώτον: usu. understood as an emphatic pleonasm, though not easily rendered: *and why they broke* (the treaty), *I have in the first place described the reasons*, etc. — τοῦ ζητήσαι: H. 781, a; S. Gr. 429, b; G. § 264: "Gen. of cause or motive." *That no one may ever search, from what cause*, i. e. *that no one may ever be at a loss; may ever be under any necessity of searching*. — 6. τὴν μὲν γὰρ . . . λόγῳ, predicate: τοὺς Ἀθηναίους μεγάλους . . . πολεμεῖν, subject: the copula is not expressed. The pred. stands first for emphasis, and takes the article (contrary to the general rule. H. 535; S. Gr. 381). *For, the truest occasion (of the war), but (the one) least apparent in debate, I consider* (to have been the fact) *that the Athenians, by becoming great, and by inspiring fear in the Lacedaemonians, forced (them), etc., or, inverting this order, I consider (the fact) that the Athenians, by becoming great, etc., forced them into the war, (to have been) the truest occasion (of the war), but, etc.* — ὅτι: correlative with μὲν after τῇν: introduces the alleged causes of the war, in opposition to the real cause. — ἐς τὸ φανερόν: nearly equivalent to *φανερῶς*, *openly*, yet expressing the idea of motion, *coming forward into that which is open and plain*. — ἑκατέρων seems from its position to be pred. gen. (partitive) with ἦσαν. H. 572; S. Gr. 415; G. § 169: lit. *the following (αὐταῖς) openly alleged causes were of each of the two parties*, or, more freely rendered, *the causes openly alleged by each of the parties, from which, etc., were as follows*.

CHAP. 24. Before entering on the events of the war itself, the historian rehearses the causes which led to it, and first among these were the troubles which arose at Epidamnus.

1. Ἐπίδαμνος: called by the Romans Dyrrachium; by the Italians, Durazzo. Notice the omission of the article. H. 530, a; S. Gr. 379, b; G. § 141, Note 1, a. — *ἐς πλεόντι*: H. 601, a; S. Gr. 437; G. § 184, 5: *with respect to (one) sailing into*, etc. It belongs rather to the whole clause preceding than to any one word: may be rendered freely, *on the right of one sailing into*, etc. — τὸν . . . κόλπον (depends on ἐς in compos. The prep. is usu. repeated before the noun): *the Ionian gulf*, the name in Thucyd., used also in Herod., for the Adriatic (Ἀδρίας). — αὐτήν, obj. of προσοικοῦσι (only here with the acc.; elsewhere in Thucyd. without any case as obj.; in other Attic writers, often with the dat.), *dwell near*. — ἔθνος, appos. with βάρβαροι. — ἀπέκισαν, ἀποικίζω. — 2. γένος, acc. of specif. — τῶν ἀφ'

Ἡρακ-, of those from *Hercules*, i. e. (one) of the *Heracidae*; depends on **Φαλῖος**. — **δή**, used here, as elsewhere, to introduce an explanatory clause: render, in accordance, no doubt, with the ancient law, etc. — **μητροπόλως**. Corinth was the mother city of Corcyra. — **κατακληθείς**: **κατακαλέω**, a very rare word. — 4. **στασιάζοντες** . . . **ἐφθάρσαν** (**φθείρω**), sc. **οἱ Ἐπιδάμνιοι**. — **τῆς πολλῆς**: H. 559, e; S. Gr. 403, c; G. § 168, Note 1, of the greater part (lit. of the much) of their power. — 5. **τὰ τελευταία**: neut. plur. adj., used as adv. As distinguished from **τὸ τελευταῖον**, it denotes several particulars; thus, in the final events before this war (the Peloponnesian war). — **ὁ δῆμος**, the people, the democracy: **τοὺς δυνατοὺς**, the powerful, i. e. the aristocracy = **τοὺς ὀλίγους**, the few, the oligarchy: frequent party designations. — 6. **ἐπέμνοντο**: **πέμνω**. — **ὡς** . . . **οὖσαν**: on the ground that it was, etc. Corinth, not Epidamnus, is above spoken of as the mother city, and as having on this account furnished the leader of the colony (**οἰκιστής**, sometimes rendered *oekist*). — **μητρόπολιν**, a mother city. Notice the omission of the article here: expressed above **ἐκ τῆς μητ-**, from the, etc. — **σφᾶς**: indirect reflexive. H. 671, a; S. Gr. 459, b; G. § 144, 2: *entreating* (the Corcyraeans) *not to neglect them* (the Epidamnians), *while perishing*. — **τοὺς φεύγοντας**, the fugitives, the exiles, i. e. the aristocracy (**τοὺς δυνατοὺς**) that had been driven out from Epidamnus. — **περιορᾶν** . . . **ξυναλλάξαι** . . . **καταλύσαι**. Difference in force between the present and aorist infinitive? H. 716, a; S. Gr. 486; G. § 202, 1. **μὴ περιορᾶν**, habitual, permanent, for all the future: **ξυναλλάξαι**, **καταλύσαι**, a single, decisive act. — 7. **ἰκέται**: appos. with the subj. of **ἰδέοντο**: *and, as suppliants*, etc. (As subj., it would be **οἱ ἰκέται**.) — **τὸ Ἡραῖον**: so Boeh. Class. Pop.; but Kriig. et al. write **Ἡραῖον**: the *Heraeum*, the sanctuary of *Hera*. — **ἀπράκτους**, sc. **αὐτοὺς**, *them*, i. e. the Epidamnians.

CHAP. 25. **οὖσαν**: supplement. particip. H. 796 ff; S. Gr. 545; G. § 279, *that there was no help*, etc. **τιμωρία** in the sense *help* is unusual in other Attic writers, but not unfrequent in Thucyd. — **ἐν ἀπόρῳ εἶχοντο**, *were (had themselves) in perplexity*. *were at a loss*: **θεσθαι τὸ παρόν**, (*how*) *to settle the present (difficulty)*. — **ἐπήρνοντο** (**ἐπὶ, ἡρόμην**): used as aor. of **ἐπερωτάω**. — **ποιεῖσθαι**, *to make for themselves, to obtain*. — **ὁ δέ**, sc. **ὁ θεός**. — **ἀνείλε** (**ἀναιρέω**), *responded*. — **ἡγεμόνας**, sc. **αὐτοὺς**, *to make (them, i. e. the Corinthians) leaders*. — 2. **δντα**: cf. **οὖσαν** above: *that their founder was*, etc. — **ἰδέοντο μὴ κτε.**: cf. ch. 24, 6. — 3. **εἶναι**, *was (the property of), belonged to*. — **ἀμα δὲ καὶ**, *and at the same time also*: correl. of **τέ** above. — **μῖσαι**, dat. of cause with **ὑπεδέξαντο**, *out of hatred to*, etc. — **αὐτῶν**, i. e. **τῶν Κορινθίων**: **παρημέλουν ὄντες ἀποικοί**, sc. **οἱ Κερκυραῖοι**. — 4. **οὔτε γὰρ κτε.**: a construction on which the commentators are not agreed: Class. and Kriig. think the construction incomplete. Poppo and Boehme repeat **παρημέλουν**, understanding **γὰρ** as introducing illustrations of the foregoing. It might then be rendered: *For instance, (they neglected them) in not giving at the public festivals*, etc. It is not certain whether the Grecian games (Olympic, Nemæan, etc.) are here meant, or simply festivals that were common to Corcyra and Corinth. — **γέρα τὰ νομ.**, lit. *honors those which are customary*,

i. e. the customary honors (such as the front seats; perhaps, also, presents of various kinds). — οὐτε ἱερῶν : and not beginning the sacrifices for (the benefit of) a Corinthian man : i. e. not imparting to a Corinthian man the first (i. e. the best) portions of the sacrifices. Such seems to be the most natural interpretation of this clause, on which there has been much difference of opinion. — αὐτοῖς : i. e. the Corinthians. — χρημάτων δυνάμει, in abundance of money, in financial ability. — ὁμοία, adv., on an equal footing with, equal to : τοῖς πλου-, dat. with a word of likeness. — καὶ τῇ δυνατότεροι, and, in their preparation for war, more powerful. "More powerful" than whom? — than "the wealthiest of the Greeks," is the natural way of filling out the ellipsis. Some critics, thinking this statement too strong, read, "more powerful than the Corinthians"; but this seems forced in the grammatical construction, and unnecessary for truthfulness of statement. — ναυτικῷ ἐπαιρόμενοι, and sometimes being puffed up on account of their naval superiority : more literally, and sometimes being puffed up in respect to the fact that they excelled even much in (their) navy : ἔστιν οὕτε, H. 812; S. Gr. 556; G. § 152, Note 2 : πρέχων, infin. as acc. of specifi. — καὶ ναῖς, also (being puffed up) in view of the former occupation of Corcyra by the Phaeacians, who had renown in those things relating to ships : Φαιάκων Κερκύρας, two genitives with one subst. (προσβολήσιν). The Phaeacians, who figure prominently in the Odyssey of Hom., were thought to have been the early inhabitants of Corcyra. — ὧν, for which reason, wherefore.

CHAP. 26. Πάντων τούτων : Gen. of cause. H. 566; 577, b; S. Gr. 410; 420; G. § 173, 2. It depends on the combined idea ἐγκλήματα ἔχοντες. — ἔπεμπον : notice the force of the imperf., denoting the action in its continuance. "Verbs meaning, to send, to say, to command, are often used in the imperf., where the aor. would seem to us more natural." Boeh. We may here render ἔπεμπον they proceeded to send, or simply, they sent. — οὐκ ἔτορα κελύοντες : bidding any one who wished (lit. the one wishing) to go as colonist. — καὶ φρουροῦς. This clause is in the same const. with the preceding; the conjunctions τε καὶ binding them closely together : and bidding guards of, etc., to go. — 2. δέει (δέος), from fear of, etc. By a prolepsis τῶν Κερκυραίων is made prominent in the thought. — μὴ αὐτῶν : lest they (the colonists with the guards) be hindered by them (the Corcyraeans). Without prolepsis, it would be, δέει μὴ καλύονται ὑπὸ τῶν Κερκυραίων. — 3. ἦκοντας : supplement. particip. : pres. in form, perf. in meaning. H. 698; S. Gr. 475, a; G. § 200, Note 3 : is dependent on a verb of past tense, hence rendered as pluperf., had come, had arrived : so also δεδομένον, had been given. — ναυσί : const.? H. 604; S. Gr. 438, c; G. § 188, 5. — τοὺς φεύγοντας, obj. of δέχεσθαι. — κατ' ἐπείρην, join with ἐκέλευον : insultingly ordered. — αὐτοῖς (i. e. the Epidamnians), obj. of ἐκέλευον. — τάφους, (the) graves (of their ancestors). These were pointed out in proof of their relationship to the Corcyraeans. — σφᾶς, obj. of κατέγειν : an indirect reflexive. H. 671, a; S. Gr. 459; G. § 144, 2, they entrusted (the Corcyraeans) to restore them. — τοὺς τε φρουροῖς

. . . . ἀποπέμπειν : same const. with τοὺς τε φεύγοντας δέχεσθαι, as is indicated by the correlatives τε τέ : both to receive the fugitives and to send away, etc. — 4. οὐδὲν αὐτῶν ὑπήκουσαν, listened to them in no respect. Krüg., Cl., and others understand αὐτῶν as neuter, listened to these things in no respect. For this idea, however, I should expect τοῦτων (as in ch. 29, 1), and not αὐτῶν. — ὥς κατέβοντες, as if to restore (them, i. e. the exiles). — 5. ἀπείναι : fut. in meaning: proclaimed that any one of the Epidamnians who wished might go (was about to go) away unharmed. — χρήσεσθαι depends on προείπον : both have the same subject: that they would treat (them, i. e. those who did not leave the city) as enemies. — ἴσσι χωρίον, and the place is, etc. For this reason it was the more easily besieged by the Corcyraeans with their fleet.

CHAP. 27. ὥς αὐτοῖς ἀγγελοὶ ὅτι, as messengers came from Epidamnus (reporting) to them that, etc. αὐτοῖς is not to be joined with ἦλθον, as a dat. with a verb of motion : ἀγγελοὶ contains the verbal idea reporting, announcing, hence the dat. αὐτοῖς, and the declarative conj. ὅτι. — πολιορκοῦνται : subj. οἱ Ἐπιδάμνιοι ; but, with the Epidamnians, it must be recollected that the colonists and guards from Corinth were also included. For the const. of πολιορκοῦνται, see H. 734 ff ; S. Gr. 502 ff ; G. § 242. — παρεσκευάζοντο ἐκήρυσσον : notice again the impf. Cf. ἵππεσιν, 26, 1. — ἀποικίαν : obj. of ἐκήρυσσον, which takes also as an obj. the clause τὸν βουλόμενον ἵναί : proclaimed a colony (signifying) that any one who wished (might) go, etc. ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ : these two words are often joined together (ἴσος denoting quantity ; ὁμοίος, quality. Kr.) : on an equal and like (footing). The repetition of similar terms resembles our usage in law documents. — παραντίκα : not seldom with the neut. article. — εἰ ἰθὺλοι βούλεται : notice the difference of mode : but if any one should not decide but wishes, etc. — καταθέντα μένειν : this clause also is dependent on ἐκήρυσσον : that he might remain (at home) by paying, etc. — δραχμῆς Κορινθίας. The Corinthian drachma was the same as the Aeginetan, and contained 10 Attic oboli, while the Attic drachma contained but 6 oboli. Thus the ratio of the former to the latter was as 5 to 3. — οἱ πλείοντες. The careless scholar may confound this with οἱ πλείους. — πολλοί : pred. with both clauses introduced by καὶ καί. — καταβάλλοντες : same sense as καταθέντα. — 2. συμπροπέμψαι, to join in convoying them. Notice the fut. infin. denoting an impending probability : also the force of ἄρα after εἰ : if, as might be expected. — οἱ δέ : and they (i. e. the Megarians). — αὐτοῖς, with ξύν in compos. — Παλῆς Ἑρμιονῆς : for the ending, see H. 190, d ; S. Gr. 104, e ; G. § 53, 3, Note 2. — ἦτησαν with two accusatives. H. 553 ; S. Gr. 398 ; G. § 164. — Ἠλείους, sc. ἦτησαν. Why they asked of the Eleans empty ships, i. e. ships without men, is not suggested by Thucyd., and is not, Poppo remarks, apparent. The suggestion, that they had not the seamen to man their own ships, or that they sought to avoid, by such means, violating their neutrality, is not altogether plausible.

CHAP. 28. οὗς παρέλαβον, whom they took as coadjutors. The Corinthians would be especially influenced by envoys from Sicily and Lacedaemon. — μετόν (particip. fr. μέταμι) : acc. abs. H. 792 ; S. Gr. 544 ; G. § 278, 2 : on the ground that they had no share in Epidamnus. — 2. αἱ . . . ἀντιποιούνται : sc. Ἐπιδάμνου, but if they (the Corinthians) lay any claim (to Epidamnus). — δίκας . . . δοῦναι : they (the Corcyraeans) were willing to grant legal measures, i. e. were willing to submit the question to arbitration. — αἱς . . . ξυμβῶσιν is understood as a brief expression for παρ' αἱς . . . ξυμβῶσιν δίκας δοῦναι : with which both parties should agree (to submit the question for arbitration). — τούτους κρατεῖν depends on ἤθελον above : that these should hold possession (of it). — Notice the repetition and emphatic position of ἤθελον ; thus showing more clearly the desire of the Corcyraeans for a peaceful settlement of the difficulties. — 3. εἰων : εἴω. — ποιεῖν. Mark the force of the pres. infin. (cf. κρατεῖν above), as distinguished from the aor. ἐπιτρέψαι : also the difference between the act. and mid. ποιεῖν and ποιεῖσθαι. — εἰ δὲ μή : lit. but if not, i. e. if the Corinthians do not consent to the terms proposed by the Corcyraeans. εἰ δὲ μή is often rendered, otherwise, or, if otherwise. H. 754, b ; S. Gr. 520, d. — αὐτοὶ belongs as intens. pron. with the subj. of the infin. (that they themselves also would be compelled, etc.) Why nominative ? H. 775 ; S. Gr. 536, b ; G. § 136, Note. 2. — ἐκείνων (sc. τῶν Κορινθίων) βιαζομένων, should the Corinthians resort to force. — ἐτέρους . . . μᾶλλον, others rather than those now being (friends), — an intimation which the Corinthians would readily understand, that they should seek an alliance with the Athenians, who were not Dorians, but Ionians. — ὠφελίας ἕνεκα : emphatic posit. — 4. βουλευέσθαι depends on ἀπεκρίναντο, and has the same subj. — πρότερον δέ, but sooner, i. e. sooner than the Corcyraeans should withdraw the ships and foreigners from Epidamnus. — οὐ καλῶς ἔχειν, that it was not well ; depends also on ἀπεκρίναντο. — τοὺς μὲν . . . αὐτοὺς δὲ . . . : that those (who were in Epidamnus) . . . , while they themselves (Corinthians and Corcyraeans), etc. — 5. ἐτοίμοι (notice the accent in Thucyd. ; usually ἔτοιμος) δὲ εἶναι : cf. note on αὐτοί, above. — ὥστε κτέ., a new proposition, hence introduced by καὶ also ; and that they were willing also that both parties remain in (their present) position. Notice the peculiar use of ἐτοίμοι, ready, contented, willing. σπονδὰς, obj. of ποιήσασθαι. — ἕως . . . γένηται : until justice (by the arbitration) should be obtained ; or, until the cause should be decided. For the subjunc. here, see H. 735 ff ; S. Gr. 503 ff ; G. § 247. For the force of ἄν with the aor. subjunc., see H. 760 ; S. Gr. 515, b. Lit. until the cause shall have been, etc.

CHAP. 29. τούτων : cf. αὐτῶν, ch. 26, 4, note. — πλήρεις, full, i. e. when spoken of ships, fully manned. — προπέμψαντες . . . πρότερον : not pleonastic ; having sent forward previously. — προφούντα (Lex. προφρέω, ὦ, as fut.), to declare : agrees with κήρυκα. — ἄραντες : αἴρω. — 2. ἱστρατήγα agrees with the nearest subject, and is understood with the others. H. 511, h ; S. Gr. 361, h ; G. § 135, Note 1. — 3. ἀπερῶντα (ἀπόφημι, f. ἀπερῶ, κτέ.) agrees with κήρυκα. — σφᾶς : indirect reflexive : refers to Κορκυραῖοι.

— ἐπλήρουν : closely connected (by τὲ . . . καὶ) to προέπεμψαν. Notice the change of tense. Difference in force? — ζεύξαντες. The most probable meaning seems to be, *having braced with pieces of timber*. So in substance Boeh., Cl., Krüg., Pop. The rendering, *having undergirded with ropes*, seems to me less probable in itself, and less naturally drawn from the word ζεύγνυμι. — 4. ἐπεπλήρουντο : πληρώω. — τεσσαράκοντα γὰρ κτῆ. is thrown in with the previous statement, at the end of ch. 25, in view. — 5. παρὰ πολὺ, *by much*, or *by far*. — παραστήσασθαι : trans. with τοὺς . . . πολιορκούντας as subj. and τὴν Ἐπίδαμνον understood as obj.; *forced (the city) to a capitulation* (ὁμολογίᾳ). — ὥστε . . . ἀποδόσθαι, *with the condition that they sell*, etc. τοὺς ἐπ-, obj. — Κορινθίους : obj. both of δέσαντες and of ἔχαν : *but that they, having bound the Corinthians, hold (them) : more freely, but that they hold the Corinthians in custody, until*, etc.

CHAP. 30. Λευκίμῃ : the southeast promontory of Coreyra, now called Leukimo, or, with the modern Greek pronunciation, Lévkimo. — οὓς λαβὼν αἰχ-, *whom they had taken prisoners* (in the naval battle) : not to be confounded with the prisoners taken at Epidamnus. Respecting the former, there was no treaty, and hence, in putting them to death, no violation of existing engagements, nor any violation of the usages in war at that time. — 2. ἡσσημένοι : ἡσάδομαι. Notice σσ in Thucyd. instead of the more usual Attic ττ. — ταῖς ναυσίν : joined with the particip. preceding, a dat. of respect : with the verb following, a dat. of accompaniment : *withdrew with their ships*. — τῆς κατ' ἐκεῖνα τὰ χωρία defines more exactly τῆς θαλ- ἀπ-, *all the sea, which bordered on those regions*. — οἱ Κερκυραῖοι (subj. of ἐκράτουν) : emphat. posit. — τῆς γῆς : partit. gen. : frequent with τέμνω : *they ravaged a part of the territory*. — ἐνέπρησαν : ἐμπύρημι. — παρέσχον : they (i. e. the Eleans) *had furnished*. Cf. ch. 27, 2. — 3. τὸν πλείστον : for the gender of the partitive, see H. 559, e; S. Gr. 403, c; G. § 168, Note 1. — ἐπεκράτουν : ἐπικρατέω. — μέχρι (notice μέχρι before a vowel) οὗ, *until* (lit. *up to the point of time in which*). — περιόντι (περὶ εἰμι) τῷ θέρει, *in the (part of the) summer remaining*. Several editors (on the authority of a single MS.) read περιόντι (περὶ εἰμι) τῷ θέρει, *when the summer was about to come round*, i. e. *as the summer was drawing to a close*. The critical authorities seem to be about equally divided. The idea, *at the close of summer*, is involved in both expressions. — ἐπεὶ σφῶν : *since for them*, etc. : σφῶν has an emphatic position, and is understood as belonging, not simply to οἱ ἑξιμαχοί, but to the whole phrase, as causal gen. — φυλακῆς ἐνεκα : *for a guarding of*, etc., i. e. more freely, *for the protection of*, etc. — σφίσι and above σφῶν, indirect reflexives. In ordinary Attic prose, αὐτοῖς would stand here, and αὐτῶν above. — 4. τὸ θέρος τοῦτο, *through this summer* (i. e. the portion of it still remaining) : χαμῶνος ἤδη, *when it was already winter*. The acc. duration of time : the gen. time within which, the partitive relation. Notice Th. does not speak of the autumn. So, frequently, the military year is divided into two seasons, summer and winter, or, the hot season and the stormy season. Difference between ἐκάτεροι and ἑκαστοί? between οὐδέτεροι and οὐδένες?

CHAP. 31. *ὀργῇ φέροντες*, bearing angrily, or, as some render it, *carrying on with spirit*. The opinions of critics are about equally divided between these two renderings. The usual meaning of *ὀργῇ* in Attic Greek favors the former, and so I have been in the habit of translating it; yet it is quite possible that the phrase may contain both ideas. An angry feeling would naturally lead to vigorous warlike preparations. — *τὰ κράιστα*: adv. with the utmost energy. — *ἐρέτας*: obj. of *ἀγείροντες*. — *μισθῷ* (dat. of means): *πειθόντες* (sc. *αὐτοῦς*, i. e. *τοὺς ἐρέτας*). — 2. *καὶ ἦσαν γάρ*: *καὶ* goes with *ἔδοξεν* below: *ἦσαν γάρ* begins a parenthetical clause: *and, since they were*, etc. — *οὐδενός* with *ἑνσπονδοί*, in alliance with no one, etc. — *οὐδὲ . . . ἑαυτοῦς*: and had not enrolled themselves: notice the mid. with a reflex. pron., and the aor. where we should use the pluperf. — *οὔτε . . . οὔτε*: either . . . or. — *ὥς*: prep. with *τοὺς Ἀθ-*: used only before names of persons. — *συμμάχους γενέσθαι*, to become allies. One might expect here *συμμάχος*, agreeing with *αὐτοῖς*: yet see H. 776; S. Gr. 536, c; cf. Anab. 1, 2, 1. *λαβόντα*. — *παρᾶσθαι*, connected by *καὶ* to *γενέσθαι*, depends on *ἔδοξεν* (as subj.). — 3. *προσβευσόμενοι*: purpose, to negotiate as envoys (with the Athenians). — *ὅπως μὴ . . . γίνηται*: that the Athenian navy might not, after being added to that of the Corcyraeans, become an obstacle to them (*σφίσι*, reflex., referring to *οἱ Κορίνθιοι*): more freely, that the Athenian navy might not be added to that of the Corcyraeans and become, etc. — *θέσθαι*, with *ἐμπόδιον*: cf. 25, 1. *ἐν ἀπόρρῃ θέσθαι*. — 4. *καταστάσης* (what tenses in the act. are intrans.?) *ἐκκλησίας*: when an assembly had come to order. — *τοιάδε*, somewhat as follows. Observe Th. does not say *τάδε*, as follows. He does not profess to give the exact words of the discussion. Cf. ch. 22.

The speech of the Corcyraeans extends through ch. 36. The reply of the Corinthians extends through ch. 43. For a clear statement of the argument on both sides, see Grote's History of Greece, Vol. VI. ch. xlvii.; also Wilkins's Speeches from Thucydides.

CHAP. 44. *Τοιαῦτα*: observe Th. does not say *ταῦτα*. Cf. note on *τοιάδε*, ch. 31, 4. The historian may himself have been present and listened to this debate, as Grote suggests; yet he does not profess to report it with verbal accuracy. — *καὶ δὲ*: even a second time: indicating the caution of the Athenians. — *τῇ μὲν προτέρῃ* (sc. *ἐκκλησίᾳ*) . . . *ἐν δὲ τῇ ὑστεραίᾳ*. Notice *ἐν* with the latter expression; not with the former, which comes under the rule of dat. of time. — *οὐχ ἧσσον*: not less, i. e. with not less favor: usually taken as an instance of litotes, the writer implying that they were even more inclined to receive the arguments of the Corinthians. — *μετέγνωσαν* (force of *μετά* in compos.?) . . . *μὴ ποιήσασθαι*: notice the conciseness of the expression: they changed their minds (and decided) not to make a full alliance (offensive and defensive). — *τοὺς . . . φίλους*: the same persons enemies and friends (sc. whom the Corcyraeans considered enemies and friends). — *εἰ γάρ*: for (in that case) if, etc. *εἰ . . . ἐκέλευον . . . ἔλθοντ' ἄν*. Force of this form of cond. sentence? H. 746; S. Gr. 514; G. § 222. As obj. of *ἐκέλευον*, understand *τοὺς Ἀθηναίους*: *σφίσι* with *ἑμ-*: *αὐτοῖς*, not same as *ἐπ' αὐτῶν*, agent

or doer; but strictly as dat. *on their part, so far as related to them* (the Athenians). — ἐπιμαχίαν: a defensive alliance. — ἐποίησαντο. We might expect here ποιήσασθαι to correspond with the const. above; but the parenthetical clause leads to a change, from a dependent to an independent statement. — τῇ ἀλλήλων, sc. γῇ or χώρᾳ: an ellipsis not uncommon in Th. — 2. καὶ ὥς (accented: rare in Att. prose: differs how fr. ὡς?): *even thus* (with all their precautions), *at all events*. — αὐτοῖς: is it to be joined with ἐδόκε, or with ἴσασθαι? The position favors the latter: *seemed . . . to be impending over them* (lit. *to be about to be to them*). — προέσθαι: προῖημι. — αὐτοῖς: obj. of ξυγκρούειν: refers both to the Corinthians and Corcyraeans. — ἵνα . . . καθιστῶνται contains the motive for the course adopted by the Athenians: *that, should it be necessary, they might engage in war both with the Corinthians, etc.*: ἀσθενεστέροις οἴσιν (predicate particip.), emphat. position: agrees with the datives following: it is more naturally rendered at the end of the sentence in English: *being weaker*: Κορινθίοις κτέ. limits the entire clause ἐς πόλεμον καθιστῶνται, considered as a single idea. — 3. τῆς τε Ἰταλίας κτέ. gen. objective with ἐν παράπλῃ, *in the voyage to, etc.*

CHAP. 45. Th. uses the various expressions οὐ πολὺ ὕστερον: ὕστερον οὐ πολλῷ: ὀλίγῃ ὕστερον, in about the same sense. — 2. αὐτοῖς, *for them*, or *to them* (the Corcyraeans), not as denoting motion, but as dat. of interest. — βοηθεῖς: appos. with ναῦς. — 3. προείπον: subj. οἱ Ἀθηναῖοι. — πλέωσι, μέλωσι: subj. οἱ Κορίνθιοι. — ἡ ἐς τῶν ἐκείνων τι χωρίων. In a few other passages Th. places the indef. τις in a similar way between the art. and noun: ἐκείνων cannot agree with χωρίων (H. 538; S. Gr. 382, d; G. § 142, 4), but depends on τῶν χωρίων, which in turn depends on τι: *or (unless they sail) against some one of the places belonging to them* (i. e. to the Corcyraeans). — οὕτω δὲ καλύειν κτέ., *but thus to hinder, etc.* Notice the brevity of the expression. More freely rendered, *but in that case* (i. e. in case they sail towards Corcyra, etc.) (the Athenians ordered the commanders of their ships) *to hinder* (the attempt), etc. — τοῦ μὴ λυεῖν: gen. depending on ἕνεκα, denoting a purpose. The prep. is often omitted in this sense. H. 781; S. Gr. 429, b; 533; G. § 262, *to the end that they might not break, etc.*

CHAP. 46. αὐτοῖς: const.? H. 600; S. Gr. 435; G. § 188, 3: παρεσκεύαστο, impers. — ἔπλεον: notice here again the imperf. Cf. ἔμπον, ch. 26, 1. — 2. στρατηγοί: without the article, hence pred.: *and there were, etc.* — Κορινθίων κτέ., sc. στρατηγός. Notice also the ellipsis of ἦν. — πέμπτος αὐτός: a frequent and peculiar idiom: may be rendered, *with four associates* (more lit. *himself fifth and chief*). — 3. προσέμειξαν (προσμίγνυμι), with dat. H. 605; S. Gr. 439; G. § 187. — κατὰ Κέρκ.: *opposite, etc.* — ὀρμίζονται (notice the difference between act. and mid., also between ὀρμίζω and ὀρμέω): denotes motion, hence followed by ἐς. We may render it (although not with perfect exactness), *they come to anchor at, etc.* — 4. Ἐφύρη: defin. appos. with πόλιν. — παρ' αὐτήν, *by it, past it* (the city Ephyre). — ἐς αὐτήν, i. e. λίμνην. — οὐ, i. e. ποταμοῦ: ἔχει, subj. λίμνη, *a firth*, not of water entirely stagnant, as Th. says above ἔχεισι. — ὦν ἐντός,

between which (i. e. the two rivers Thyamis and Acheron): ἀνέξα, rises, jets out. — 5. τῆς ἡπείρου ἐνταῦθα: H. 589; S. Gr. 427, b; G. § 182, 2.

CHAP. 47. αὐτοῖς (i. e. Κορινθίους) προσπλέοντας (supplement. particip.), that they were sailing against (them). Although the reference of αὐτοῖς is plain enough in the Greek sentence, yet an English writer would be likely to use here a substantive instead of a pronoun: when they were informed that the Corinthians were sailing, etc. — Σύβωτα (σὺς, swine, βόσκει, to feed): Sybōta, or Swine-pastures. — 2. αὐτοῖς, dat. with ἵν: notice the peculiar position of αὐτοῖς. — ὁ πῆδος (also in the form τὸ πῆδόν): the foot-force. Cf. 29, 2; 30, 4. — ταύτη, in this region, adv. of place, used as attributive of ἡπαρῶται. — ἀεὶ ποτε . . . εἰσὶν, have always been, etc. G. § 200, Note 4.

CHAP. 48. παρεσκεύαστο with dat. Cf. 46, 1. — τριῶν ἡμερῶν: gen. of measure. — ἀνήγοντο: notice again the imperf. Cf. 46, 1. Recollect that ἀνά is spoken regularly of putting out to sea, as well as of going from the coast to the interior: κατά, of approach towards the coast, either from the sea or from the interior. ἀνήγ- ὡς ἐπὶ, they put to sea, as if for. — 2. πλείοντες καθορώσι, while sailing they descry. — πλεούσας (πλέω) agrees with ναῦς. — 3. ἀντιπαρετάσσοντο: spokæi of both parties. — ἐπὶ μὲν τὸ . . . νῆες, sc. παρετάσσοντο, suggested by the preceding verb. It implies the idea of motion, hence takes ἐπὶ with the acc., on the right wing of, etc. — τὸ δὲ ἄλλο . . . ἐπάχον, but the rest (of the line), they themselves (the Coreyraeans) occupied. — τέλη (τέλος), divisions. Th. elsewhere uses τέλη for divisions of cavalry, also of infantry. — ὡν (referring to τέλη) depends on ἐκάστων; στρατηγῶν on εἰς: each of which, one of the three, etc. — 4. Κορινθίους δέ, but on the side of the Corinthians: dat. of interest in looser relations. — κατὰ δὲ τὸ μέσον κτί., verb omitted: but in the centre (were), etc. Notice the frequent use of ὡς before ἕκαστοι in Th., each by himself, each in order, severally. — εὐώνυμον κέρας: article omitted in Greek, but necessary in Eng., the left wing: “δεξιόν, μέσον, εὐώνυμον, when used in a military sense, often omit the article. Yet this omission can hardly occur, if either word have a qualifying adjective or clause.” Krieg. — ταῖς ἀρίστα . . . πλεούσαις. So in English; with the best sailing of, etc. — κατὰ τοὺς κτί., over against the, etc.

CHAP. 49. Συμμίκξαντες δέ, And having joined battle. συμμίκνμι may also be used of a friendly meeting. — ἥρθη: αἶρω. Krüger supposes the signals (σημεῖα) were some kind of banner, supported by the masts of the ships, and raised or lowered by means of ropes. — τῷ παλαιῷ τρόπῳ κτί., after the ancient manner having still preparid themselves with less skill. This implies that when Th. wrote the passage, some years later, the Greeks had made great improvements in the art of naval warfare. The lack of skill here alluded to consisted chiefly in the large proportion of land forces compared with the seamen. — 2. τῇ μὲν . . . , πεισομαχίᾳ δὲ . . . οὕσα: explains καρτερὰ: the naval engagement was obstinate, not so much (lit. not equally) by reason of the art (displayed), but because it was more nearly like a land battle: οὕσα, particip. causal. — 3. ὑπὸ τε . . . καὶ . . . πιστεύοντες

assigns the reason of οὐ . . . ἀπελούντο: both on account of the number and press of the ships, and because they trusted somewhat more for the victory to, etc. — ἡσυχ- . . . νειών: gen. abs. while the ships, etc. — διέκπλοι (διά, ἐκ, πλοῖς) . . . ἦσαν: and there were no evolutions. The particular kind of evolution here referred to is described in part by the composition of the Greek word. It consisted in breaking through the enemy's line, returning with as much force as possible, and striking a hostile ship either on the side or on the stern, with the aim to sink, or, at least, to disable it. Herodotus first speaks of the diecplus. The Athenians resorted to it in all their naval battles a few years later than this engagement. — τὸ πλεόν . . . ἤ, more than. — 4. πολλὸς θόρυβος, sc. ἦν, expressed in next clause. — παραγιγνόμεναι: observe the force of the pres. particip.: εἰ πῃ πείζοντο (subj. οἱ Κορινθιοί): optat. expressing indefinite frequency of past action. H. 729, b; S. Gr. 498, b; G. § 220, II. (b). — δεδιότες οἱ στρατηγοί: grammatically in appos. with the subj. (αἱ Ἀττικαὶ νῆες) of ἤρχον. The gen. abs. would have been correct, but less animated. — τὴν πρόρρησιν: cf. ch. 45, 3. — 5. ἐπὶ πόνῳ: πονέω. — σποράδας with αἰτούς. — ἐς τὴν ἡπείρον: connect with καταδιώξαντες: μέχρι τοῦ στρατοπέδου αὐτῶν with πλείονα. — ἐνέπρησαν: ἐμπέτην. — ἐρήμους: pred. adj. with τὰς σκηπὰς. H. 535, b; S. Gr. 381, b; G. § 142, 3: the tents which were deserted. — χρήματα: not limited here to the idea of money, but in the wider sense of goods, property, baggage. — 6. ταύτῃ μὲν οὖν . . . ἣ δέ: used here of place: here therefore (i. e. on the right wing of the Corinthians) . . . ; but where, etc. — οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι: the Corinthians themselves, as we learn from the next sentence, were victorious; but they are mentioned here with the allies, because the interests of both were identical, and the defeat of the latter was in so far their own defeat. — τῶν . . . παρουσῶν: gen. abs. denoting the reason of πολὺ ἐνίκων (νικάω): because the twenty ships, from a number (originally) less, etc. Recollect that the entire number of the Corcyraean ships, including the ten from Athens, was only 120 (ch. 47, 1), while the Corinthians had 150 (ch. 46, 1): ἐκ τῆς διάψεως, see § 5, in this chapter. — 7. μᾶλλον . . . ἀπροφασίστως, more unreservedly: ἀπεχόμενοι, holding themselves in check: ὥστε μὴ ἐμβάλλειν τινί, in so far as not to make an attack on any one. They still bore in mind and acted on the instructions of the Athenians. — λαμπρῶς is comm. defined by φανερώς, openly, plainly: yet it is more emphatic, as is indicated by the etymology: φανερός fr. φαίνομαι, to appear: λαμπρός fr. λάμπω, to shine, to be bright. — ἔργον . . . εἶχετο, every one had a share in work, i. e. participated in (the) engagement: ἥδη, at once, forthwith, emphasizes the foregoing words. — διεκέκριτο (διακρίνω): impers. there was no longer any separation: or, as it is often rendered, any distinction (between the Athenians and the other combatants). The idea is made clearer by what follows. — ξυνέπεσεν (συμπέτω): impers.: ἐς τοῦτο ἀνάγκης ὥστε κτί: it came to this (point) of necessity that, etc., it became unavoidable that, etc. — τοὺς Κορ- καὶ Ἀθ-: emphat. posit.: subj. of ἐπιχαρῆσαι: one article with both nouns, thus uniting them more closely as one definite idea.

CHAP. 50. τὰ σκάφη . . . τῶν νεῶν : *the hulls of the ships*. — οὐχ ἔλκον ἀνεδοόμενοι : Lex. ἀναδύω, III., *did not take in tow*. — καταδύσαν (καταδύω) does not imply the sinking of a ship to the bottom, but only a partial sinking : ἄς καταδύσαν has the construction and force of a hypothetical, or, as it is also called, conditional, relative sentence, after a secondary tense. H. 757 ; S. Gr. 523, e ; G. § 233 : *which they had (one after another) partially sunk, which they had disabled*. Observe that the relat. ἄς is not here attracted to the case of the antecedent. — φονεύειν . . . μᾶλλον ἢ ζῶγειν : infin. denoting purpose. Does the Greek differ in this respect from the Latin infin. ? φονεύειν and ζῶγειν are connected equally in sense with ἐπράποντο and with διακπλέοντες, but are more naturally rendered with the particip. The statement here shows that the desire for revenge in this battle was paramount to that of obtaining booty. — τοῖς . . . φίλοις : obj. of ἔκτεινον (κτείνω) : imperf. again denoting the beginning of an act. The Megarians and Ambraciots were on the Corinthian right. Cf. ch. 48, 4. — 2. γάρ introduces the whole sentence, especially οὐ . . . ἐποιοῦντο κτέ., as explanatory of what precedes. In addition to this, the notion of cause or reason lies in the construction πολλῶν . . . οὐσῶν κτέ. gen. abs. : *For, since many ships belonged to both sides, and extended, etc., they did not easily make (for themselves) the distinction, etc. : ἐπὶ πολλῷ, over a wide space : ἐπειδὴ, after*. — ναυμαχία . . . αὕτη : *this, as a naval battle (not this naval battle)* : H. 538 ; S. Gr. 382, d ; G. § 142, 4. — Ἑλληνισι (dat. of interest) πρὸς Ἑλλήνας : *of Greeks against, etc.* — μεγίστη . . . αὐτῆς : lit. *the very greatest of those before it*, — a frequent form of solecism. We, however, commonly avoid it by using a comparative, — *far greater than any of, etc.* Note the force of δὴ after μεγίστη. H. 851 ; S. Gr. 580, d ; also of the perf. γυγνήται, *has been (up to the time when Th. wrote)*. — 3. ἐκράτησαν : Lex. κρατέω, II., *they gained possession of* : with gen. — ὥστε προσκομίσαι (πρὸς, κομίζω), *so as to convey (them, i. e. the wrecks and the dead)*. — οἷ, adv., *to which place, whither* : αὐτοῖς, dat. of interest with προσεβή-, *had come to aid them*. Cf. ch. 47, 3. — ἔστι (H. 406, Rem. b ; S. Gr. 277, c) κτέ., *and there is the Sybota of, etc.* A cluster of islands called Sybota was mentioned above, ch. 47 ; here, another place of the same name, on the mainland, is referred to : λιμὴν ἑρῆμος, descriptive appos. with τὰ Σύβοτα. — ποιήσαντες, sc. οἱ Κορίνθιοι. — 4. οἱ δέ, i. e. οἱ Κερκ- : ταῖς πλωμοῖς, sc. ναυσί, dat. of accompaniment. — καὶ . . . λοιπαί : *and (with) as many as were left* : i. e. left behind when they sailed out for the battle just described. The number appears, by comparing ch. 25, 4, with 47, 1, to have been ten. Why these ten were previously left behind is not stated. — καὶ αὐτοί, *themselves also* : ἀντέπλεον (ἀντιπλέω), *sailed to meet (the Corinthians)*. — σφῶν : reflexive for a depend. sentence : refers to οἱ δέ. — παρῶσιν (sc. οἱ Κορίνθιοι) is used in the active several times by Th. ; yet the mid. (as deponent) is far more common. — ἐπεπαιώνιστο (παιωνίζω) : impers. : αὐτοῖς, agent with pluperf. pass., H. 600 ; S. Gr. 435 ; G. § 188, 3 : *the paean had been sung by them, they had sung, etc.* — 5. πρύμναν ἐκρόοντο : a nautical expression : *put back stern*

wards (lit. *struck stern*); *retreated with prows towards the enemy*. — τῶν δέκα : depends on the compar. ὕστερον : *later than the ten, subsequent to the ten* (ch. 45, 1). — βοηθοίς : appos. with ἔς. — ὀλίγοι ἀμύνειν : infin. with adj., H. 767 ; S. Gr. 530 ; G. § 261 : lit. *few to defend* (the Coreyr.) : freely rendered, *too few for defence*. The force of μή extends to the end of the sentence.

CHAP. 51. προΐδόντες : Bétant defines this by *prius videre* ; but this is the only passage in Th. which he cites with this meaning. It is certainly not the usual meaning of the word. See Lex. προοράω, and προείδον. It means rather, *having seen before* (themselves), *having seen in the distance, having descried*. Spoken of the same act as κατιδόντες (50, 5, κατά, ὄραω, to look down upon, to regard, to descry). Classen renders προΐδόντες, da sie sie schon aus der Entfernung sahen : *as they had seen them* (the ships of the Ath.) *in the distance* (lit. *out of the distance*). — ἀπ' Ἀθηνῶν . . . πλείους, *that there were from Athens, not (simply) as many as they saw, but a greater number*. — 2. τοῖς Κερκυραίοις, is not, I think, to be regarded as agent (H. 600 ; S. Gr. 435 ; G. § 188, 3) ; but rather as “dat. of interest in looser relations.” H. 601 ; S. Gr. 437 : or, as “dat. denoting that with respect to which a statement is made.” G. § 184, 5 ; *but on the part of the Corcyraeans . . . (the ships) were not seen*. — ἐπέπλεον (ἐπί, πλέω) sc. αἱ νῆες. — μάλλον . . . ἀφ' : *rather from that point which was obscure* (to the Corcyraeans). Krüger drops the parenthesis, and makes τοῖς Κερκ. depend on ἀφανούς ; but he is not followed by the editors generally. — καὶ (sc. οἱ Κερκυραῖοι) ἐθαύμαζον. — ὅτι before the oratio recta. H. 734, b ; S. Gr. 502, c ; G. § 241 : may be omitted in translating, and its place supplied to the eye by quotation-marks. — νῆες (without the article) ἐκείναι : *some persons . . . said, “ships yonder are sailing towards (us).”* — διώλυσιν, separation : ἀπαλλαγή . . . ἀλλήλων, *departure from one another*. — 3. ἐτελεύτα ἐς νύκτα. “In τελευτᾷ schwebt noch das sich erstrecken vor.” Boeh. The idea of extension lies in τελευτάω ; hence, with ἐς and acc. *The naval engagement continued into the night* ; or we may also render it freely, *ended at nightfall*. It was above mentioned that it was already growing dark (ἐνεσθκ. . . . ἤδη). — 4. τοῖς Κερκυραίοις : depends on προσκομίσθαι (προσκομίζω) : may be rendered freely, *And while the Corcyraeans were, etc.* Notice the unusual position of δέ. Classen places it after τοῖς. — Ἀνδοκίδης ὁ Δεωγόρου, an Athenian orator, mentioned only here by Th. — 5. ἔγνωσαν (2 aor. of γινώσκω) : *recognized (them)* : καὶ ὥρμισαντο, *and they came to anchor* : αἱ νῆες is usually understood as the subj. of ὥρμισ- ; but Krüger thinks this scarcely admissible, and understands the persons on board as subj. Cf. 46, 3, and 5.

CHAP. 52. ἐν τοῖς Συβότοις : attributive position : lit. *in the Sybota harbor* : i. e. *the harbor at Sybota*. — 2. οἱ δέ, i. e. οἱ Κορίνθιοι. — ἀραντες (αἰρω) κτέ., *getting the ships under way from, etc.* — μετέωρος : adj. of two endings ; agrees with ναῦς : *drawing (them) up at sea*. — ναυμαχίας : gen. depending on ἀρχαν. — προσγεγενημένας : supplement. particip. : ἀκραφνείς, pred. adj. : *both that ships had arrived from Athens afresh* : πολλά, also pred.

adj.: and that embarrassments many in number: **ξυμβεβ-**, same const. as **προσγε-**: **εὐχμαλῶν τε . . . καὶ ἐπισκευὴν κτέ.**, explanatory of **τὰ ἄπορα**: both concerning guarding of prisoners . . . and in respect to ship-stores which did not exist, etc. Notice the change of const. from **περὶ** with gen. to acc. of specif.: **ἐπισκευὴν τῶν νεῶν** (ship-stores) includes the idea of material for repairing the ships and also of the requisite provisions. — 3. **δπη κομισθήσονται** (**κομίζω**): explanatory of **τοῦ . . . πλοῦ**, the homeward voyage, in what way they should be conveyed. — **τὰς σπονδὰς**: cf. 23, 4, where it is called *the thirty years' truce*. — **ἐς χεῖρας ἤλθον**: **Lex. χεῖρ**, 4: *came to blows, came to an actual engagement* — **μὴ . . . οὐκ**, that . . . not.

CHAP. 53. **ἐσβιβάζοντες** takes **ἄνδρας** for an obj.: one might expect here **ἐσβιβάζειν** agreeing with **αὐτοῖς**, yet see **ξυμμάχους** 31, 2, note: *having put men on board*, etc. — **ἀνευ κηρυκείου**: thus indicating that they still regarded themselves as at peace with the Athenians; since, in time of war, the herald's staff (in modern phrase, *the flag of truce*) is necessary for protection. — **διεγον**, *spoke*, i. e. through the men whom they sent. — 2. **σπονδὰς** (notice the omission of the article) **λίσσονται**: in violating treaty-obligations. — **ἡμῖν . . . ἴστασθε**: *for you stand in the way of our avenging ourselves on, etc.*: lit. *you stand in the way to us while avenging*, etc. — **γνώμη** (a determination, a purpose), with the infin. — **καλύειν τε**: one would expect **καὶ λύειν** after it (both to hinder . . . and to break, etc.); but, in lively narrative, the infin. **λύειν** passes over to the indic. **λύετε**, before which **εἰ** is to be understood: *and (if) you continue to break*, etc. To make a grammatical English sentence, **τί** after **καλύειν** may be omitted in rendering. — **πλεῖν**: with **καλύειν** (*to hinder us from sailing*, etc.), also with **βουλόμεθα**. — **ἡμᾶς τοῖσδε**, *us who are here*, obj. of **λαβόντες**, and understood (in the dat.) with **χρήσασθε**. — 3. **ὅσον ἐτήκουσιν**: parenthetical, defining **τὸ στρατόπεδον**: *as much as paid attention to (them)*: **ἀνεβόησεν**, **ἀναβόῳ**. — 4. **Κερκ- τοῖσδε**. Note the omission of the article, contrary to H. 538; S. Gr. 382, d; G. § 142, 4. The substantive with a demonstrat. pron. does not take the article, if the subst. be a proper name. Kühner, § 246, 3, Rem. 1 (b). — **ἄλλοσέ ποι**, lit. *elsewhere anywhere*, i. e. *anywhere else*. — **εἰ . . . πλευσέσθε** (fut. of **πλέω**), *if you shall sail*, etc. — **ἐς . . . χωρίων**: cf. 45, 3, note. — **οὐ περισφόμεθα** (**περιοράω**), *we shall not overlook (it) = we shall hinder (it)*: **κατὰ τὸ δυνατόν**, *according to that which is possible = to the best of our ability*.

CHAP. 54. **τὸν ἐπ' οἴκου**: article repeated with attributive. H. 533; S. Gr. 380, b; G. § 142, 2: *the homeward voyage, or the voyage home*. — **παρεσκευάζοντο**, imperf. implying a series of actions: **ἔστησαν**, aor., a single action, a past event. H. 701, 705; S. Gr. 476, 480; G. § 200: **ἔστησαν** is either 1st or 2d aor. in form. Why is it 1st aor. here? What tenses are trans. in the act.? **Lex. ἔστημι**. — **ἐν τοῖς ἐν τῇ ἡπείρῳ Συβῇ**, *in the continental Sybota*. Recollect there was also an insular Sybota. Ch. 47, 1. — **τὰ ναυάγια καὶ νεκρούς**: one article for both nouns, which are thus closely joined together as one idea: **τὰ . . . ἐξενεχθέντα** (**ἐκφέρω**) is spoken of both nouns preceding: *the wrecks and dead, which had been borne*

within their reach (κατὰ σφᾶς) *by*, etc. — τέ after τά: correlative with καί before τροπαίων. Same const. with τὸν τε . . . καὶ τροπ-, just above. — ἐν τοῖς ἐν τῇ νήσῳ Συβ-, lit. *in the in-the-island Syb.* = *in the insular Syb.*: cf. note above. — 2. γνώμη . . . τοιᾶδε, *with some such opinion as follows*: explained by the following sentence: Κορίνθιοι μὲν . . . ἔστησαν τροπαίων· Κερκυραῖοι δὲ . . . τροπαίον ἔστησαν. — ὥστε . . . προσκομίσασθαι: notice the force of the mid., *so as to convey to themselves*. — οὐκ ἐλάσσους χιλιῶν (a litōtes). A more exact statement will be found below, ch. 55, 1. — καταδύσαντες, *because they had disabled*: cf. καταδύσαν, ch. 50, 1, note. — μάλιστα, with designations of number, *about*. — τὰ κατὰ κτέ.: cf. note on τὰ ναυάγ- above, also κατὰ σφᾶς: *the wrecks and dead within their reach*. — αὐτοῖς: dat. of interest with ὑπεχώρησαν. — πρῶναν κρούμενοι: cf. note, ch. 50, 5. — τέ after τῇ: correl. with καί before ἐπειδὴ: *and because the Cor. both retreated, rowing sternwards, from before them, the day preceding, having seen the Athenian ships; and, after the Athenians came, did not sail*, etc. Perhaps the idea might be plainer by rendering τέ . . . καί, *not only . . . but also*. — νικᾶν: *not, to be conquering*, as a pres.; but, *to have conquered, to be victorious*, as a perf. H. 698; S. Gr. 475, a.

CHAP. 55. Ἀνακτόριον (obj. of εἶλον): Anactorium was a little south of Actium, mentioned ch. 29, 3. — ἀπάτῃ, *by deception, by stratagem*: in opposition to βία, *by force*. — ἦν δὲ κοινὸν κτέ., *and it was a common possession of*, etc., having been founded in common by both cities: more freely rendered, *and it belonged in common to*, etc.: ἐκείνων, i. e. τῶν Κορινθίων. — δοῦλοι: they had probably been employed as rowers (ἐρέται), while the 250 were the fighting men (ἐπιβάται). — ἀπέδοντο. Notice the meaning in the mid.: *they sold*. — δῆσαντες ἐφύλασσον. In ch. 30, 1, we have δῆσαντες εἶχον in nearly the same sense. — ἐν θεραπείᾳ εἶχον πολλῇ, *held in much care*, i. e. *treated with much attention*. — ὥπως . . . προσποιήσειαν, *in order that they* (the 250 Corcyraeans, who were held in custody) *on their return* (home to Corcyra) *might win over*, etc. αὐτοῖς, i. e. τοῖς Κορινθίοις. The bloody party strifes which afterwards occurred at Corcyra resulted directly from the favor which the Corinthians gained with these 250 men. — δυνάμει, *power, influence*: particularly political influence. — πρῶτοι, *first*, or, as we often say, *leading men*. — The idiom ἐτύγχανον . . . ὄντες (subj. οἱ πλείους) is already familiar to the learner. — 2. περιγίγνεται . . . τῶν Κορ-: Poppo and Goeller render this, *Corinthios bello superat*; but *superat* seems to be too strong a word for περιγίγ-: Bétant renders περιγίγνεσθαι for this passage, *superstitem esse, servari*: Classen, sich behaupten, glücklich davon kommen, *to maintain itself, to come off happily*: Krüger, behält die Oberhand, *keeps the upper hand*. Is, then, τῶν Κορ- dependent on τῷ πολ- (in the war of the Cor.), or on the verb? The critics are not agreed, but the prevailing opinion favors the latter, *maintains itself in war over* (or *against*) *the Cor.* — αἰτία, without the article, predicate: αὕτη, subj.: πρώτη qualifies αἰτία: a frequent arrangement in Th.; cf. 50, 2, ναυμαχία . . . αὕτη . . . μεγίστη: *and this became the first cause of war between the Cor. and the Ath.* (lit. *on the part of the Cor. against the Ath.*): ὅτι (ex-

planatory of αἰτία, the fact that. — σφίσι (τοῖς Κορινθ-): dat. of interest, *against them*, depends on ἐνανμάχων (subj. οἱ Ἀθηναῖοι): ἐν σπονδαῖς, *during the existence of a truce, in time of peace*.

HOSTILITIES BETWEEN CORINTH AND ATHENS RESPECTING POTIDAEA.
(Chaps. 56-66.)

CHAP. 56. ταῦτα, *these things* (the things above mentioned): καὶ τότε ξυμβῆ γεν-, *it happened that the following (difficulties) also arose*: διάφορα (subst.) ἐς τὸ πολ-, *as differences tending to war*. — 2. γάρ, exegetic. Lex. II. In English, an explanation of this sort is introduced without any connective; hence γάρ, in this use, is better omitted in the rendering: *while the Corinthians were managing*; not, *for while*, etc. — ὅπως with the subjunc. depending directly on πρᾶσσόντων (a primary tense); but as this is a dependent clause, and as the leading verb above (ξυμβῆ) and that below (ἐκέλευον) are in the past, it is more natural to render πρᾶσσόντων also as past, *were managing*. Then ὅπως with subjunc. would come under the principle. H. 740; S. Gr. 508; G. § 216, 2. Several critical editions have here τιμωρήσονται, fut. indic. under the rule, H. 756; S. Gr. 522; G. § 217: *that they might avenge themselves on them* (αὐτοῖς, i. e. the Athenians). — Ποτιδαῖας . . . ἐκέλευον . . . καθελῆναι, *ordered the Potidaeans . . . to demolish*: ἐαυτῶν (refers to οἱ Ἀθ-) . . . φόρου ὑποτέλεις (subject to tribute, tributary), *but tributary allies of themselves*. — τὸ ἐς Παλλήνην τεῖχος, *the wall towards Pallene*. See map. Obedience to this order would expose the Potidaeans on the side of the sea, where the Athenians were, at this time, undisputed masters. This, it was hoped, would secure their continued allegiance to Athens. — τοὺς ἐπιδημουργοὺς, *the Dorian magistrates*. Recollect that the Athenians were Ionians. — ἐκπέμπειν . . . μὴ δέχεσθαι: pres. infin., *to send away, to refuse to receive* (as often as they should be sent). — δίδασκας agrees with the subj. of ἐκέλευον, οἱ Ἀθ-: ἀποστῶσιν, subj. οἱ Ποτιδαῖαι. — ξυναποστήσωσι, 1st aor., trans., *fearing that they might revolt . . . and induce the other allies on the Thracian frontier to revolt with (them)*. These clauses depend on ἐκέλευον above, a verb in a past tense. H. 735, ff; S. Gr. 503; G. § 218. ἐπὶ Θράκης is used to denote that part of the Thracian coast which was occupied by the Grecian colonies; that is, Chalcidice eastward as far as Amphipolis. Cl., Pop. For ἐπὶ with gen., see H. 431, a; or Lex.

CHAP. 57. 2. ἐπεπολέμωτο (πολεμῶ), *had been provoked to hostilities*. — ὧν: concess., *though he was*, etc. — 3. ὅτι, causal. — Φιλίππῳ . . . ξυμμαχίαν ἐποίησαντο, *had formed an alliance with*, etc. — Δέρδε: 1st declens. masc.: *Derdas*. — κοινῇ, adv. with ἐναντιούμενοις. — 4. ἐπρασεν: same sense as πρᾶσσόντων, 56, 2. — ἐς τε . . . πέμπων . . . καὶ . . . προσποιεῖτο: an irreg. const.: *both by sending . . . and he proceeded to win over to himself*, etc. — αὐτοῖς, i. e. τοῖς Ἀθηναίοις. — τῆς . . . ἀποστάσεως, *for the sake of the revolt of*, etc., i. e. *to bring about the revolt of Potidaea* (from the Athenians). — 5. προσέφερε λόγους, *made proposals*. — ἐπὶ Θράκης: cf. note above, ch. 56. — εἰ . . . ἔχοι, *if he should have these*

in alliance with (him) : ταῦτα refers to Χαλκιδεῖσι and Βοττιαίοις (Chalcidians and Bottiaeans) : yet the gender conforms to that of the appositive clause, ὅμοια . . . χωρία, the places which were conterminous. — τὸν πόλεμον, i. e., the war with the Athenians : μετ' αὐτῶν, with them, i. e. participating with them, aided by them. — 6. ὦν (neut., refers to the foregoing statements respecting the movements of Perdiccas) with αἰσθόμενοι. — ἔτυχον γὰρ . . . ἀποστέλλοντες, for they were just then sending, etc., or, for they were sending, as it chanced, etc. — ἐπὶ τὴν γῆν αὐτοῦ, against his land (that of Perdiccas). — μετ' ἄλλων δέκα. This would make eleven generals in all, and five were sent afterwards (ch. 61, 1) ; but the Athenians chose only ten annually. Hence, instead of δέκα, Krüger conjectures δ' = τεττάρων, four : Classen adopts the conjecture of Hermann, and reads δύο, which seems most probable. — ἐπιστέλλουσι (cf. Eng. word *epistle*), instruct, charge. — τὸ τεῖχος, i. e. τὸ ἐς Παλλήνην τεῖχος, ch. 56, 2.

CHAP. 58. Ποτιδαῖται : subj. of ἀφίστανται. — πέμψαντες μὲν . . . ἐλθόντες δέ : correlative. — καὶ before παρ' Ἀθηναίους, correlative with καὶ before ἐς τὴν Λακ-. These connectives are not very conveniently rendered here, although their force may be readily seen in the Greek sentence. — πρόσβε, obj. of πέμψαντες. — μὴ . . . μηδέν, to adopt no new policy respecting them, — an expression usually denoting some harsh measures : πέρι, notice the anastrophe. — ἐπρασσον is rejected by all the recent edit., and hence the learner may disregard the word entirely. So in general of words included in brackets. — ἑπειδὴ ἔκ τε Ἀθ- . . . εὔροντο . . . καὶ τὰ τέλη . . . ὑπέσχετο . . . , τότε δὲ . . . ἀφίστανται, when . . . they obtained nothing satisfactory, . . . and (when) the magistracy . . . promised . . . , then indeed . . . they revolt, etc. : τέ after ἐκ, correl. of καὶ before τὰ τέλη : ἐκ πολλοῦ, for a long time. — ἀλλ' . . . ἐπλεον, but the ships (appointed to sail) against Macedonia, were sailing against themselves also in like manner, i. e. were sailing against Macedonia and the Potidaeans equally, with like hostile intentions against both. — τέλη : Lex. τέλος, III. — ἦν ἴωσιν, and above, ἦν δέη, where εἰ with the optat. would be equally grammatical (if it should be necessary, if the Athenians should go, etc.) ; but ἦν with the subjunc. denotes a more definite probability. — ἀφίστανται : historic present. H. 699 ; S. Gr. 477, a ; G. § 200, Note 1 : has the construction of a past tense. — ξυνομόσαντες : ξυμόνυμι. — 2. ἐκλιπόντας, καταβαλόντας, agree with Χαλκιδεάς, and take τὰς . . . πόλεις as obj. — ἀνοικίσασθαι ἐς, to move upward (i. e. from the coast to the interior) into, etc. — μίαν πόλιν, without article ; hence explanatory of ταύτην : ἰσχυράν, pred. : and to make this a single city, strong. — τοῖς ἐκλιποῦσι : a repetition of the idea in ἐκλιπόντας : as the obj. (τὰς πόλεις) was expressed above, it is left understood here. — τῆς . . . γῆς and τῆς Μυγδονίας : partitive gen. with ἔδωκε : and to those having left (their cities), to these he gave of his own land (that district) of Mygdonia adjacent to (περὶ), etc. νέμεσθαι, infin. denoting purpose, to till, to occupy : ὥς ἂν κτέ., as long as, etc. — καὶ οἱ μὲν . . . Αἱ δὲ . . . νῆες (ch. 59) : correl. sentences. Cl. and Krüger. place only a colon after παρσκευάζοντο, and begin ch. 59 with

a small letter, which seems to me better: *and these, demolishing . . . both moved upward . . . : but the thirty ships, etc.*

CHAP. 59. τὰ ἐπὶ Θρ- (sc. χωρία): cf. 56, 2, note. — καταλαμβάνουσι, *they find: ἀφιστηκότα*, supplement. particip., *have revolted, are in revolt.* — 2. ἀδύνατα: pred. adj., impers. const., plur. for sing. H. 518, a; S. Gr. 369, a; frequent in Th.: *that it was impossible.* — πρὸς τε . . . καὶ (πρὸς), *both against Perdiccas, and against, etc.* — ἐφ' ὧν, *for which very object.* — καταστάντες, *having taken a position.* Cf. 49, 3. — ἐπολέμουν μετὰ, *they proceeded to carry on war together with (i. e. participating with).* We say in English "to carry on war with," meaning against. The Greek for that idea is πολεμῖν τι, or πρὸς τινα, or ἐπὶ τινα; but πολεμῖν μετὰ with gen. can only be understood as explained above. For the fact stated in the Greek sentence, cf. 57, 3. — ἀνωθεν . . . ἰσβαῖν, *who had made an incursion* (previous to the alliance with the Athenians, as the perf. particip. implies) *with an army from the upper country, or we may render it, from the interior.* Recollect that κατὰ or κάτω denote, with a verb of motion, approach to the coast, either from the interior of the country, or from the sea; with a verb of rest, situation on the coast: ἀνά and ἀνω, departure from the coast, or situation, in the interior or at sea. Combining the meaning of ἀνω, *situation in the interior, with -θεν, from, we have the meaning from the upper country, or from the interior.*

CHAP. 60. ἐν τούτῳ (τῷ καιρῷ), *at this crisis.* — περὶ τῷ χωρίῳ (περὶ with dat. not frequent in Att. prose), *for the place, i. e. Potidaea.* — οἰκείον: pred. posit.: *considering the danger their own.* — καὶ . . . πείσαντες: *and (men) of the other Peloponnesians, having influenced (them) by pay, or more freely, and hired soldiers of the other Pel.: μισθῷ πείσαντες*, a frequent expression, cf. 31, 1. — ἑξ- . . . ὀπλίτας, *six hundred and a thousand the whole (number) hoplites; i. e. in our idiom, 1600 hoplites in all: notice πάντας in attrib. position, usu. in pred. posit.* — 2. αὐτοῦ, object. gen. with φίλαν, *on account of friendship for him: οὐχ ἥκιστα* (litōtes), *not in a very slight degree, i. e. especially, chiefly.* — γάρ introduces the reason for ἰστρατήγα κτέ., while κατὰ . . . ξυνίσποντο is to be regarded as parenthetical. — 3. ὕστερον . . . ἤ, *later than, after: ἐπὶ Θράκης, upon the Thracian coast: here, after a verb of motion: cf. 56, 2, note.*

CHAP. 61. Ἦλθε κτέ. A similar order is admissible in English: *And there came to the Athenians also, directly, the announcement that the cities have revolted* (lit. *of the cities, that they, etc.; prolepsis.* H. 726; S. Gr. 495. Cf. 26, 2. τῶν Κερκυραίων). — πέμπουσιν, ἦσθοντο, subj. οἱ Ἀθ-. Notice the change from historic pres. to aor. — ἐπιπαρόντας (ἐπὶ παρὰ, εἰμι: some editt. have ἐπιπαριόντας, ἐπὶ παρὰ, εἰμι): supplement. particip., *were present in addition, i. e. the forces with Aristeus in addition to the revolted cities of Chalcidice.* — ἑαυτῶν, i. e. Athenian citizens. — πρὸς τὰ ἀφιστάτα (ἀπὸ, ἰστήμι), *against the (places) in revolt.* — πέμπτον αὐτόν: cf. 46, 2: στρατηγόν, app. with Καλ-. — 2. καταλαμβάν-: cf. 59, 1. — 3. ἀναγκαίαν, *necessary, forced: explained by ὡς . . . παρεληλυθός, since Potidaea and the arrival of Aristeus (lit. Aristeus having arrived) compelled*

them to hasten, urged them on. — 4. ἀπανίστανται, *withdraw from*: subj. same as that of ἐπολιόρ-. Notice the change from aor. to historic pres. — κάκει-θεν (crasis, = καὶ ἐκείθεν), sc. ἀφικόμενοι. — ἐπὶ Στρέψαν, *against Strepsea*, — the reading adopted by Pop., Krüg., Class., Boeh. “Strepsea was a city of Mygdonia, north of Therme.” Class. — παράσαντες (usu. deponent: yet the act. in Th. is not unfrequent) . . . χωρίου, *having first made an attempt on the place*, i. e. on Strepsea. — ὀπλίταις, πολλοῖς, ἱππεῦσι: dat. of accomp. In what connection does this chiefly occur? H. 604; S. Gr. 438, c; G. § 188, 5. — χωρίς (adv.); and besides with, etc. — Πανσανίου: supposed to be either a son or a brother of Derdas. — παρέπλεον (παρά, πλέω). From Therme to Potidaea they would proceed near the coast: and the ships sailed along near (them), or in a direction parallel (παρά). — ἐβδომ-. For the number, compare 57, 6, with 61, 1. — 5. κατὰ with acc. often distributive: κατ’ ὀλίγον, *little by little*, i. e. by slow marches. — τραταῖοι: H. 488, Rem. c; S. Gr. 340, c; G. § 138, Note 7.

CHAP. 62. πρὸς Ὀλύνθου, *in the direction of Olynthus*. — ἔξω τῆς πόλ-, *without (the walls of) the city*, i. e. Potidaea. — 2. ἤρηντο (αἰρέω), *had chosen*. — τῆς Ἰππου. Notice the gender. Lex. Ἰππος, II. — ἀπέστη γάρ, *for he revolted*, etc. Cf. 61, 3: ξυνεμάχεα, συμμαχέω. — ἀρχοντα, i. e. of Macedonia. — 3. ἦν δὲ κτέ., *and it was the plan of Aristeus, keeping . . . to watch*, etc. Notice ἔχοντι, as though τῷ Ἀριστεῖ had preceded, — a rare construction, occasioned in part by the resemblance in idea of ἵν’ ἡ γνώμη to the more common ἵδοις (which takes the dat.), in part by the tendency to the dat. in the expression of a defining relation. Class. — Χαλκιδίας . . . μέναι, *but that the Chalcidians and . . . remain in Olynthus*: depends on, or more properly explains, ἡ γνώμη: ἐπὶ σφᾶς, *against them*, i. e. Aristeus with his army in the isthmus. — βοηθοῦντας . . . ποιεῖν: same const. with μέναι: subj. Χαλκιδίας . . . ξυμμάχους . . . Ἰππων: *coming up for assistance in the rear, put the enemy*, etc. — αὐτῶν includes the idea both of Aristeus with his army in the isthmus, and of the Chalcidians, etc., in Olynthus: depends on ἐν μέσῳ, *in the midst between themselves*. — 4. ἐπὶ Ὀλ-, *towards*, etc. H. 641, a. — τοὺς ἐκείθεν, obj. of εἰργασί, same as subj. of ἐπιβοηθεῖν. H. 774, 776; S. Gr. 536, c: *that they may hinder those (coming) thence from rendering assistance*. — αὐτοί, *they themselves*, i. e. Callias and his fellow-commanders. — ἀναστήσαντες τὸ στρατ-, *ordering the army to march* (lit. *having caused the army to rise up, or having started the army*). — 5. πρὸς with dat. *close by, close upon*. — ξυνέμισγον (συμμίγω = συμμίγνυμι), *joined battle*. — 6. λογάδες: emphat. position: join with ὅσοι: *as many as were about him, chosen men both of, etc.* — τὸ καθ’ ἑαυτούς, *that which was opposite to* (lit. *along by, near*: cf. 54, 1, 2) *themselves*. — ἐπὶ πολὺ may denote either time or place; here, the latter: *a long distance*. — ἐς τὸ τεῖχος, *within the wall*, i. e. of Potidaea.

CHAP. 63. ἡσσημένον (ἡσσάομαι): cf. 30, 1. — ἡπόρησε: ἀπορέω. — διακινδυνέσῃ χωρήσας, *he should run the risk of going*: ἡ . . . ἤ, *whether . . . or*. Notice the force of ἐπὶ with gen. *in the direction of, towards*, and ἐς with acc. *into*. Olynthus was some miles away, Potidaea close at hand.

— δ' οὖν, *but in fact, but finally*: οὖν after δέ is regularly confirmative. — ὥς ἐς ἑλ-χω-: *into a space as small as possible*: ὥς, intens. with ἐλάχιστον, often thus separated from the superlative by an intervening particle. — δρόμῳ βιάσασθαι (βιάζω) ἐς, *by running to force his way into*. — παρήλθε παρὰ τὴν χηλὴν κτέ. (Lex. χηλή, II.). The gates on the side towards Olynthus were of necessity closed lest the Athenian army rush into the city at the same time with Aristens. His object, therefore, was to reach another side of the city, where the gates could be safely opened to him. *And he passed along by . . . through the sea*, etc. “The position of παρήλθε denotes that he at once attempted to carry out his resolution (ἐβόξε κτέ.), and the aorist denotes the successful completion of the attempt.” Cl. — βαλλόμενός τε καὶ χαλεπῶς: a circumstance in the form of an adv. closely connected with a circumstance in the form of a participle: *both under a shower of missile weapons* (lit. *being cast at*), *and with difficulty*. Occasioned by the fact that he must wade through the sea. The missiles are supposed to have been chiefly from the Athenian fleet. — 2. ἀπείχε . . . ἔστι. Note the change of tense. Cf. δύναται . . . ἐχώρει: Xen. Anab. 1, 5, 6. *And it* (i. e. Olynthus) *was distant* (i. e. from Potidaea) . . . *and it* (i. e. the intervening distance) *is*, etc. — τὰ στήμ-ηρθ-: cf. 49, 1. — ἱππῆς: H. 190, d; S. Gr. 104, e; G. § 53, 3, Note 2. Cf. 61, 4: horsemen of Philip and Pausanias. — διὰ τάχους (τάχος), *speedily*. — τῶν Ἀθ-: pred. gen. H. 572; S. Gr. 415; G. § 169: *the victory appeared (on the side) of the Athenians* (lit. *became the part of, or possession of, the Ath.*) — ἐς τὸ τεῖχος, i. e. of Olynthus. — ἱππῆς (without article: pred.) . . . παρεγέν-: *there were horsemen present* (i. e. in the battle between the Athenians and Aristens), etc. Difference between οὐδέτερος and οὐδείς? — 3. ὑποσπόνδους: *under an armistice*, which the Potidaeans no doubt had asked for, thus acknowledging their defeat. — ἀπέδωσαν, *delivered up*. (Cf. ἀπέδοντο, 55, 1, *delivered up for their own advantage*, i. e. *sold*). — ἀπέθανον δὲ κτέ. The order may be followed very nearly in English. *And there perished*, etc. A monument was erected to the memory of the Athenians who fell in this battle, in the Ceramicus, just west of Athens. This monument, with a large part of the interesting inscription on it, is now in the British Museum.

CHAP. 64. τὸ ἐκ τοῦ ἰσθμοῦ τεῖχος, *the wall on the side of the isthmus*: strictly, *the wall* (which one reaches in coming to the city) *out of the isthmus*: obj. of ἀποτειχίσαντες, *having circumvallated, having invested*. — τὸ δ' ἐς τὴν Πάλ-, *but the one towards Pallene*: also a condensed expression, the full idea seeming to be, *the wall (from which one departs on going) into Pal.* — ἀτειχιστον ἦν, *was without circumvallation, was not invested*. — ἱκανοί, pred. with εἶναι. H. 775, “A predicate-noun,” etc.: S. Gr. 536, b; G. § 136, Note 2. — φρουρεῖν . . . τευχίζειν (to construct a line of circumvallation) depend on ἱκανοί: διαβάντες (cf. note on ἱκανοί), *having crossed over*, i. e. by ship, as the city extended across the lower part of the isthmus. — σφίσιν (reflexive for a dependent clause), refers to the subj. of the leading verb of the sentence (ἐνόμιζον, subj. οἱ Ἀθηναῖοι), depends on ἐπιθῶνται — γυνομένοις, the usual reading; Classen has γενομένους δίχα, *after they were divided*

into two parts (the one on the north, the other on the south of Potidaea), as preferable in sense to *γιν- δίζ-*, while they were becoming divided, etc. — 2. *ἐν τῇ πόλει*, i. e. Athens. — *οἶσαν*: supplement. particip., that Pal. was, etc. — *χρόνῳ* (H. 610; S. Gr. 444; G. § 188, 2) *ὕστερον*, a while afterwards (lit. later by a time). — *ἐξ Ἀφύτιος* (Ionic gen. ending) *ὀρμώμενος*, lit. rushing out repeatedly, or habitually, from, etc., i. e. making Aphytis his headquarters, making Aph. his base of military operations. — *κατὰ βραχύ*: cf. *κατ' ὀλίγον*, 61, 5. — *κείρων*, ravaging (lit. shaving): frequent in Herodotus; only here in Th., who elsewhere uses *τέμνω*. — 3. *κατὰ κράτος*, in force, strongly. — *ναυσίν*, dat. of means and also of manner: *ἐφορμούσας* (*ἐπὶ ὁρμῇ*): note the force of *ἐπὶ* in compos.

CHAP. 65. *ἀποταχισθείσης αὐτῆς καὶ . . . ἔχων*: particip. nom. connected by *καὶ* with gen. abs.: when it had been invested and having, etc. For another example of clauses in different forms connected by *καὶ*, cf. 63, 1. *βαλλόμενός τε καὶ χαλ-*. — *ἄλλο*, sc. *τι* expressed just before, something from Peloponnesus, or (something) else. — *παρὰ λόγον*, contrary to calculation: the opposite of *κατὰ λ-*, according to, etc. In other authors, in the form *παράλογον*. — *πλὴν πεντακσ-*, join with *τοῖς ἄλλοις*: advised (all) the others excepting . . . having watched for a (favorable) wind, etc. — *ἐπὶ πλείον*, of time: *ἀντίσχη* (*ἀντέχω*), might hold out longer. — *τῶν μεόντων*: pred. gen. and partitive with *εἶναι*, to be (one) of, etc. — *ὥς . . . ἔπειθε*, and when he did not persuade (them), etc. — *τὰ ἐπὶ τούτοις* (obj. of *παρασκ-*), the things after these, i. e. the next best measures (next to the proposal first made): or, as Boeh. and Cl. understand *ἐπὶ τούτοις*, the measures (which were requisite) in these circumstances. The use of *ἐπὶ* with the dat. admits of either rendering. — *ὅπως . . . ἔξει*: also dependent on *παρασκευάζαν*. So Poppo, Krieg., Boeh., Cl.: and (to provide) that the affairs without (the city) be in the best condition: *ὅπως* with f. indic. is frequent. H. 756; S. Gr. 522, a; G. § 217. — *ἐκπλουν ποιεῖται*, he effects an escape by sea, lit. a voyage out: *λαθών* (*λανθάνω*) has the const. of a trans. verb, having eluded, etc.; may be rendered, unobserved by the blockading squadron of, etc. H. 544, a; S. Gr. 390, a; G. § 158, N. 2. — 2. *τὰ τε ἄλλα ξυνηπολέμα*, not only in other ways did he join with (them, the Chalcid.) in war: *τὲ . . . καὶ*, not only . . . but especially, but particularly. Of two sentences thus connected by *τὲ . . . καὶ*, the more important is introduced by *καὶ*; hence we may often render it as above. "*τὰ ἄλλα* is adverbial acc. rather than obj. of *ξυνεπ-*." Cl. Yet there is no objection, I think, to viewing it as obj.: he not only engaged in other military operations with, etc., but particularly, etc. Although we may sometimes render *καὶ* as above, yet it is not to be viewed as an adversative conjunc. — *Σερμυλίων* belongs both with *πόλει* and with *πολλούς*: near the city of the Sermyleans . . . many of them. — *ἐς τὴν Πελ-* *ἔπ-*: *ἐς* with acc. because *ἔπρασεν* involves the idea of sending. The entire phrase is regularly spoken of secret negotiations: and (sending) into Pel., he (secretly) negotiated that, etc. — *ὅπῃ*, with f. indic., less frequent than *ὅπως*, nearly akin to it in meaning: *ὅπως*, in what way, in what manner: *ὅπῃ*, in what direction, where, at what point; both are used as final conjunctions, in order that, or

simply, *that*. — 3. *μετά* with *ἀποτείχισιν*, *after the circumvallation of*, etc. Notice the unusual order. — *τοῖς ἐξ- κτί.*: with the article here, because they were mentioned above, ch. 64, 2. — *ἔδρου* (*δηῖον*): imperf. *he proceeded to lay waste*. — *ἔστιν δ.* H. 812; S. Gr. 556; G. § 152, N. 2: *καί* before *πολίσι*-, intens.; *and took some towns even*, or thus, *and even took*, etc. After Phormio had finished the line of circumvallation, and withdrawn from Pallene, the former army of 3,000 men (cf. ch. 61) was left behind to prosecute the siege of Potidaea. It lasted two years, and was attended with great expense to the Athenians.

CHAP. 66. *αἰτίαι*: without the article: cf. 55, 2: *αὐται* here points to what immediately follows: *προσεγέννητο* (pluperf. augment omitted, H. 311, R. a; S. Gr. 200 (fine print); G. § 101, Note 2). I have adopted here the reading of Poppo and Class.; Boeh. reads *προεγέννητο*, Kriug. *προσεγέννητο*: *and to the Athenians and Peloponnesians, these (difficulties) arose, as accusations against one another*, etc. — *ὅτι*, *the fact that*, explanatory of *αἰτίαι*. — *ἐπολιόρκουν*, sc. *οἱ Ἀθ.* — *ἀπίστησαν* (1st aor., trans.), sc. *οἱ Πελ.*: aor. where we should use a pluperf. H. 706; S. Gr. 481: *the fact that they had not only induced a city, allied and tributary, belonging to themselves, to revolt, but especially (the fact that they), etc.*: *τὰ . . . καί*, *not only . . . but especially*. — *ἐλθόντες* (emphat.) . . . *ἐμάχοντο*, *went and fought*. — *σφίσι*: the Athenians. — *ἀπὸ τοῦ προφανοῦς*, *openly*. — *ξυμμάχων συρρήνυμι*: 2d pluperf., intrans. — *ἀνακοπή* denotes here not a cessation of hostilities, as the war had not yet actually begun, but rather a *postponement of hostilities*. — *ἰδίᾳ*, *privately, on their own responsibility*: not from any formal authority given by the Peloponnesians generally.

CHAP. 67. *σφίσι*: dat. of possessor with *ἐνόντων* (*ἐν*, *ἐμ*): H. 598; S. Gr. 434; G. § 184, 4. — *ἀνδρῶν τε . . . ἐνόντων καὶ . . . δεδιότες*: observe again clauses in different forms closely connected: cf. 65, 1; 63, 1: the notion of cause is prominent in the particip. here, *since their own men* (lit. *men belonging to themselves*) *were within (the city)*, and . . . *because they feared*, etc. — *ὅτι . . . λελυκότες ἐν καὶ ἀδικοῖεν*: *oratio obliqua*: *declaring that they had both broken . . . and were wronging*, etc. — *σπονδάς*: without the article: cf. 53, 2. — 2. *Διγινῆται*: mentioned particularly, because they were not included under *τοὺς ξυμμάχους*. — *κρύφα δέ*: with *πρεσβευόμενοι*: *sending envoys not openly, but secretly, through fear of*, etc. So Poppo, Kriug., Boeh., Cl.: others join *κρύφα δέ* by an irregularity of const. with *ἐνήγον* (*ἐν*, *ἀγο*). — *οὐχ ἥκιστα* (a frequent form of *litōtes*) . . . *ἐνήγον*, *in no slight degree . . . helped on*, etc. — *αὐτόνομοι*: why nom.? — *κατὰ τὰς σπονδάς* (the opposite of *παρὰ τὰς σπ.*): *according to the treaty*. What treaty is here referred to by the Aeginetans is not known with certainty: some say, the thirty years' truce (concluded 445 B. C., fourteen years previous to this debate); others (O. Müller and Goeller), the ancient alliance against Persia is alluded to. Cf. Grote's History, ch. xlvi., in a foot-note on this passage. — 3. *προσπαρακάλεσαντες* . . . *καὶ εἰ τις*: *having summoned in addition (προσ-), i. e. in addition to those whom the Corinthians had summoned, — any one also whoever of the allies affirmed (ἐφη)*:

εἰ τις, like *δοτις*, has the force of a compound relative pron., the antecedent part being limited by *τῶν ξυμμ-*, the relative part being the subj. of *εἶπεν*. — *τι ἄλλο . . . ἡδικῆσθαι*, *that he had been wronged in anything else* (aside from the specifications of the Corinthians and Aeginetans). — *ξύλογον σφῶν αὐτῶν . . . τὸν εἰωθότα*, *their own customary assembly*, i. e. the Spartan assembly composed of all citizens above thirty years of age. (Schoemann, cited by Classen.) Cf. Smith's *History of Greece*, ch. vii., § 7. — *λέγειν ἐκείνους*, *ordered (any one present, not only those whom they themselves had summoned, but also the Corinthians and those whom they had summoned) to speak*. — 4. *τὲ . . . καί*, *not only . . . but especially*. — *παριόντες*, *coming forward*, — a common word, spoken of those who came forward to speak in an assembly. Cf. below *παρελθόντες*. — *ὡς ἕκαστοι*: cf. 48, 4, Note. — *καὶ ἕτερα . . . μάλιστα δὲ κτί.*, *both other grievances, not a few, and above all the fact that they were excluded from, etc.* — *καὶ τοὺς ἄλλους ἐάσαντες*, *having allowed the others also*. (So *καί* is understood here. Krüg., Boeh., Cl.) For a full account of the important debate which follows, cf. Grote's *History*, ch. xlviii., and especially Wilkins's *Speeches from Thucydides* (p. 25).

After the Corinthians had spoken, the next speech was from certain Athenians (through one of their number, selected to speak for the others), who were accidentally present in Sparta on other business. After the Athenians had concluded, Archidāmus, one of the kings of the Lacedaemonians, "a man seeming to be both prudent and temperate," came forward and spoke; and he, in turn, was followed by Sthenelaidas, one of the ephors, in a brief, but stirring and warlike address. Thus four speeches in all are reported by Thucydides. The first three are especially instructive, and worthy of study, but are too difficult, in my judgment, to be really profitable to the young student.

CHAP. 87. *ἐπιμήφειν . . . ἐς τὴν ἐκ-*, *he put the vote to the assembly of . . . himself, by virtue of his office as ephor* (lit. *being ephor*, or *because he was ephor*, the particip. *ῶν* denoting here the idea of cause). *ἐπιμήφειν* with *ἐς* and acc. occurs only here, and hence *ἐς τὴν ἐκ-* is considered doubtful. It is retained by most editors, but bracketed by Krüger. — 2. *ὁ δέ*, *but he*, same subj. as in the preceding sentence, used as in Homer. In Attic writers, "it refers almost always to a different subject from that of the preceding sentence." H. 325, a (γ). "The account here given of the method of taking a vote is the fullest that we possess." Schoemann, cited by Classen. — *κρίνουσι γάρ*, *for they decide, they vote*. — *οὐκ εἶπεν διαγ-*, *denied* (Lex. φημί, III.) *that he distinguished, or affirmed that he did not, etc.* Though it may be rendered in the latter way, yet *οὐκ* must be understood as qualifying *εἶπεν*, not *διαγ-*. — *ὀποτέρᾳ*, sc. *εἰ*: *μεῖζων*, *greater*, i. e. *louder*, indicating a majority. — *ὀρμήσαι* (*ὀρμάω*), trans., with *αὐτοὺς* as obj., *to impel them more into, etc.*, i. e. *to commit them more fully to, etc.*: *ἀποδεκ-*, the means, *by declaring, etc.* — *ἀναστήτω ἐς κτί.*, a condensed form of expression: *let him rise up (and go) into the place yonder*. — *δείξας* refers back to the subj. of *εἶπεν*. — *μή*, hypothetical; assumed as real in *δοκοῦσιν* (sc.

αι σπονδαί). H. 761; G. § 233, Note 1: *to whomsoever they do not seem (to have been broken)*, etc. — Before *ἐς τὰ κτέ.*, supply *ἀναστήτω*: *τά*, sc. *χωρία*: *θάτερα* (so, without coronis, Poppo, Krieg., Boelh., Cl.), crasis for *τὰ ἑτερα* (also written with coronis, *θάτερα*), (*let him rise up and go*) *to the places in the opposite direction*. — 3. *πλείους*, without the article, predicate: *and there were far more*, etc. — 4. *προσκαλέσαντες τε τοὺς ξυμ-*, *and having called in the allies*. It was mentioned above (in ch. 79, which was omitted) that they had removed the allies from the assembly, after the Corinthians and Athenians had spoken, and deliberated by themselves. — Observe after *αἶπον* the two constructions, *ὅτι . . . δοκοῖεν* (orat. obliq.), and *βούλεσθαι*: also the emphat. posit. of *σφίσι* before *μέν* (correl. of *δέ* after *βούλ-*), *that, to them, the Athenians seemed . . . , but that they wished*, etc. — *καὶ τοὺς πάντας ξυμ-*. On the position of *πᾶς*, cf. H. 537; S. Gr. 382, b; G. § 142, 4, Note 1, *the whole body of allies also*, i. e. representatives from the entire confederacy. In the deliberations which had just taken place, only a part had been represented. — *παρακείμενες*, *having summoned*, agrees with the subj. of *βούλεισθαι*. Why nom.? — *ψήφον ἐπαγαγεῖν*: Lex. *ἐπάγω*, 5. — *κοινῇ* qualifies *τὸν πόλ-* *ποιῶνται*, not less than *βουλευσάμενοι*. — 5. *οἱ . . . πρεσβεις*, sc. *ἀπεχέρησαν ἐπ' οἴκου*. — *ἐφ' ᾧ περ . . . χρηματίσαντες*, *having accomplished the business for which they came*. What this business was, Th. does not state. "In contrast with Herodotus, he perhaps intentionally avoids digressions, which do not illustrate his proper theme." Cl. — 6. *τῆς ἐκκλησίας, τοῦ . . . λελύσθαι*: two genitives with one substantive (*ἡ διαγ-*); the former subjective, the latter objective: *to this decision of the assembly, to the effect that the truce, etc.* — *σπονδῶν* limits *ἔτι* (fr. *ἔτος*): *προκεχωρηκυῶν*, pf. particip. fr. *προχωρέω*: lit. *on the fourteenth year of the thirty years' truce having moved forward*, i. e. *on the fourteenth year after the conclusion of*, etc. — *τὰ Εὐβοϊκά*: cf. Smith's Hist. of Greece, ch. xxiii. § 22.

CHAP. 88. *πολεμητέα εἶναι*: verbal adj., impers., plur. H. 804, b; S. Gr. 549; G. § 281, 2. — *πεισθέντες . . . φοβούμενοι*: denoting cause: *not so much because they were persuaded by . . . as because they feared*, etc. — *μη . . . δυναθῶσιν*: lit. *lest they (the Ath.) become powerful to a greater (degree)*, i. e. *lest they become still more powerful*. — *αὐτοῖς*, i. e. *τοῖς Ἀθ.*

History of the growing power of Athens from the battle of Mycale to the beginning of the Peloponnesian war: 479 to 431 B. C. (Chaps. 89–118.)

CHAP. 89. *τοιῶδε*. Recollect the distinction between *τοιούτος* and *τοιόσδε*, the former denoting what precedes, the latter what follows. — *τὰ πράγματα*: used here in its widest sense, *affairs, events*. — 2. *καὶ ναυσὶ καὶ πεζῇ*, *both in ships and in land force*: the former at Salamis, the latter at Plataea. — *ἐς Μυκάλην*, with *καταφύγιτες*. — *ἀπὸ βασιλέως*, *from the king*, i. e. of Persia: without the article, as in Xen. Anab. H. 530, a, end; S. Gr. 379, a. — *ὑπομείναντες* (*ὑπομένω*), *remaining behind*; or w. Cl. *standing firmly*. — *ἐπολιόρκουν*, imperf. denoting the act in its beginning and continuance, *proceeded to besiege*. — *Μήδων* (*the Medes*, called in Herodotus and in modern histories usually *the Persians*) *ἐχόντων*, *while the Medes held possession (of it)*.

— αὐτήν (i. e. Σηστόν) : obj. both of εἶλον and of ἐκλιπ-. — κατὰ (distributive) πόλεις, to their several cities. — 3. τὸ κοινόν : collective : the common-wealth, the body of the citizens : takes the verb (δικομ-) in the plur. — ἔθεν ὑπέξθεντο, from the place in which they had put (them) for safety. See Smith's History of Greece, ch. xix., Battle of Salamis, § 2. — παῖδας, κτέ., obj. of δικομ-, and understood with ὑπέξθεν-. — τὴν περιούσαν (περὶ, ἐμὲ) κατασκευήν, their remaining house-furniture, i. e. remaining, after all the losses, in the hasty flight to Salamis, and in the sojourn there. — τοῦ . . . περιβόλου βραχέα, for of the wall around (the city) small portions. — αἱ μὲν πολλαί, ὀλίγαι δέ : partitive appos. with οἰκίαι. We may render, and the greater part (lit. the many) of the houses . . . but a few, etc. πεπτώκεσαν, pluperf., augment omitted. H. 311, R. a ; G. § 101, N. 2. περιήσαν, were remaining. Cf. περ οὔσαν above.

CHAP. 90. τὰ μὲν . . . τὸ δὲ πλέον : partly . . . but the more. — ἦδον : ἦδέως. — ἄν with the particip. H. 803 ; S. Gr. 519 ; G. § 211. — ὁρῶντες, particip. denoting cause : because they themselves also would rather see, etc. — ἐκείνους, obj. of ὁρῶντες, emphatic, referring to the Athenians. — ἔχοντα, supplement. particip., in the possession of a wall, i. e. a fortified wall around their city. — τῶν συμ- ἔστρων- : particip. again denoting cause : because the allies roused them up. — αὐτῶν (i. e. τῶν Ἀθ-) limits τοῦ ναυτ-. — γινόμενῃν implies motion, hence the const. ἐς τὸν . . . πόλ- : their daring spirit which had been thrown into the Persian war, or more freely, which had arisen in the Persian war. — 2. ἤξιον, subj. Λακεδαι. — ἀλλὰ καὶ . . . μάλλον . . . ξυγκαθελεῖν (depends on ἤξιον) μετὰ σφῶν (i. e. τῶν Λακεδ-) κτέ., but even rather to join with them in demolishing the walls of (all) those without, etc. : δσοις relates to τῶν ἔξω Πελ- : ξυναστήκα, subj. implied in ταίχξαν, i. e. τὰ τείχη : lit. to as many as (their walls) were standing, i. e. more freely, of (all) those without Pel-, who still had walls. — τὸ βουλόμενον (as subst.) καὶ ὑποπτον, the wish and suspicion, obj. of δηλοῦντες. — ὥς δέ, but on the ground that, closely connected with the demand just mentioned : τοῦ βαρβάρου . . . οὐκ ἂν ἔχοντος, the barbarian (i. e. the Persian king), if he, etc., would not have the ability, would not be able. Notice ἄν again with the particip. — ποθέν, joined with ἀπὸ ἐχυροῦ, has nearly the force of the indef. pron. τινός : ὀρμᾶσθαι (ἀπὸ or ἐξ, to rush forth from, to make one's head-quarters at), would not be able to make his head-quarters at any strong-hold, as now, etc. — ἀναχώρησιν τε καὶ ἀφορμήν (denote here not an act, but place), both as a place of refuge and as a starting-point. — 3. τοὺς Λακεδ-, obj. of ἀποκρινάμενοι, having replied to the Laced. — ὥς (prep.) αὐτοῖς, i. e. τοὺς Λακεδ. — περὶ ὧν (nent.), relat. attracted to the case of the omitted anteced., concerning (those things) wh'ch. — ἀπήλλαξαν (sc. αὐτοῖς, i. e. τοὺς Λακ-) is not quite synonymous with ἀπέπεμψαν, but implies that they were glad to get rid of their unwelcome guests. — ἐκέλευεν, sc. αὐτοῖς, i. e. τοὺς Ἀθ- : ἐαυτόν, obj. of ἀποστέλλειν. — ἐλομένους agrees with the obj. of ἐκέλευεν, which is also subj. of ἀποστέλλειν and ἐπέμψαν, and takes ἄλλους . . . πρόσβεις as its obj. : urged (them) to send himself . . . , and having chosen other envoys, etc. — ἐπιωχεῖν (ἐπέχω), sc. αὐτοῖς. — μέχρι

τοσοῦτον ὥς ἂν ἀρῶσιν (αἶρω): ἂν with aor. subjunc. as fut. perf. H. 760; S. Gr. 515, b: *until they have raised, etc.* — ἰκανόν (pred. adj. with τὸ τεῖχος) ὥστε ἀπομ- ὑψους, *sufficiently, so as to fight from the most necessary height, i. e. from the lowest elevation absolutely necessary* (for defence). He exhorted them to detain the envoys until the wall had reached such a height, and not a day longer. — πάντας παῖδας, subj. of τευχίζειν, depends on ἐκέλευεν above: the subj. is stated with the utmost emphasis, *that all, without discrimination, who were in the city, both themselves and women and children, etc.* — ἔσται: more vivid than if he had said εἴη, which would be the more usual const. — 4. ὁ μὲν (correl. with οἱ δέ, ch. 91), *he, i. e. Themistocles.* — ὑπειπὼν: Lex. ὑπαεῖν, III. — τὰλλα πρᾶξι (optat. fut., in a dependent sentence, after a historic tense, very rare: the aor. optat. is more comm.; the fut. indic. still more frequent. Kriiger reads here πρᾶξι): *in respect to the rest, that he himself would attend to matters there* (τάκει = τὰ ἐκεῖ, *the things there, i. e. in Lacedaemon*). — 5. προσῆα πρὸς, only here: elsewhere προσίημι with dat. Cl. — τὰς ἀρχάς: abstract for concrete: *the magistrates.* Lex. ἀρχή. Cf. τῶν ἐν τέλει δυνάων (below), *of those being in office.* — ὁπότε ἔροτο (ἐρωτάω, aor. ἥρομην): indefinite frequency of past action. H. 729, b; S. Gr. 500; G. § 213, 3: *whenever any one of, etc., asked him:* ὅ τι (in an indirect question), *why:* (in a direct question τί, *why*): adverb. acc. H. 552, a; S. Gr. 397, a; G. § 160, 2. — ἐπέρχεται: notice here the pres. indic. after a past tense: more vivid than the optat. ἐπέρχοιτο: H. 735 ff; S. Gr. 503, 504; G. § 247. — ἐπὶ τὸ κοινόν, *before the public assembly.* — ἀναμένειν, same subj. as ἔφη, *he said he was waiting for, etc.* — ἀσχολλίας οὐσης: gen. abs. denoting cause: *because there was some business.* Quite true! but he was careful not to tell what that business was. — προσδέχεσθαι ἦξαν, *however, that he expected (them) to come shortly.* — πάροις: cf. note on ἐπέρχεται above.

CHAP. 91. Οἱ δέ, the Lacedaemonians. — αὐτοῦ: objective gen.: *out of regard for him.* — τῶν δὲ ἄλλων ἀφικνουμένων κατηγορ-: gen. abs. denoting here prominently the idea of time; less prominently that of cause: pres. particip. denoting repeated action: *and while the others* — i. e. all that came from Athens to Sparta, on any business whatever — (*continually*) *arriving were declaring unequivocally* (καὶ σαφῶς, lit. *even clearly, even distinctly*), etc. — ὅτι κτέ. orat. recta, for greater vividness. Instead of a declarative conjunc., in English, only quotation-marks would be used; and we should render it, if we retain the orat. recta, “*the wall is going up and already attains,*” etc. τευχίζεται, impers.: λαμβάνει, subj. τὸ τεῖχος, suggested by τευχίζεται. Cf. 90, 2: note on the subj. of εἰστήκει. — οὐκ εἶχον ὅπως κτέ., *they knew not* (lit. *they had not the knowledge or the ability*) *how they could disbelieve (the reports):* lit. *how it is proper, etc.* χροί, pres. indic. where the optat. would also be grammatical. H. 735; 736; S. Gr. 503; 504; G. § 242. — 2. μὴ μᾶλλον ἢ πέμψαι: lit. *not to be misled by reports rather than to send:* in an English idiom, *not but rather to send, etc.* — χρηστοί. Kriiger and Cl. understand here εἰσλ. Why not

connect *χρηστοί* and *σκεπτάμην*? *who being men of character* (Lat. *probi*), and having made personal inspection, shall bring trustworthy reports. — 3. *πέμπετα*, sends (a message): *καλείων*, bidding (them, the Ath.). — *ὥς ἥκιστα ἐπιφανῶς*: as little as possible openly: with as little apparent force as possible. Join with the following infinitives. — *κατασχεῖν . . . ἀφείναι*, sc. *αὐτούς*. — *αὐτοί, they themselves*, i. e. Themistocles and his fellow-envoys. — *μὴ . . . οὐκέτι ἀφῶσιν* (cf. *ἀφείναι* above, fr. *ἀφήμι*, to let go): that . . . no longer, etc. Notice *μὴ οὐ*, that not, after a verb of fearing. How is the idea that not expressed in Latin after verbs of fearing? — *σφᾶς* (obj. of *ἀφῶσιν*): same persons as *αὐτοί* above. — *ὅποτε . . . ἀκούσειαν*: when they should hear (the facts) distinctly. The optat. denotes simply possibility. H. 730; S. Gr. 499; or, as G. explains it (§§ 224, 232, 4), “a supposed future case, in a less distinct and vivid form.” The subjunc. *ὅπταν ἀκούσωσιν* would be equally grammatical here, but would denote a more distinct probability. H. 728; S. Gr. 497; or “future condition in the more vivid form.” G. § 232, 3. — 4. *ὥσπερ ἐπιστάλη (ἐπιστέλλω)*, just as was enjoined (by Themistocles). — *ἐπελθὼν τοῖς Λακ.*: having gone before the Laced., i. e. before the assembly of the people. Const. H. 605; S. Gr. 439; G. § 187. Cf. ch. 90, 5, *οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν*. — Notice the emphatic force of *δὴ* after *ἐνταῦθα*. — *ὥς πρὸς διαγ- . . . ἵναι*: that they (the Lacedaemonians, or the allies) henceforth go as if to persons thoroughly comprehending, etc. — *τά τε σφίσιν αὐτοῖς ξίμφορα καὶ τὰ κοινά*, sc. *ξίμφορα*: both those things profitable to themselves and the public (interests). — 5. *τὴν . . . πόλιν*: obj. of *ἐκλιπεῖν*, placed before *ὅτε* for emphasis: for when it seemed that it was better to abandon, etc. Allusion is made again to the events just preceding the battle of Salamis (480 B. C.). — *ἀνευ κείνων*: without them, i. e. without the advice of the Lacedaemonians. — *γνόντες τολμήσαι*, that they, having decided, dared (i. e. *τὴν πόλιν ἐκλιπεῖν* κτέ.): *τολμήσαι . . . βουλεύεσθαι . . . φανῆναι*, depend on *ἔφασαν*. Instead of *βουλεύεσθαι*, we should expect *βουλεύοντο* (a hypothetical relat. sentence referring to past time); and, on the other hand, whatever measures they deliberated on together with the Lacedaemonians; yet, says Boehme, Th. has the infin. after the relat. pron. in orat. obliqua nine times. — *ὕστεροι*, pred. with *φανῆναι*, which has the same subj. as *ἔφασαν*: that they appeared behind no one, etc. — 6. *δοκεῖν*: oratio obliqua continued; dependent on *ἔφασαν*, or perh. on *εἶπεν* at the beginning of these remarks from Themistocles. Krüger rejects *ἔφασαν*, but the other editors retain it: accordingly (i. e. in accordance with this habit of deciding independently) it seemed to them now also (i. e. now also, or now again, they had decided), etc. — *καὶ ἰδίᾳ . . . ἔσεσθαι*: the rendering, and that it would be more profitable for the citizens privately and for all the allies, is rejected by Classen, who makes *ἰδίᾳ* and *ἐς τοὺς πάντας* *ξίμ-* parallel expressions; thus, and that it would be more profitable for the citizens, in their private interests, and in their relations to all their allies, — a more exact interpretation, as it seems to me. Cl. shows by citations that the insertion of a clause, like *τοῖς πολίταις*, between two parallel expressions, is quite after the manner of Thucyd. — 7. *οἶόν τε*. Recollect that

οἷός τε means *able*: **οἶόν τε**, *possible*: *for it was not possible*, etc. — **μή ἀπὸ ἀντ- παρ-**, sc. **βουλευόμενος**: **ὁμοῖον τι ἢ ἴσον . . . βουλευέσθαι**: *to offer any similar or equal advice* (i. e. *similar or equal to that which the Lacedaemonians and others might offer*) *before the public assembly* (or, as many understand it, *for the public good*), *unless (offering such advice) with a corresponding (military) preparation* (lit. *from*, etc.). — **πάντας**, subj. of **εὐμμ-**; **ἀταχίστους**, pred.; *he said it was fitting, either that all*, etc. — **τάδε**, the things which had just been done by the Ath.; or (*it was fitting*) *to consider even these things*, etc.

CHAP. 92. **ἀκούσαντες**, *having heard (these things, i. e. the words of Themistocles)*. — **ἐπί** with dat. denoting AIM: understood with **παραινέσαι**: *for they did not indeed send envoys to interpose any hinderance, but to urge advice* (lit. *for urging of*, etc.) *forsooth*. — **τῷ κοινῷ**: depends on **παραινέσαι**, the noun taking the same case as the verb from which it is derived: *to urge advice forsooth on the public assembly*. So Boehme, Classen, Bétant, and others. Cf. 91, 7; 90, 5; 89, 3. Some, however, understand this, and **ἐς τὸ κοινόν**, 91: 7, to mean, *for the public good*. The former interpretation is now preferred. — Connect **προσφιλῆς ὄντις . . . ἐτίγγχανον**. — **ἐν τῷ τότε** (adv. used as subst.), *at that particular crisis*. — **διὰ τὴν ἐς τὸν Μήδων προθυμίαν**. The Athenians were foremost among the Greeks in repelling the Persian invasion. See especially the account of the battles of Marathon and Salamis. — **τὰ μάλιστα**: more frequently without the article: “is to be understood only relatively, since they were never at heart friendly to the Athenians.” Cl. — **αὐτοῖς** with **προσφιλεῖς**, *they happened to be most especially friendly to them*, etc. — **ἤχθοντο**. Note the force of the imperf. — **οἱ πρόσβεις ἐκατέρων**: i. e. the envoys of the Athenians at Sparta, and the envoys of the Spartans at Athens. — **ἀνεπικλήτως**. Each party might have found occasion for censuring the other; the Athenians because the Lacedaemonians had attempted, under a false plea, to hinder them in repairing their fortifications; the Lacedaemonians because the Athenians, acting under the advice of Themistocles, had completely outwitted and deceived them.

CHAP. 93. 2. **δήλη ἡ οἰκ-** . . . **ἐγένετο**: prolepsis and also a personal, instead of an impers., const.: lit. *the structure is plain yet even now* (at the time when Thucyd. wrote this), *that it was executed in haste*. In an Eng. idiom, it is still, *even now, plain that the building (of the wall) was executed*, etc. — **παντοίων λίθων**, predicate gen. Boeh.: gen. of material. Cl. It may be viewed either way: *the foundations are laid of all sorts of stones*. — **οὐ ξυνεργασ-** (**συνεργάζομαι**) agrees with **λίθων**. — **ἔστιν ἡ**: cf. 23, 2. Note and gram. references: *and, in some places, of (those) not hewn and fitted together*. — **ἄλλ' ὥς ἐκαστοι κτέ.**, but (*being*) *as (the laborers) severally*, etc., i. e. *being in the shape in which they were found and brought by those at work*. — **λίθοι εἰργασμένοι**, *stones that had been hewn* (for other purposes): **ἐγκατελέγησαν**: **ἐγκαταλέγω**. The walls around the city have disappeared; but in the wall on the northern side of the Acropolis are still seen very distinctly large fragments of fluted marble columns, reminding the scholar of

this passage in Thucydides. — *μείζων* : predicate : emphat. posit. : *τῆς πόλ-,* with *ὁ περιβ-* : *for the wall of the city was on all sides extended farther* (lit. greater), i. e. than it had previously been. — 3. *ἔπεισε* (sc. *τοὺς Ἀθ-*) *κτέ.,* persuaded (the Athenians) to go on in building (pres. infin.), etc., — the second great public work undertaken by the advice of Themistocles. — *αὐτοῦ* limits the subst. idea in the verb *ὑπήρκετο* (*ὑπάρχω*), there had been a beginning of it, i. e. the building of Piræus. — *ἐπὶ* with gen. in the time of: *τῆς ἐκείνου ἀρχῆς*, his archonship. Boeckh fixes the date at 494–3 B. C., and this is followed by Curtius, in his Grecian History. Krüger fixes on the date 482–1. Grote understands *ἀρχῆς* of his command as general in the year 480 B. C.; but this opinion is not generally adopted. — *ῆς* with *ἦρε* as acc. of cogn. meaning, but attracted to the case of the anteced. : *κατ' ἐνιαυτόν*, closely connected with *ῆς*, which annual office he held over the *Athe*. Some, however, understand *κατ' ἐνιαυτόν* to mean, for a year, during a year. — *τοῖς Ἀθ-* : dat. of interest. — *νομίζων* : connect closely with the subj. of *ἔπεισε*. — *τὲ . . . καὶ*. Two considerations influenced him, — the favorable situation of the place (i. e. Piræus), and especially the fact that they (the Ath.) in having become a maritime people, obtained an important advantage in respect to the acquisition of power. — *τὸ χωρίον*, i. e. Piræus. — *λιμένας . . .* *τρεῖς αὐτοφ-* : consult map. — *ἔχον* agrees with *τὸ χωρίον*. — *αὐτοῦς*, subj. of *προφέρειν* (intrans.). Some, however, continue *τὸ χωρίον* as the subj. of *προφέρειν*, considering it as transitive, and take *αὐτοῦς* as obj. This const. is rejected by Krüg., Boeh., Cl., Bétant. — *γάρ* : Lex. I. 2, β : used to confirm what has just been said : strengthened by *δή*. In fact, he first dared, etc. : *τῆς θαλάσσης*, with *ἀνθεκτία* (plur. impers. : verbal adj. fr. *ἀντέχομαι*) *ἔστί*, sc. *αὐτοῖς*, dat. of agent : that they must hold to the sea. — *τὴν ἀρχὴν . . .* *ξυγκατεσκεύαζεν* (*σύν, κατὰ, σκευάζω*) : closely connected with *ἔπεισε . . .* *οικοδομεῖν* above : Themistocles persuaded (them), etc., . . . and he immediately joined with (them) in laying the foundations (of the work) : more lit. in preparing the beginning (of the work, i. e. the fortifying of Piræus). The expression indicates that the work was only begun, not finished, before his banishment. — 5. *ὑπερ* relates to *τὸ πάχος*. Connect *περὶ τὸν Περ-* with *ἀκοδόμησαν*. — *δύο γὰρ κτέ.* : a clause thrown in to indicate, as by a picture, the thickness of the wall : for two wains, passing each other, etc. *ἐπ' ἡγρον, ἐπάγω* : *ἐπ-*, upon (the wall). — *ἐντός*, within, i. e. in the inner part of the wall, between the two outer sides. — *ἀλλὰ . . .* *λίθοι*, sc. *ἦσαν*, there were, suggested by *ἦν* above. — *ξυμφκοδ-, συνουκοδομέω*. — *ἐν τομῇ ἐγγώνιοι*, in hewing (made) rectangular. — *σιδήρῳ . . . καὶ μολύβδῳ*, with iron and lead, — melted lead having been used then, as now, to fasten the bent ends of the iron in the holes drilled in the stone. — *τὰ ἔξω* : acc. of specif., on the outer surfaces : connect with *δεδεμένοι* (*δέω*, to bind). — *ἤμισυ* : pred. : was completed (to) about half of that which he intended. Curtius (Gr. Gesch.) conjectures that a height of 60 feet was intended. The foundations of this wall are still easily followed almost entirely around Piræus, and, on the northern side, portions of considerable height are now standing. — 6. *καὶ τῶν ἁχρεῖ*, and those the least serviceable (either on ac-

count of their youth, or of their age, or for other reasons). — ἀρκέσαι τὴν φυλακὴν (subj.), *that the protection (the guarding) of . . . would be sufficient*, i. e. to defeat the plots of enemies. — 7. μάλιστα προσέκατο (with dat. H. 605; S. Gr. 439; G. § 187), *he laid great stress on, he attached the highest importance to*, etc. — τὴν . . . ἔφεδον . . . οἶσαν (supplement. particip. after ἰδών), *that the attack of . . . by sea was*, etc. — τῆς κατὰ γῆν, sc. ἔφεδου, depends on the compar. εὐπορ-, *easier than*, etc. — τῆς ἀνω πόλ-, *than the upper city*, i. e. Athens, in distinction from Piræus. — ἄρα, not easily rendered by a sufficiently brief expression, but quite expressive in the Greek sentence, indicating that some such event as is here supposed might very likely happen. — καταβάντες, after τοῖς Ἄθ-; cf. the const. of ἐσβιβάσαντες after αὐτοῖς, 53, 1: ἀπολογησομένων after αὐτοῖς, 72, 1. — ἐς αὐτόν, i. e. Piræus: *having gone down into it* (from the upper city). — ταῖς ναυσί, means or instrument with ἀνθίστ-. — 8. μὲν has its correl. at the beginning of the following chapter.

CHAP. 94. The narrative, interrupted with ch. 89: 2, is here resumed. — ξυνέπ-, *sailed in company*, i. e. with Pausanias and the Peloponnesian forces: under the command of Aristides and Cimon, according to Plut. Ar. 23. — ναυσί: dat. of accom. — πλήθος: connected by καὶ to Ἄθ-. — ἐς Βυζάντιον: connect with ἐστράτευσαν above. — ἐξεπολιόρκησαν: mark well the difference in meaning between this and the simple verb πολιορκεῖν. — ἐν τῇδε τῇ ἡγεμονίᾳ, *during this command, in this leadership*, i. e. while Pausanias still had the chief command.

CHAP. 95. αὐτοῦ: Pausanias. — τὲ . . . καὶ: *not only . . . but especially, but particularly*. — οὐχ ἥκιστα: *litōtes: in no slight degree*. — οἱ Ἴωνες. For an account of the early settlement of the Ionians in Western Asia Minor, see Smith's Hist. ch. iv. § 9. — ἀπὸ βασιλέως, *from the king* (i. e. of Persia): note the omission of the article, as though it were a proper name. H. 530, a; S. Gr. 379, a. — ὅσοι . . . ἡλευθέρωντο. See Smith's Hist. ch. xx. §§ 13, 14. — αὐτοῖς, subj. of γενέσθαι: ἡγεμόνας, pred.: σφῶν refers to the subj. of ἡξίουν: *demanded that they* (the Ath.) *become leaders of them* (all who had lately become independent of the king). — κατὰ τὸ ξυγγενές, *in accordance with their relationship, because of their*, etc. In this entire history, it must be borne in mind that the Athenians were Ionians, and the Lacedæmonians, Dorians, and that affinity to one or the other of these two leading tribes constituted often a powerful motive. — ἦν που (Lex. πού, 2) βιάζεται (mid.): *if perchance he may act with violence*. The optat., εἰ που βιάζοντο, would be equally grammatical, but would denote a less distinct probability. — 2. ἔδξαντο . . . προσέχον: note the difference between the aor. and imperf.: *received the representations*, a single act: *gave their attention* (during the time that Pausanias, by his overbearing conduct, was alienating the allies). — ὥς with particip. H. 795, e; S. G. 540, c; G. § 277, Note 2: περισφόμενοι (περιοράω): cf. 24, 6; 25, 2: here without an obj. expressed: *as if they would not look on with indifference*. — τὰλλα, obj. of καταστησόμεν-. — αὐτοῖς: does it refer to the allies or to the Athenians? The language admits either; the sense suggests rather the

latter (the Ath.). So Poppo, Krüg., Boeh., Cl.: *and would settle the rest as might appear best to them*. — 3. ἀνακρινούντες (ἀνακρίνω): fut. particip. purpose. — ὧν περί (anastrophe), *concerning those things which*. — αὐτοῦ, with κατ-, *was alleged against him*. — ἐφαίνετο: subj. not expressed; suggested by the connection: (*his conduct*) *appeared rather an imitation of, etc.* — καλεῖσθαι τε ἅμα καί: render ἅμα with the second clause: *both to be called, and at the same time (it happened) that the allies, etc.* — ἐκείνου, objective gen., *against him, or towards him*. — 5. τῶν . . . ἀδικημάτων: gen. of cause: *for the wrongs privately committed in respect to certain matters*. So Cl. understands πρὸς τινα, but suggests that πρὸς τινας is perhaps the true reading. Some, however, understand τινά as acc. sing. masc., *against any individual*. Opposed to this is τὰ μέγιστα, *in respect to the principal charges*, i. e. those pertaining to his offences against the state. — ἀπολύεται μὴ δίκαιον: H. 838; S. Gr. 572; G. § 263: *he is acquitted of injustice*. — αὐτοῦ: with κατ-: οὐχ ἥκιστα (litōtes) Μηδ-: *and, not among the least of the charges, Medism was alleged against him*. — ἐδόκει: subj. the idea of the preceding sentence: *and it (the fact that he favored the Medes) seemed to be most clear*. — 6. καὶ ἐκείνον κτί. His subsequent fortunes are related, ch. 128 ff. — 7. οἱ δέ: Dorcis and his colleagues. — σφίσιν (reflexive for a dependent clause, refers to οἱ Λακεδ-) . . . χείρους (Lex. χείρων): *worse towards them, i. e. less loyal to them*. — ἀπαλλαξέοντες (ἀπαλλαξέω): a desiderative: *how formed?* H. 472, j; S. Gr. 327, j. — ἔγγ: without obj., depends on ἱκανούς: *competent to take the lead*. — σφίσιν . . . ἐπιτηδείους (cf. ch. 60, 2), *friendly to them*. — ἐν τῷ τότε παρόντι: *in the then present (crisis)*: an unusual expression, instead of which we commonly find either ἐν τῷ τότε or ἐν τῷ παρόντι.

CHAP. 96. ἐκόντων τῶν ξυμ-: gen. abs.: particip. δυντων omitted. H. 791, b; S. Gr. 542. — ἔταξαν (τάσσω: cf. Eng. *tax*) ὡς τε κτί., *arranged, or determined both which of the cities should furnish money . . . and which (of them) ships: πρὸς τὸν βάρβ- against, etc.* — πρόσχημα (cf. Eng. *scheme*), i. e. πρόφασις, *a pretext*, i. e. for requiring the money and ships. — ἀμύνασθαι ὧν ἔπαθον, *to obtain reprisals for those things which they had suffered: ὧν, relat. attracted to case of antecedent: gen. of cause*. — δηοῦντας (agrees with the subj. of ἀμύνασθαι): denotes manner: *by ravaging, etc.* — 2. Ἐλληνοταμίαι . . . κατέστη ἀρχή: *Grecian treasurers . . . were appointed as an office, or as a board of officers: κατέστη, assimilated to the number of the appositive ἀρχή: Ἀθηναίους, dat. of advantage*. — τὸν φόρον (*the tribute*), — a word which afterwards, and very naturally, became hated among the Greeks, and hence the explanatory clause. — οὕτω . . . ἡ φορά, *for thus the contribution of, etc.*: hence also, after the Peloponnesian war, a new name (συντάξεις, *assessments*) was introduced. — Δῆλος: a national Grecian sanctuary, sacred to Apollo. The treasury was afterwards, in 460 B. C., according to Boeckh, transferred to the Acropolis of Athens. — αἱ ξύνοδοι, *the gatherings, the synods, the assemblies* (of the delegates of the ξυμμαχοῦ): ἐγγ- (implies motion, hence ἐς with the acc.), *came together, convened*.

CHAP. 97. 'Ηγοόμενοι, sc. of 'Αθ., expressed at the beginning of the preceding chapter: with gen. *taking the lead of* — αὐτονόμων: pred. posit.: join with it τὸ πρῶτον: (*being*) *at first autonomous*. — ἀπὸ κοιν- ξυν-: cf. 91, 7. ἀπὸ ἀντιπ- παρασκευῆς . . . βουλευέσθαι. — βουλευόντων: notice here the act.: "generally in Thucyd. in the same sense as the mid." Cl.: connected by καὶ τὸ αὐτονόμων: *and deliberating in common assemblies*. — τοσάδε ἐπῆλθον: cf. 89, 1, ἦλθον ἐπὶ τὰ πραγ-. — πολέμῳ . . . διαχειρ- πραγ-: dat. of means, *both by war and by the administration of affairs*. — τοῦδε τοῦ πολέμου, *this war*, i. e. the Peloponnesian. — πρὸς, *against*. — αὐτοῖς = τοῖς 'Αθ-. — τοὺς δὲ προστυγχ-, connected closely with the preceding and depending on πρὸς: *ἀέ, on each occasion, at any time*, — a use of this word not clearly presented in Lid. and Sc.: ἐν ἐκάστῳ, neut.: *and (against) those of the Pel. happening at any time to be involved in each (affair)*. — 2. ἔγραψα and ἐποίησαμεν: notice here the aor. where we should more naturally use the perf. In the same way προέγραψα, ch. 23, 5. Cf. H. 706; S. Gr. 481. — αὐτά, *them*, the affairs just above referred to in εἰ. — τὴν ἐκβολὴν τοῦ λόγῳ, *the digression from my narrative*. — ὅτι: causal. — τοῖς . . . ἀπασιν: dat. of interest in looser relations: *on the part of all those before me*; is understood of the so-called logographers up to the time of Herodotus, and perhaps including him. — τοῦτο τὸ χωρίον, *this passage, or this period*, that which intervened between the Persian and the Peloponnesian wars. — τὰ Ἑλληνικά, *the affairs of Greece*: τὰ Μηδικά, *the Median affairs* = here *the Persian war*: *ἐξυγίθισαν, they composed (a history of)*. — τούτων, neut.; refers to the same events as αὐτά after ἔγραψα: cf. note above: depends on ἦψατο: *the very man who barely touched upon these events*: Ἑλλάνικος, appos. with ὅσπερ. — τοῖς χρόνοις, *in the times*, i. e. in respect to the dates. — ἐπιμνήσθῃ (ἐπιμνήσκω), sc. τούτων, *made mention of (these things)*. — ἀπόδειξιν ἔχε, subj. ταῦτα, expressed above in τούτων: (*these events*) *afford an exhibition of, etc.* — τῆς ἀρχῆς . . . τῆς τῶν 'Αθ- ἐν οἷῳ τρόπῳ κατέστη: prolepsis: lit. *of the government, that of the Ath., in what manner (it) became established*, or, in an Eng. idiom, *of the manner in which the government of, etc., became established*.

The events on which the historian touches in this digression from his main narrative, though interesting and instructive to the ancient Greeks, and especially to the Athenians, are less interesting, I think, to a young student now than some other passages, and hence are omitted in this work. For a full account of this period the student is referred to Grote's History of Greece, or, for a briefer narrative, to Smith's History.

CHAP. 118. Μετὰ ταῦτα δέ: *And after these things*, i. e. those events which had just been described in the digression. — γίνεσθαι: subj. τὰ προειρημένα (perf. pass. Lex. προερέω), *those things spoken of before*. — ὅσα, subj. of κατέστη: πρόφασις, pred.: *τοῦδε τοῦ πολέμου*, cf. 97, 1: *whatever became an occasion of, etc.* — 2. ταῦτα ξύμπαντα, subj. of ἐγένετο: *μάλιστα, about, very nearly*: 480 B. c. date of the retreat of Xerxes; 431, beginning of the Pelop. war. — ἐγκρατεστέραν: pred. posit.: *κατεστήσαντο* (note here the meaning of the 1st aor. mid. of καθίστημι), *established (for them-*

selves) their government on a firmer basis. — *καὶ αὐτοὶ κτλ.*, and they themselves, etc., spoken of the growth of their power at home in Attica, while the preceding clause is spoken of their government over the entire confederacy. — *ἐπὶ μέγα . . . δυνάμει*: a form of expression rare in Attic Greek: may be rendered by the English, *to a high degree of power*. Cf. *ἐπὶ πολὺ τῆς θαλάσσης*, ch. 50, 2. — *οὐτε . . . τί*: *did not hinder* (it, i. e. the growth of the Athenian power) . . . and, etc. — *ἐπὶ βραχύ* is understood, not of time, but of measure; *in a slight degree*. — *πρὸ τοῦ*: H. 525, d; S. Gr. 375, b; G. § 140: *before this* (time). — *μὴ ταχεῖς ἵνα*, *not hastily to go*. Note here the negative *μή*, where we should expect *οὐ*, — an exceedingly rare use, presenting the thought (if the reading is genuine) not as a mere negative, but as “a negation *willed, aimed at, or assumed*.” H. 832; S. Gr. 569. Krüger suggests that *μή* is used on account of the infin. *ἵνα* just after; Cl. that there is something lively and deprecatory in the expression (etwas lebhaft Ablehnendes); Arnold and Poppo, that *μή* is a mistake for *οὐ*. — *τὸ δὲ τι καὶ*, but partly also: H. 525, a; S. Gr. 375, a: may perhaps be explained as adverbial acc. — *πρὶν δὴ*: note here the force of *δὴ*, “marking the idea of the sentence as immediately present to the mind.” H. 851, *until now, until at last*. — *ἦροτο* (*αἰρω*) must not be confounded with any part of *αἰρέω*. — *καὶ . . . ἤπτοντο*. I understand this to be spoken of the Athenians, and *αὐτῶν* (which is not reflex., and cannot refer to the subj. of *ἤπτοντο*) to refer to the leading subj. of the sentence *οἱ Λακεδ-: and they touched their confederacy*: i. e. *and they encroached on their confederacy*. — *ἀνασχτόν*: used as subst.: *they made it* (the fact that the Athenians had reached their confederates) *a thing no longer tolerable: they considered it no longer tolerable*. — *ἐπιχαρητρία ἰσόκει εἶναι . . . ἡ λογύς*: a personal const.: more easily rendered into Eng. impersonally: *it seemed (to them) that the strength (of the Athenians) must, etc.*: *ἀραμένοις* (*αἰρω*) agrees with the dat. of the agent understood with the verbal adj.: (*by them*) *in taking up, in beginning*. — 3. *αὐτοῖς* (intens.) . . . *Λακεδ-* may be viewed either as dat. of interest or dat. of agent. H. 600; S. Gr. 435; G. § 188, 3: *now, on the part of the Lacedaemonians themselves, it had been decided*. Cf. ch. 87. — *πέψαντες . . . ἐπιδρώτων* (*ἐπερωτάω*), subj. *οἱ Λακεδ-*. — *εἰ* (sc. *σφίσι*) *πολ-* . . . *ἔσται* (more vivid than *εἴη*), *whether it would be better for them engaging in war*: i. e. *whether it would be for their advantage to engage in war*. — *ἀνείλεν*: Lex. *ἀναίρω*, III., *gave a response*. — *αὐτός*, with the subj. of the infin., *that he himself would take part with (them), etc.*

CHAP. 119. *Αἰθῆς*: cf. 67, 3; 87, 4. — *ψήφον ἐπαγαγεῖν*: cf. 87, 4. — *ἐξυνόδου* (Eng. *synod*) *γεν-*, *an assembly having been convened*. Cf. 96, 2; 97, 1. — *οἱ τε ἄλλοι . . . καὶ οἱ Κορίνθιοι*, *not only the others . . . but particularly the Cor.* — *οἱ πλείους*, appos. with *οἱ ἄλλοι*. — *τῶν Ἀθ-*, with *κατηγορ-*, *the greater part accusing the Ath.* — *δεηθέντες* (*δέομαι*) . . . *ἰσάφ.* Notice the remarkable particularity of this sentence, *having previously besought (them) each privately even city by city*. — *ᾧστε*, though not necessary here, yet brings out more fully the notion of purpose (a result to be attained).

— *μη προδιαφθαρή* (*προδιαφθείρω*), *lest it be previously destroyed*, i. e. before the Peloponnesians declare war against Athens. Cf. 65, 3. — *δεηθέντες μιν . . . παρόντες δέ*: correlative. — *καὶ τότε*, *then also*, join with *παρόν-*. — *τελευταῖοι ἐπελθόντες*: cf. *παρελθόντες τελ-*, ch. 67, 5: *coming forward last*.

CHAPS. 120-124. Speech of the Corinthians. For the substance of this speech, cf. Grote, ch. xlviii. For a full account of it, cf. Wilkins, *Speeches from Thucydides*.

CHAP. 125. *γνώμην, ψήφον*: notice here the omission of the article, with abstract nouns. H. 530; S. Gr. 379, a; G. § 141, Note 1, b. — *τὸ πλῆθος ἐψ-*: collective noun with plur. verb. — 2. *δεδογμένον* (*δοκέω*): particip. of an impers. verb, in acc. abs. H. 792; S. Gr. 544; G. § 278, 2: concessive, *though it had been resolved upon*. — *ἀδύνατα ἦν*: impers. neut. plur. H. 518, a; S. Gr. 369, a. — *οὔσιν*: causal, *since they were*. — *ἐκπορίζεσθαι* takes as obj. the anteced. of *ἃ*: *to provide (those things) which*, etc. — *καὶ μη εἶναι μᾶλλον*, *and that there be no delay*. — *καθισταμένοις*, sc. *αὐτοῖς*, dat. of interest with *διετρίβη*: *ὧν* with *ἔδει*, a verb of want: *but still, in preparing those things of which there was a lack, an entire year did not pass away, but a less period, before they*, etc.

CHAP. 126. *ἦν . . . ἰσακούσων*, sc. *οἱ Ἄθ-*: notice here *ἦν* with the subjunc. (instead of *εἰ* with the optat.) after a historic tense, denoting a more decided probability. — 2. *πρώτον μὲν*. The correlative clause is found ch. 139, 1. — *τὸ ἄγος . . . τῆς θεοῦ*, *to drive out the abomination of the goddess*. The goddess Athena is here alluded to. — The remainder of this chapter is occupied with an account of the conspiracy of Cylon, a remote ancestor of Pericles. As it does not further the narrative before us, it is here omitted. See Smith's *History*, ch. x., § 7; also ch. xxv. § 7. Also Grote, ch. xxxi.

CHAP. 127. *ἐκέλευον*, sc. *τοὺς Ἀθηναίους*. — *δῆθεν* (cf. ch. 92) . . . *τιμωροῦντες*, *forsooth, first of all, avenging the gods*. Not the first nor the last instance in which zeal for religion has been an ostensible reason for waging an unjust war. — *προσεχόμενον*, supplement. particip.: *αὐτῷ*, i. e. *τῷ ἄγῳ*, *was implicated in it*. — *κατὰ τὴν μητέρα*, *by his mother, or on his mother's side*. — *ἐκπεσόντος αὐτοῦ*: gen. abs. denoting condition: *if he were banished* (lit. *fell out*). — *προχωρεῖν*: infin. pres., where we might expect a fut.: *τὰ ἀπὸ τῶν Ἄθ-* (subj. of infin.): *that the things (which they hoped for) from the Athenians would more easily turn out in their favor* (lit. *more forward for them*). — *αὐτόν* (i. e. Pericles): subj. of *παθεῖν*: *τοῦτο*, obj. — *δσον διαβ- κτέ*, *as that it* (the fact of their making the demand) *would bring reproach*, etc. — *ὥς καὶ διὰ κτέ*, *as though, through his misfortune also in part*, etc., i. e. the misfortune of being descended from an ancestry that was accursed. — 3. *καθ' ἑαυτόν*, *contemporary with himself*. — *ἡναντιούτο*: *ἐναντιώ-*. — *πάντα*: adv. acc. — *τοὺς Ἄθ-*: obj. both of *εἶα* (*έἰω*) and of *ἔργμα* (*ἔργμα*): emphat. position.

CHAP. 128. *Ἀντεκέλευον*. Observe the force of *ἀντ-*, *in reply, in return*. A counter-accusation is not usually difficult. — *τὸ ἀπὸ Ταϊνάρου ἄγος*, *the pollution (proceeding) from Taenarus*. — *ἀπὸ Ταῖν-* below is taken by some as

a local gen., at *Taen.* I think we may understand it in the ordinary sense of *ἀπό* with gen. and connect it more closely in thought with *ἀπαγαγόντες*. Though it is more convenient for us to render it as a local gen., yet we are not to conclude for this reason that a Greek would view it as such. — *τῶν Ἑλλάτων*. See Smith's Hist. ch. vii. § 9. — *δὲ* suggests that the fact here stated was well known: *wherefore, as is well known, they even suppose that*, etc. — *τὸν . . . σασμόν*. Smith's Hist. ch. xxiii. § 5. — 2. *τὸ τῆς Χαλδῆος*, the abomination of the goddess of the bronze house, i. e. Athena. — 3. *τὸ πρῶτον μετ-*: cf. ch. 95, 3. — *ἀπελύθη μὴ ἀδικεῖν*: cf. 95, 5. — *οὐκέτι ἔξεν-*: ch. 95, 6. — *ἀνευ Δακ-*, without (the authority of) the Lac-. Cf. 91, 5. — *τῷ μὲν λόγῳ . . . τῷ δὲ ἔργῳ*, professedly . . . but in fact. *ἐπὶ τὸν Ἑλ- πὸλ-*, for the Hellenic war, i. e. to engage in the, etc.; the war which the Greeks were still waging against the Persians. — *τὰ πρὸς βασ-* . . . *πράσ- σεν* (with *ἀφικνεῖται*), to manage his business with, etc. — *ἐνεχείρησεν*: *ἐγχεῖν* . . . *ἀρχῆς*, while aspiring to the government of (all) Greece. — 4. *εὐεργεσίαν . . . ἐς βασ-* *κατέθετο*, he laid up a favor with the king, i. e. he laid the king under obligation. — *ἀπὸ τοῦδε* points to what follows, and belongs to both members of the sentence: *in the following manner*, or more exactly, *from this (as a starting point)*. — *τοῦ . . . πράγματος*, of the whole affair, i. e. his treasonable communications with the Persian king: *ἀρχήν*, in its primary sense, a beginning. — 5. *γάρ*: expegetical, Lex. II.; it may be omitted in rendering into English, as we use no particle in such a connection. — *τῇ . . . παρουσίᾳ*: dat. of time: *at his former arrival*, mentioned in ch. 94; omitted in this work. — *αὐτό* and *αὐτῷ*: *Βυζάντιον*. — *ὁλαβεν, ἀποπέμπε*: subj. *Πανσανίας*. — *βασίλει*: dat. of interest. — *τῷ λόγῳ*, according to his statement: *αὐτόν*: *Πανσαν-*. — 6. *ἐπρασσε . . . ἐπέτρεψε . . . ἐπεμψε*: mark the force of the imperf., and of the aor. — *ᾧ ἐπέτρεψε*, to whom he (Pausan.) intrusted. — *ἐπιστολήν*, obj. of *φέροντα*: *αὐτῷ*, i. e. *βασίλει*. — *ὥς . . . ἀνευρέθη (ἀνευρίσκω)*, as was afterwards found out: subj. of *ἀνευρέθη*, the fact stated just before, that the following things had been written in it. — 7. *τούςδε*: obj. of *ἀποπέμπε*. — *δορί (δόρυ)*, an old and poetic form of *δόρατι*: with *ἑλόν*, lit. *having taken (them) with spear*, i. e. *having taken them prisoners*. — *καί . . . ποιοῦμαι*, and I make a proposal. How strikingly does this passage reveal the position of woman, according to the Greek and Persian ideas. It is not intimated that the wishes of the daughter of the king were to be consulted in this arrangement. Note the change of person *ἀποπέμπε . . . ποιοῦμαι* — *θυγατέρα τὴν σὴν γῆμαι (γαμέω)*. Note the order, giving prominence both to *θυγατέρα* and to *τὴν σὴν*. — *ἐποχείριον*: neut.: qualifies both *Σπάρτην* and *τὴν . . . Ἑλ-*: H. 511, f; S. Gr. 361, f; G. § 138, Note 2. — *εἰ . . . ἀρέσκει*, if therefore any of these things pleases you: *τι* (indef.) followed by *σέ* (enclit.), hence written *τί* (same form with the interrog.): *ἀρέσκει* with the acc. (*σέ*), frequent in Plato and other Greek writers; only here in Thucyd. — *ἐπὶ θάλ-*, to (the) sea, i. e. the Western coast of Asia Minor. We omit the article in the kindred expressions, *by sea*.

CHAP. 129. *Μεγαβάτην*: obj. of *ἀπαλλάξαντα*: *having discharged Meg.*

— ἦσθι τε καὶ ἀποστέλλει καὶ καλεῖται καὶ ἀντεπιτίθει (ἀντεπιτίθημι). Note the change of tense. — αὐτῷ, i. e. Artabazus. — διαπέμψαι ἀποδείξαι depend on the idea implied in ἀντεπιτίθει, *intrusted to him in reply (with instructions) to transmit (it) as speedily as possible*, etc. — τὴν σφραγίδα : *the seal on the letter, the impression of the royal signet*. — αὐτῷ again refers to Artabazus. — ἑαυτοῦ, reflex., referring to the subj. of the leading verbs (i. e. to Xerxes). — πρᾶσσαν : same const. with ἀποδείξαι, διαπέμψαι. — 3. Observe the directness and simplicity of this letter; and of the preceding: quite unlike modern diplomatic correspondence. — τῶν ἀνδρῶν : objective gen. with εὐεργεσία. Boehme, Cl., Krüg., Poppo: *(the) favor to the men, whom, etc., is laid up for you in*, etc. The practice of the Persian kings to register the names of their benefactors is implied in Herod. 8, 85; also in the Old Testament, Esther, ch. 6. — οὕς μοι ἔσωσας (σώζω), *whom, (being) beyond the sea, you sent me in safety*, etc.: μοί, dat. of advantage. — ἔσται ἀνύγρατος (adj. of two endings, agrees with εὐεργεσία : fr. ἀνά, γράφω), *registered forever*, intensifies the idea of καίτοι σοι. — σέ, obj. of ἐπισχέτω (fr. ἐπίσχω, or 2d aor. of ἐπέχω) : *μήτε νύξ μήθ' ἡμέρα κτέ.*, an Oriental form of expression, *let neither night nor day detain you*, etc. — ὥστε ἀνεῖναι (2d aor. of ἀνίημι), *so as to omit*, etc.: ὧν, obj. of ἐπισχῇ, attracted to the case of the omitted anteced., *(of those things) which you promise me*. The 2d pers. sing. mid. (pass.) occurs in only one other passage in Thucyd. (Book 6, ch. 14, ἡγή.) Poppo. — κεκαλίσθω : note here the perf. imperat. mid. (pass.): “has a definitive final sense”: “affords an energetic mode of expression.” Buttman: *let (nothing that you promise me) be hindered by any expenditure of*, etc., i. e. do not scruple to call for any expenditure of, etc. — παραγίνεσθαι : subj. στρατιᾶς πλήθος : *if there is need that it arrive at any place*. — ἔπεμψα : note here the past tense. “The writer puts himself in the time of the reader.” Krüg. — ὅπη ἔξει, *as shall be most honorable*, etc.

CHAP. 130. Ταῦτα τὰ γράμματα. Note the order: like the definitive apposition, so frequent in Hom., H. 500, d; S. Gr. 353, c: *lit. these the writings*, i. e. *this letter*. — ὑπὸ τῶν Ἑλ- : *(held) in great esteem by*, etc.: with ἀξιώματι, as with the pass. of ἀξίω. So ὑπὸ with gen. of agent is used with τιμή; with γραφή, etc. — Πλατεῖαν (Lex. Πλαταιαί), *at Plataea*: adv., in the attributive position. For the historical allusion, see Smith's Hlst. ch. xx. — ἤρτο (αἴρω) : not frequent in a metaphorical sense in Att., but often in later writers. Cl. — ἐν τῷ καθ- τρόπῳ : Lex. καθίστημι : *in the established manner*, i. e. in the manner established by Grecian, especially by Spartan, hereditary usage. — σκευάς : rare in plur., which denotes apparently the various pieces of Median apparel: with ἐνδύμενος, *putting on*, etc., or *arraying himself in*, etc. ἔζηει, ἔξεμι (ἔξ, εἶμι). — τέ after τράπεζαν continues the narrative; does not point to the following καὶ. — παρειθίετο : note the force of the mid.: *and he had a Persian table set (for him)*. — ἔργ- βρ- : dat. of manner or of means : *but by small* (lit. *brief*) *acts*: προεδήλου, προδηλῶ. — ἃ τῇ γνώμῃ ἔμαλλε πράξεν, *(those things) which in mind* (i. e. *in his thoughts*, or, *as he supposed*) *he was*

about to do: **μαζόνως** (adv. comparat.: cf. adj. **μαίζων**), *on a larger scale:* **ἐσέπειτα** (or **ἐς ἐπειτα**, Pop., Krüg., Cl.), *in the future:* usu. with the art. **ἐς τὸ ἐπειτα**. — 2. **τέ**, not a correl. with the following **καί**, but introducing the sentence as a result. — **τῇ ὀργῇ**: *feeling, temper*. It is clear in two other passages, if not in this, that Th. used **ὀργή** sometimes in this sense, which afterwards disappeared in Attic prose, but was revived in later writers. Cf. Boeh., Cl., Krüg., Pop.: **χαλεπῇ**, pred. adj. with **ὀργῇ**, *temper so harsh towards all men* etc. — **μηδένα δύνασθαι**, *no one was able*, i. e. without some annoyance, some unpleasant experience. — **ἡ συμ- μετέστη**: *the alliance went over*. Cf. **τοὺς συμμάχους μετατίξασθαι**, ch. 95, 4.

CHAP. 131. **αἰσθόμενοι**: without any obj. expressed: *being informed (of what was going on)*: cf. 95, 7. — **τὸ πρῶτον**: 95, 3. — **καὶ ἐπαδὴ κτέ.** The principal sentence is **οὕτω . . . ἐπέσχον**. — **τῇ Ἑρμ- νηί**: article expressed here, because previously mentioned (128, 3). — **νηί**. So Krüg., Cl., Boeh. With the diaeresis (**νηί**), Poppo, also Krüg. in his grammar, Cl. in his note, H., G.: **ναὺς** is the generic word for *ship*; in 128, 3, Th. uses **τριήρης** (spoken of the same object), *a trireme*, the usual form of *warship* at this time. — **ἐβάλνετο ποιῶν**: H. 802; S. Gr. 547. — **βίε** . . . **ἐκπολιορκηθείς**, *having been forcibly driven out*. The fact that he had taken possession of Byzantium is mentioned in ch. 128, 5. A regular siege of the city is hardly meant. Cl. — **πράσσω** . . . **πρὸς κτέ.**, *he was reported to them* (the Lac.) *as negotiating with*, etc. — **οἴκ.** Note the position of the negative: regularly placed just before the word or clause on which its force falls. So here; *not for any good (object)*. — **μονήν (μονή)**. Only a blunderer can confound this with the fem. of **μόνος**. — **οὐκέτι ἐπέσχον (ἐπέχω)**: *they* (the Lac.) *no longer endured* (it, i. e. the conduct of Pausanias). — **εἶπον** . . . **μὴ λείπεσθαι**, *told (him) not to depart from*, etc., i. e. *bade (him)*, etc. **εἶπον** has a different sense with **πόλ-** . . . **προαγορεύειν**: *told (him) that the Spartans would declare war against him*: **εἰ δὲ μή**, *but otherwise*, i. e. if he did leave the herald. For a fuller explanation, see H. 754, b; S. Gr. 520, d. — 2. **πιστεύων χρήμασι διαλύσαν τὴν διαβολήν**, *being confident that he with money* (i. e. *through bribery*) *would do away with the unfavorable opinion*, — a noteworthy statement. That Pausanias, well acquainted as he was with the leading men of Sparta, should even have hoped to escape the demands of justice through bribery, does not convey the loftiest idea of Spartan virtue. — **ἐσπίπτει**: used as pass. of **ἐσβάλλω**: hence with **ὑπό** and gen.: *is cast by*, etc. **τὸ πρῶτον**, *at first*, i. e. on his arrival the second time in Sparta. — **τῶν ἐφόρων**. For an account of the ephors and other magistrates at Sparta, see Smith's Hist. ch. vii. § 10. — **τὸν βασ- δρᾶσαι τοῦτο**: two accusatives with one verb. H. 553; S. Gr. 398; G. § 164: *to do this* (i. e. *to cast into prison*) *to the king*: so much the more to any one lower in rank. The rank of Pausanias is described in the next chapter. — **ἐπειτα**, *then*, correl. of **τὸ πρῶτον**. — **διαπραξάμενος** . . . **ἐξῆλθε**: lit. *having accomplished* (it) *he subsequently went forth* (sc. from the prison), i. e. *by successful management, he subsequently went forth* — **περὶ αὐτὸν ἐλέγχαν**, *to bring any proofs respecting him*. Note this use of **περὶ** with acc.

CHAP. 132. φανερὸν . . . οὐδὲν . . . σημείον: more emphatic by the separation. — ἔχθροί . . . πόλις: partitive appos. with Σπαρτιάται. — ὅτε relates to σημείον: connect ἄν with ἐπιμαρτύροντο, βεβαίως with πιστεύσαντες. The const. is not in an Eug. idiom. We may render it, *in which they might securely trust so as to punish*, etc. — γένους τοῦ βασιλείου: more emphasis is thrown on τοῦ βασ- than if the order had been τοῦ βασιγγένους. — Πλειστόταρχον: obj. of ἐπετρόπευεν (ἐπιτροπέω). — ἀνεψὸς ὢν, *being cousin*. Their fathers, Cleombrötus and Leonidas, were brothers. The clause in parenthesis explains τιμὴν. — 2. ὑποφίας δὲ πολλὰς: δέ is correl. with μὲν after φανερὸν: *no open proof . . . but many suspicions*. — ζήλωσι (ζήλωσις): note the omission of the article here: the two datives are thus united more closely. — μή. Connect closely in thought with ὑποφίας: *that he was not willing to remain contented with* (lit. *equal with*), etc., or, as Cl. renders, *was not willing to keep himself within the existing regulations: ἴσως*, why nom.? H. 775 ("a predicate noun," etc.); S. Gr. 536, b; G. § 136, Note 2. τοῖς παρόσι, neut. — τὰ τε ἄλλα: "τέ stands here in the double function of a copulative conjunction, connecting this clause with the foregoing and also of a correlative with the following καί, as though we had τὰ τε τε ἄλλα, which, however, would be an inadmissible repetition." Cl.: *and they viewed attentively not only other things respecting him, . . . but especially the fact that*, etc. — ἐξεδιήτητο (ἐκδιατάομαι): double augment, H. 314, b; as though it were compounded of ἐκ, διά, αἰτάομαι, whereas in fact the compos. is ἐκ, διατάομαι: *if in anything anywhere he had departed in his manner of living from*, etc. — ἀκροθίνιον: appos. with ὅν, *which . . . as an offering* (properly *an offering of first fruits*). — ἰδίᾳ, *privately, on his own responsibility*: opposed to δημοσίᾳ. The distich contains a hexameter and a pentameter verse, — an elegiac distich: thus, —

— — — — —
— — — — — || — — — — —

H. 911; S. Gr. 752; G. § 295, 5. — 3. ἐξέκολᾶσαν: ἐκκολάπτω. — τοῦτ': subj. of ἰδοὺ: ἀδίκημα, pred., *this also* (the act of inscribing the above distich on the tripod) *seemed to be an unjust act*, etc. — ἐν τούτῳ, *in this (present condition)*. — ἐφαίνετο: subj. τοῦτο, *this act*. — διανοίᾳ: with παρόμοιον, an adj. of likeness: *in keeping with his present purpose*. — 4. ἐς τοὺς Ἑτα- πρᾶσσειν: cf. 65, 2, Note. — αὐτόν, subj. of πρᾶσ-. — καὶ . . . δέ: rare in Th. and the writers of his time, but frequent in Plato, Xen., and the later Attic writers: δέ connects the sentence with the foregoing, καὶ belongs with the word just after it: — *and so it was also (in fact)*. — ξυνεπ- αναστῶσι: συνεπανίστημι (σύν, ἐπὶ, ἀνά, ἵστημι). — τὸ πᾶν, *the whole (plan)*. — 5. ἄλλ' οὐδ' ὥς (to be carefully distinguished from ὥς) οὐδὲ . . . πιστεύσαντες. We can imitate the emphatic repetition of the negative; but not even thus, not even trusting to, etc. — νεώτερόν τι: lit. *anything newer*, i. e. as the connection indicates, *anything harsh*, a euphemism for κακόν τι. — ὥπερ εἰώθασιν, sc. χρῆσθαι suggested by χρώμενοι, *adopting (in respect to him) the course which they have been wont (to adopt)*, etc. — τῷ τρόπῳ is explained by μὴ ταχεὶς εἶναι . . . βουλευσθαι, *not to be hasty to decide on*, etc. —

πρὶν γε δὴ: still more emphatic than πρὶν δὴ, 118, 2: αὐτοῖς, with μηνυτὴς γίνεται, becomes an informer to them. — τὰς τελευταίας . . . ἐπιστολάς: spoken of a single letter: cf. τὰ γράμματα, 130, 1. — ἀνὴρ Ἀργίλιος, an Argilian man, thought to be from Argilus, a city in Chalcidice. — παιδικὰ ποτε ὦν αὐτοῦ: being once a favorite of his, or, who was once, etc. — πιστότατος ἐκείνῳ (Pausanias): most faithful to him, i. e. up to this time, but fear for his own safety now overcame him. — δέσας: Boeh. places a colon before this word; Cl. has no point whatever; Krüg., Pop., and others have a comma, which seems to me preferable. — ὅτι κτέ., explanatory of ἐνθύμησιν τινα, on a certain reflection that no one, etc. Some, however, understand ὅτι as causal with δέσας. — ἦν ψευδοῦ (ψεύδομαι) τῆς δόξης: lit. if he may be deceived in his opinion, i. e. if it turn out that he is mistaken in his suspicion that the letter may contain a direction to put him to death. — ἐκείνος: Pausanias. — τι μεταγράψαι, to change something (in the letter). — μὴ ἐπιγνῶ (ἐπιγινώσκω), connect with ἵνα, to the end that he (Pausan.) may not detect (it, — the fact that the letter had been opened and sealed again). — λύει κτέ.: connected by καί (before παραποιησάμενος) with γίνεται, and in the same const., i. e. historic pres. — ὑπονοήσας . . . προσεπιστάλθαι (προσεπιστέλλω), having suspected that some such thing had been enjoined in addition (i. e. in addition to the main contents of the letter). — ἐγγεγραμμένον (ἐν, γράφω): masc. agreeing with αὐτόν: κτείνειν, infin. denoting purpose: act. where we should more naturally use the pass.: like the Latin fut. pass. particip. (interficiendum): he found himself also enrolled to be put to death (lit. to put to death).

CHAP. 133. Τότε δέ: the authorities are about equally divided between this reading and τότε δὴ. — αἰτήκοι δὲ κτέ. indicates the extreme caution of the Spartan government: Πausανίου, with αὐτήκοι, lit. ear-witnesses of Pausanias himself saying something. — ἀπὸ παρασκευῆς τοῦ ἀν-, closely connected in thought with ἔσθοντο πάντα σαφῶς (below, middle of the chapter): by an arrangement of the man . . . they ascertained everything clearly. — σκηνησαμένου (Lex. σκηνέω): usu. intrans., but here trans.: διπλὴν διαφράγματι, (made) double by a partition, i. e. constructed with two apartments. — ἐς ἦν . . . ἔκρυψε: a verb of rest with a const. denoting motion. H. 618, a; S. Gr. 448, b; G. § 191, Note 6: into which he conducted certain of the ephors, and concealed them within. — ὥς (prep.) αὐτόν: the Argilian man, who had gone as a suppliant to Taenarus, etc. — σαφῶς: notice the emphatic position: not to be confounded with σοφῶς. — ὥς κτέ., explanatory of τὰλλα: setting forth the other things severally, that he never in anything had endangered him (i. e. Pausanias). — προτιμηθεὶς δ' . . . ἀποθανεῖν: spoken in bitter irony: but that he was highly honored with death (lit. to die): ἐν ὅσῳ, with the dat., equally with, etc. — κἀκείνου (= καὶ ἐκείνου) κτέ. Most of the genitives abs. in this chapter denote prominently the notion of time, and are best rendered by when. So here, and when he (Pausanias) acknowledged, etc. All these dependent constructions are to be referred back to the leading verb ἔσθοντο, middle of the chapter. — καὶ . . . οὐκ ἔωντος, sc. αὐτόν: and did not allow (him) to be angry, or, as we

should more naturally speak, and begged him not to be angry, etc. — **πίστιν** (**πίστις**) : security, or pledges of security : takes **τῆς ἀναστάσεως**, as objective gen. : **ἐκ τοῦ ἱεροῦ**, with **τῆς ἀν-**, as with a verb of motion : *pledges of security in respect to rising up (and departing) from the temple*, or, more briefly, *in case he would depart from*, etc. It was of the highest importance to Pausanias that the man should leave the temple, and not attract attention to the fact that he had become a suppliant. — **ἀξιούντος**, sc. **αὐτόν**. — **τὰ πρᾶσ-σόμενα**, the negotiations, i. e. those with the king.

CHAP. 134. **τότε** is of course to be joined with **ἀπῆλθον**. — **βεβαίως** . . . **εἰδότες** : *knowing (the facts) with certainty* This knowledge was wanting, previous to the event described in ch. 133 : **ἐν τῇ πόλει** is connected in thought with what follows : **ἐποιούντο**, note the force of the imperf., *they proceeded to make*, etc. — **αὐτόν** (Pausan.) : subj. of **γινῶναι** . . . **χρηῆσαι** . . . **προκαταφυγεῖν** : *that he knew*, etc. — **ἐνός**, with **τὸ πρόσσωπον**, which is obj. of **εἶδε** : *as he saw the countenance of one of*, etc. — **ἐφ' ᾧ ἐχώρα**, *for what (purpose) he* (i. e. the ephor) *was approaching*. — **ἄλλου δέ**, sc. **τῶν ἐφόρων** : correl. with **ἐνός μὲν**. — **νεύματι ἀφανεί**, a secret nod, observed or understood only by Pausanias. — **δηλώσαντος**, *made plain* (to Pausanias what was intended). These clauses in the gen. abs. are better rendered, as in ch. 133, by *when* with a finite verb. — **εἰνοία** : dat. of cause. — **τῆς Χαλκιοίκου** : cf. ch. 128, 2. — **προ-**, *beforehand*, i. e. before he was overtaken by those in pursuit. — **τὸ τέμενος**, the sacred enclosure (in which the temple was built). — **ἐς οἰκημα** . . . **δ ἦν τοῦ ἱεροῦ**, *into a building . . . which belonged to the temple* (predicate gen.). — **ὑπαίθριος**, in the open air : a pred. adj., especially an adj. denoting time, place, order, number, or manner, is frequent in Greek, where we use an adv. or a preposition with its case. Küh. Larger Gr. § 264, 3 ; H. 487, Rem. c ; S. Gr. 340, c ; G. § 138, N. 7. — 2. **τὸ παραντίκα** : adv. acc. : *for the immediate time*, or, as we often say, *for the time being*. — **ἀφείλον** (**ἀφαίρεω**). By the removal of the roof, he was left **ὑπαίθριος**. — **τὰς θύρας** : obj. of **ἀπεκκοδόμησαν**. — **ἀπολαβόντες εἰσω**, *having shut him up when he had entered*, or, as we may often more easily render the aor. particip., *shutting him up when*, etc. **εἰσω** and **ἐνδον** differ as **εἰς** and **ἐν**, the former implying motion, the latter rest. The description is very circumstantial, and not altogether free from tautology. — **ἐξεπολ- λιμῶ**, *they forced (him) by hunger to give himself up*. Cl. renders it, *sie hungerten ihn aus, they starved him out*. — 3. **ὥσπερ εἶχεν**, *just as he was* : usually understood in the sense, *immediately, forthwith* ; and in this sense sometimes strengthened by **εὐθύς**. (Yet Boehme questions this meaning ; I think, without sufficient reason.) — **τὲ . . . καὶ** : a copulative in both of the connected members, as often. It is sometimes awkward to render the **τὲ** into English. In such cases it is better omitted in the translation. Cf. H. 855, a (examples). — **αἰσθόμενοι** : without any object expressed, but plainly implied. Cf. 95, 7. — **ἐξάγουσιν**, sc. **αὐτόν**. — **παρα-χρημα** : same general sense as **ὥσπερ εἶχεν** (as explained above), but may be rendered by another phrase, *on the spot*. — 4. **οὐπὲρ τοὺς κακούργους**, sc. **ἐμβάλλουσιν**, *where (they cast)*, etc. — **ἐμβάλλαν** with **ἐμέλλησαν**. — **πλη-**

σὸν πον, *somewhere near*, is comm. understood to mean, near the Caeadas. — κατορύξει, sc. αὐτόν. — τὸν τάφον: obj. of μετενεγκείν (μεταφέρειν). — ἔχρησε: Lex. χρώω (B), A. — οὐπὲρ, (*to the place where*). — δ, *which fact*, that he lies in the space before the temple: obj. of δηλοῦσι. — ὡς ἄγος ὃν τὸ πεπ-: acc. abs. H. 793; S. Gr. 544, a; G. § 278, Note. The position of αὐτοῖς, between ἄγος and ὃν, connects it in thought with them rather than with τὸ πεπραγμένον (with which it is understood); *on the ground that the thing done (by them) was a pollution to them: δύο σώματα*, obj. of ἀποδοῦναι (same const. with μετενεγκείν). — χαλκοῖς δύο, *two bronze statues* (of Pausanias). The two, instead of one, were to serve in some sort as an atonement for the sin committed against the goddess in the violence done to her suppliant. These two statues of Pausanias, in the temple of the goddess Chalcioecus, near the altar, were seen by the traveller Pausanias three centuries later. (The death of Pausanias occurred between 471 and 466 B. C. The traveller Pausanias lived in the first half of the second century B. C.)

CHAP. 135. Οἱ δὲ Ἀθ. The narrative, broken off ch. 128, 1, is here resumed. — ὡς . . . κρίναντος: observe here the gen. instead of the acc., abs. Cf. 134, 4: *on the ground that the god also had judged (it to be) a pollution*. — ἀντεπερ-: ἀντεπιτάσσω. In nearly the same sense we have above, ch. 128, ἀντεκέλευον. — 2. τοῦ Μηδισμοῦ: causal gen. with ξυνεπηγνῶντο (συνεπαιτάσθαι) κτέ.: *they implicated* (or more strictly as imperf. *they proceeded to implicate, took measures to implicate*) Themistocles also in the Medism of Pausanias. — ὡς, *as*. The temporal and causal meanings of ὡς are both frequent. Either makes sense here. The same ambiguity lies in the Eng. *as*. Perhaps the causal force is more prominent here. — εὕρισκον: no obj. expressed: note the force of the imperf. here, continued or repeated action: *they made discoveries one after another* (a sufficiently long expression for the idea contained in one Greek word!). — περὶ Πausανίαν: cf. περὶ αὐτόν, ch. 131, 2. — ἐλέγχων: *proofs*. These are said to have been certain letters which were discovered. Plut. Them. 23. — τοῖς αὐτοῖς, *in the same manner* (as Pausanias), i. e. with death. — αὐτόν (i. e. Θεμιστ-): emphat. posit.: subj. of κολάζ-. — 3. ἔτυχε γὰρ κτέ.: γὰρ introduces the reason, not for πεισθέντες, but for πέμπουσι κτέ., *since he happened*, etc. Such a position of the causal sentence (before that for which it assigns the cause or reason) is frequent in Herod., and not unfrequent in Thucyd. ἔτυχε belongs with each of the participles in the parenthesis. For the nature of ostracism, see Smith's Hist., ch. xi. § 12. — δίαιταν: Lex. I., 2. Observe that δίαιταν and ἐπιφοιτῶν are made antithetical by μέν and δέ: *a residence . . . , but making frequent journeys*, etc. — ἀνδρας: obj. of πέμπουσι. — ἐρήτο: cf. 129, 2. — ἄγειν, sc. αὐτόν: *bring (him, i. e. Them.)*.

CHAP. 136. αὐτῶν: τῶν Κερκυραίων. In what way Th. had been a benefactor of the Coreyraeans is not known with certainty. The scholiast says he had shielded them from punishment for not aiding the Greeks against the Persians: Plut. Th. 24, that he had settled some dispute between them and the Corinthians to their advantage. — ἔχειν αὐτόν, *to keep*

him (implying protection) : depends on *δεδέναι* (*δέδια*). — *ῥωτε* with the infin. RESULT : H. 770 ; S. Gr. 531, b ; G. § 266. Notice the accentuation of *ἀπείχθεσθαι* (as pres., not aor.). — 2. *ὑπὸ τῶν προστεταγμένων* (*προσ-τάττω*), by those appointed (for the purpose). — *ἢ χωροίη* : indef. frequency of past action. H. 729, b ; S. Gr. 498, fine print ; G. § 233 : depends on *κατὰ πύστιν* : on (their) learning by inquiry (repeatedly), where he was going. — *κατὰ τι ἄπορον*, in a certain emergency. What this was Th. does not think it necessary to relate. — *παρὰ Ἀδμήτῳ* *καταλῦσαι*, to take refuge with, etc. — 3. *ὁ μὲν*, Admetus : *ὁ δέ*, Themist. — *τῆς γυναίκος*, of the wife (of Admetus). — *καθίξεσθαι* (Krüg. and Cl. write *καθέζεσθαι*) *ἐπὶ τὴν ἱστίαν*, to take refuge upon (lit. to sit down upon) the hearth (which was probably elevated and used also for an altar). — 4. *δῆλοι* (indic. *τε ὅς ἐστι*, he both shows who he is, etc. — *οὐκ ἀξιοί* (after the analogy of *οὐ* with *φημί* and with *ἰδῶ*) *φεύγοντα τιμωρεῖσθαι*, he declares that it is not a worthy act to punish him while a fugitive, — a direct appeal to the generosity of Admetus : *εἰ τι* *δεομένην*, if in something perhaps he spoke against him (Admetus) while making a request of the Athenians. What this request was is only a matter of conjecture. — *ἀσθενέστερος* (Boeh., Krüg.) : pred. nom. with the infin. : for, being far weaker at the present time (than Admetus), he would suffer harm at his hands (*ὑπ' ἐκείνου*, i. e. Admetus). Poppo and Cl. retain the reading *ἀσθενιστέρου* (found in all the best MSS.) and render, for he might suffer harm at present from one far weaker than he (Admetus). Though the order of the Greek words is unusual (with *ἀσθενιστέρου*), yet it appears to me better to follow here the authority of the MSS. This and the following sentences depend on *ἀξιοί* above, or the idea implied in *ἀξιοί*, he declared. — *τοὺς ὁμοίους* : obj. of *τιμωρεῖσθαι* : *ἀπὸ τοῦ ἴσου*, with the subj. of *τιμ-*, that one from the position of equality punish, etc. — *αὐτός* : pred. nom. again, with infin. *ἐναντιωθῆναι* (cf. *ἀσθενέστερος* above) : *ἐκείνῳ*, to him (Admetus) : *χρεῖας τινός*, Krüg. says "gen. of relation" and translates it, in respect to a certain request (so Boeh., Cl., and others) ; German, in Bezug auf, wegen. It may be referred to H. 577 ; S. Gr. 420 ; G. § 173. — *καὶ οὐκ ἐς κτέ.*, and not in respect to the saving of his life : same general idea with the gen. just before it. — *τό* belongs with *σώζεσθαι* : *σῶμα* without the article, H. 530, c ; S. Gr. 379, a. — *ἐκείνον*, subj. of *ἀποστερήσαι*, but that he (Ad.) would deprive (him, Them.), etc. : *ἄν* expressed twice in this apodosis. H. 873, a ; G. § 212, 2. — *εἰπὼν ὑφ' ὧν κτέ.*, mentioning by whom, etc. *εἰπὼν* refers to the subj. of the remote verb *ἀξιοί*, something like *δεξας*, ch. 87, 2, in its const. — *ἐφ' ᾧ* : cf. 134, 1. — *σωτηρίας*, with *ἀποστ-* : H. 580, a ; S. Gr. 422, aa ; G. § 174 : article omitted, cf. *σῶμα* and references above : of the safety of his life : *σῶμα*, above rendered *life*, means strictly *body*, *person* : *ψυχή*, *life* in the strictly spiritual sense.

CHAP. 137. *υἱός* : H. 202, 17 ; S. Gr. 112, aa ; Lex. *υἱός*. — *ὥσπερ* *ἐκαθέζετο*, just as also he was sitting with him : *καὶ* indicates the identity of his present situation with that named above, ch. 136, 3. — *μέγ-* *τοῦτο*, this as a form of supplication was most powerful : i. e. among the Molossians. Themist. had been taught this fact by the wife of Admetus,

ch. 136, 3. Observe *ἰκέτευμα* has no article, hence we render, *this as a*, etc., not *this form of supplication*. — *ὑστερον οὐ πολλῶ*: this order (instead of *οὐ πολλῶ ὕστ'*) occurs several times in Th.: *not long afterwards*. — *οὐκ ἐκδίδωσιν*: the connection is, *ὁ δὲ . . . ἀνίστησί τε . . . καὶ . . . οὐκ ἐκδίδωσιν* (sc. *αὐτόν*, i. e. Th.). — *ὡς βασιλέα*, to the king, i. e. of Persia: article omitted as with a proper name. — *ἐπὶ τὴν ἑτέραν θάλασσαν*, to the other sea, i. e. the Aegean. — *περὶ ἧν*, i. e. *κατὰ γῆν*. — *τὴν*, sc. *πόλιν*, a rare ellipsis. — 2. *ἀναγομένης*: cf. 29, 4: *ἐπὶ* with gen., *towards, for*. — *καὶ ἦν γὰρ κτε.*: cf. 31, 2: *and since he* (Them.) *was*, etc. — *δείσας*, fearing, i. e. that he may be discovered and fall into the hands of the Athenians, — a most pitiable situation for the man who had commanded in the battle of Salamis, and been the chief means of rescuing his country from the despotism of the Persians. — *φράζει . . . ὅστις ἐστί*: cf. *ἡλοὶ δεστί*, 136, 4. — *ἔφη ἑρᾶν*, he (Th.) *said he would declare*, etc.: thus the life of the captain would be in no less peril than that of Them., — another instance of the wonderful, but unscrupulous, astuteness of Themistocles. — *χρήμασι πεισθεῖς*, lit. *persuaded by money*, i. e. *bribed*, — the comm. phrase for this idea. — *τὴν δὲ ἀσφάλ- κτε.*: depends on *ἔφη*, lit. *and that it was their safety that no one go forth*, etc., or more freely, *and that their safety required that no one*, etc. Cl. makes *τὴν δὲ* subj. and *ἀσφάλ-* pred., the subj. conforming in gender to the pred., — an exegesis which does not seem to me probable. — *μέχρι* and subjunc. without *ἄν*. G. § 239, Note: lit. *until a sailing begin*, i. e. *until the voyage be resumed*, or *until a favorable wind arise*. — *πειδομένης*: particip. denoting condition, *in case he should be persuaded*. — *ἀπομνησέσθαι* (*ἀπομνησέσκειν*): same subj. as *ἔφη*, on which it depends. Notice the emphatic position of *ἀξίαν*. — Observe that *στρατοπέδον* and above *στρατόπεδον* is spoken of an army or squadron with ships, i. e. *a fleet*. — 3. *ἦλθε . . . ἃ ὑπέκειντο* (*ὑπέκειμαι*, as pass. of *ὑπεκτείνω*), *for there came to him . . . funds which had been deposited*: *αὐτῷ*, dat. of interest, not of motion: notice *ἐκ* with the name of a place, *παρά* with gen. of person; the usual distinction. — *μετὰ . . . τινος*, *with a certain one of*, etc. (compare the arrangement with the usual reading *ἐπ' ἐκείνου πολλῶ ἀσθενεστέρου*, 136, 4, note): *κάτω*, *on the coast*; *ἄνω*, *towards the interior*, with a verb of motion; *ἐν τῇ ἑσθίᾳ*, with a verb of rest. Observe Thucyd. here uses *Περσῶν*, instead of his usual word *Μήδων*. Cf. *Μηδικόν*, 23, 1, note. — *ἐσπέμπει . . . ἐς βασιλέα* is explained as meaning, *sends . . . into (the palace of) the king*: *ἐς* or *εἰς* with the name of a person is very rare: hence Bekker, Krüger, and some others change *ἐς* to *ὡς*. — 4. *ἔδηλον δ' ἡ γραφή*: cf. *τοσαῦτα μὲν ἡ γραφή ἔδηλον*, 129, 1: note the variation in the arrangement. The object of *ἔδηλον* here is the letter introduced by *ὅτι*. Recollect that *ὅτι* before the oratio recta is not rendered into English, unless we throw the whole into the oblique narration: *made plain (the following)*, I Themistocles, etc. The letter of Pausanias (128, 7) begins with the 3d pers., but changes to the 1st pers. — *ὅς*, 1st pers. relating to the subj. of *ἦκω*: *Ἑλλήνων* limits *ὅς*, as gen. of the whole: (*being a man*) *of the Greeks who have inflicted*, etc.: *κακά* and *οἶκον*, two accs. with one verb. — *ἐμοί*, with

the comp. verb ἐπιόντα. H. 605; S. Gr. 439; G. § 187. — ἀνάγκη, with ἡμυρόνη (ἀμύνω), *I through necessity guarded myself against, repelled, etc.* — πολλὰ δ' ἐτι πλείω ἀγαθά, sc. ἐργασμαι τὸν ὑμέτερον οἶκον, *but (I have conferred) still greater benefits by fur, etc.* — ἐπαδὴ . . . ἐμοί, sc. ἐτίγνεντο with indeterminate subject. H. 494; S. Gr. 347; G. § 134, Note 1, (c): *when (it was) in safety to me, or more freely, when all was safe for me.* — ἐκείνῳ, to him (Xerxes). — γράψας: introduced like δείξας, 87, 2: εἰπών, 136, 4; but with less exact grammatical connection, after ἐδήλου ἡ γραφή. The clause in parenthesis is not a part of the letter, but gives the substance of what the letter here contained. — τὴν . . . προάγγελσιν (obj. of γράψας), *the previous announcement of the withdrawal from Salamis.* See Smith's Hist. ch. xix. § 6. — τὴν . . . οὐ διάλυνιν: note the neg. οὐ with a substantive having a verbal force: *the not destroying, etc.*: freely rendered, *the fact that through himself the bridges were not at that time destroyed.* See Smith's Hist. ch. xix. § 10. — ἦν . . . ἐποιήσατο, *which he falsely claimed to himself.* It seems almost incredible that Themistocles should have counted so much on the simplicity or the ignorance of the Persian monarch. — ἔχων, *having the ability, being able*: δρᾶσαι, depends on ἔχων, takes two accs. (σέ, ἀγαθά). — διὰ τὴν σὴν φιλίαν: notice σὴν in the sense of an objective gen. H. 677; S. Gr. 460, b; G. § 147, Note 1: *on account of friendship for you.* — ἐνιαυτὸν ἐπισχών (ἐπέχω), *having waited a year.* The reason for this delay may be inferred from 138, 1. — αὐτός (agrees with the subj. of βούλομαι) σοι . . . δηλώσαι, *in person to unfold to you, etc.*: περὶ ὧν, (*those things*) about which, or, for which, etc.

CHAP. 138. ἐν ἐπέσχε: cf. ἐνιαυτὸν ἐπισχών, 137, 4: ἐν, acc. of extent. Observe that the regular attraction of the relative to the case of the antecedent is here omitted, as the dat. φ would not express clearly the idea of extent. — 2. τὸν ἐνιαυτὸν: article expressed, because ἐνιαυτὸν has been previously mentioned. — παρ' αὐτῷ, i. e. τῷ βασιλεῖ. — καὶ ὅσος κτῆ, *even as no one of the Greeks up to that time (πῶ): more literally, even as much as, even as great (or, as influential) us, etc.* — τοῦ Ἑλληνικοῦ, by prolepsis put first for emphasis, depends on ἐλπῖδα: must be supplied with δουλώσαν as obj. (in the acc.): and (on account of the) hope which he (Them.) held out to him (the king) in respect to the Grecian power that he (Them.) would subjugate (it). We may render it thus, *and on account of the hope which he held out to the king that he would subjugate for him the Grecian power: υπερῖδα, lit. put under, suggested: δουλώσαν, explanatory of ἐλπῖδα.* — τοῦ belongs to the sentence following: διδοῦς, ξυμερός, predicate with the infin. H. 775 (fine print): S. Gr. 536, b; G. § 136, Note 2: *and especially from the fact that he appeared (to be) a man of sagacity by giving proof (of it): διδοῦς, pres. particip. denoting the repeated exhibitions of his sagacity.* — 3. ἦν: placed first for emphasis: *For Themist. was in fact, etc.*: mark the force of δὴ after a superlative, H. 851; S. Gr. 580, d; Lex.: δηλώσας, particip. denoting means, *by exhibiting most conclusively native force (lit. force of nature): καὶ, Intens. even somewhat remarkably: ἐς αὐτό, in respect to it, referring to the idea of the preceding clause: μᾶλλον ἑτέρου, more than any other (man):*

ἄξιος θαυμάσαι, pred. with **ἦν**, *was in fact worthy of admiration*, infin. with an adj. and the act, where we use a pass. H. 767, a (end): S. Gr. 530, c; G. § 261, 2. — **εἰκεία** . . . **ξύνεσα**: dat. of means with **κράτιστος γνώμων**, sc. **ἦν**: *for through (his) own sagacity . . . (he was) a very excellent judge* (lit. *knower*). — **καί** intens.: **προ-**, *previous to his entrance into public life*; **ἐπι-**, *subsequent to it*: **ἐς αὐτήν**, i. e. **ξύνεσιν**, a construction implying motion with a verb of rest. H. 618, a; S. Gr. 448, b; G. § 191, Note 6: *even not having added anything to it by previous learning (from any teacher), nor by subsequent learning*. — **τῶν παρ-**, with **γνώμων**, *judge of, etc.* — **δι'** . . . **βουλῆς**, with (lit. *through*) *very brief deliberation*. — **τῶν μελλόντων** seems most naturally connected with **εἰκαστής**; and **τοῦ γενησόμενου** with **πλείστον**: *a very superior diviner of those things about to take place extending over a very long period of the future*. Such seems to be the most generally received interpretation of this sentence. Krüger, however, joins **τῶν μελ-** as limiting gen. with **ἐπὶ πλείοι**, and **τοῦ γενησ-** with **εἰκαστής**, *a very superior diviner of that which was about to happen during a very long period in the future*. Other interpretations have been given, but need not be repeated here. — **ἄ** . . . **ἔχοι**: optat. denoting indefinite frequency of past action: *whenever he had (at any time) in hand*: **καὶ** . . . **οἷός τε**, *he was able also to explain (or to develop in discourse)*. — **ὥν**: the anteced. understood is obj. of **κρίναι**: **ἀπῆλλακτο, ἀπαλλάσσω**: *and those things in which he was inexperienced, he was not at a loss to estimate satisfactorily*. — **τό τε ἄμεινον ἢ χεῖρον**, obj. of **προεῖρα (προοράω)**: **ἔτι**, with **ἀφανεί**, *in that which was still obscure*. — **εἰπεῖν**: const.? H. 772; S. Gr. 532; G. § 268: *to speak the whole together, to sum up the whole* — **κράτιστος**, pred.: **οὗτος**, subj.: note again the force of **δή** with a superlative. — **αὐτοσχεδιάξαν** (depends on **κράτ-**) **τὰ δέοντα**, *to execute off-hand whatever was necessary (either in words or acts)*. — 4. **νοσήσας**: spoken in distinction from the idea of a violent death. — **φαρμάκῳ**: dat. of means. According to a story widely circulated in ancient times, he took curdled ox-blood. — 5. **μνημεῖον** . . . **αὐτοῦ**: observe there is no article: hence we render it, *certain it is (μὲν οὖν) there is a monument of him*, etc. If **τό** were expressed before **μνη-**, we should render it, *his monument*, etc. For **μὲν οὖν**, see Lex. **μὲν**, II., 5; H. 866, 852, 13; S. Gr. 580, n: has a confirmative force, introducing a fact, in opposition to the report **λέγουσι τινες κτέ.** — **ἄρτον** . . . **οἶνον** . . . **δψον**, *for bread . . . for wine, etc.*, i. e. *to furnish bread, etc.* In Plut. Them. **εἰς ἄρτον**, etc. Cf. Xen. Anab. I, 4, 9, **εἰς ζώνην**. — **πολυοινότατον**: neut. although the subj. of **ἰδόκα** (sc. **Λάμψακος**) is fem.: H. 522; S. Gr. 372; G. § 138, Note 1, (c): *for, of the (cities) at that time, it seemed to be most abundant in wine*. — 6. **τεθῆναι**: **τίθημι**. — **κρύφα** with the gen. H. 589; S. Gr. 427, b c; G. § 182, 2. To those who now visit Piræus, a grave is pointed out as that of Them., a short distance southeast of the entrance of the principal harbor, just at the edge of the water. — **ὥς** . . . **φεύγοντος**, *as if he were in exile on account of, etc.* Notice here again the gen. abs. after **ὥς**, where the acc. would be admissible. H. 793; S. Gr. 544, a; G. § 278, Note. — **τὰ κατὰ κτέ.**, *those things relating to, or as we may say, the fortunes of, etc.*: subj. of **ἐτελετύτησεν**. To the thoughtful mind, an impressive sentence.

CHAP. 139. τοιαῦτα ἐπέταξαν (ἐπιτάσσω), ch. 126, 2: ἀνταπελάσθησαν (ἀντικελεῖν), ch. 128, 1. — τῆς ἑλᾶς- with περί: concerning the *expulsion of*, etc. — Ποτιδαίας ἀπανίστασθαι, to withdraw from, etc. Cf. ch. 64, 3. — Αἰγίαναν . . . ἀφίναί, to leave Aegina autonomous. Cf. ch. 67, 2. — προέλεγον (προλέγω): not here in the sense to declare beforehand, but, to announce, to declare solemnly. — καθελούσι (καθαίρω), after having rescinded, or in case they should rescind, sc. αὐτοῖς limiting μή ἂν γενέσθαι πόλεμον, that a war would not arise (to them). — ἤ, relates to ψήφισμα. — εἰρητο αὐτοὺς μή χρήσθαι: "verbs of declaring may take either the acc. or the dat. with the infin." Krüg.: it had been said to them not to use, or, they were told not to use. Ch. 67, 4. — 2. ἐπικαλοῦντες, charging upon (in the sense accusing of). — τῆς ἱερᾶς, that which was sacred, i. e. to Demeter and Persephōne the Eleusinian goddesses: τῆς ὁρίστου (made distinct from τῆς ἱερᾶς by the repetition of the article), that which was not marked off with boundaries, hence in dispute, — lying probably between the territory of Megara and that of Athens. — ὑποδοχὴν: connected by καὶ to ἐπεργασίαν: obj. of ἐπικαλοῦντες. — 3. τέλος: adv. acc., finally. — ὧν . . . εἰδότεσαν, sc. λέγαν, (of those things) which they were previously wont (to say): αὐτὰ δὲ τάδε, but just these things, or only these things: ὅτι before the oratio recta, not rendered into English, cf. 137, 4, introduces the sentence explaining τάδε. — εἶναι, εἰ . . . ἀφείτε, to continue, and it would continue, if you would, etc. (ἀφείητε or ἀφείτε, optat.). To this point, the sentence is dependent. When all this had been done, then the Athenians having called an assembly, etc. — ἀπαξ: mark the emphatic force of this word, once for all: βουλευσαμένους agrees with the subj. of ἀποκρίν-, it seemed expedient that they, etc. — 4. ἐπ' ἀμφοτέρω, towards both (sides), i. e. for and against concession to the demands of the Lacedaemonians: γιγνόμενοι ταῖς γνώμαις, lit. becoming in their opinions, or as we say, inclining, leaning in their opinions: καὶ . . . καὶ, both . . . and, presenting two things of equal weight and importance: not like τὲ . . . καὶ, the less, and then the more important. — With εἶναι and with καθελείν understand χρή: that it is necessary that the decree (concerning the Megarians) be not in the way of, etc. — καὶ before παρελθόν, correl. with τὲ after ἄλλοι, introduces the second and more important thought: and especially. — παρήνα: παραινέω.

CHAP. 140 — 144. Speech of Pericles. For an excellent outline of this discourse, see Grote's Hist. ch. 48; also Wilkins's Speeches from Thucydides, p. 51.

CHAP. 145. ἄριστα: adj. neut. plur.: obj. of παραινέειν, αὐτόν subj., that he advised what was best. — τῇ . . . γνώμῃ: cf. 93, 5. — ὡς ἔφρασε: connected in thought only with καθ' ἕκαστα: both in particulars, as he told them, and in general. — κελενόμενοι, ἐτοῖμοι (note the accent, see Lex.): pred. nom. with infin. H. 775; S. Gr. 536, b; G. § 136, Note 2: that they would do nothing being bidden, but that they were ready, etc. — ἐπὶ ἴσῃ καὶ ὁμοίᾳ: cf. ch. 27, 1.

CHAP. 146. αὐται, subj.: αἰτίαι, διαφοραί, pred. (since they are without the article). — ἐγένοντο ἀμφοτέροις, arose to both (parties). In ch. 23,

6, we have the const. ἦσαν ἑκατέρων, *were of*, etc. We have here αὐται, referring to what precedes, in 23, 6, αὖτε denoting what follows. — ὅμως should not be confounded with ὁμῶς. — ἐν αὐταῖς: referring to αἰτίαι and διαφοραί: *in the midst of them*, i. e. during the time of these accusations and differences. — ἀκρόβυτος, *without a herald*. After the war had actually commenced they could not thus approach each other. For the staff or mace carried by heralds, see Dic. Antiq. p. 218, a. — ξύγχυσις, πρόφασις: *pred.* — τὰ γινόμενα: *subj.: the events (which were) happening were*, etc.

MEMORABILIA.

THE student is referred to the chapter on "Socrates," in the eighth volume of Grote's History. For the life and writings of Xenophon, see Class. Dict.; also "Ancient Classics for English Readers," Vol. Xenophon.

BOOK I. — Chapter I.

The refutation of the charge (§ 1), that Socrates did not reverence the gods of the Athenians, but introduced new deities.

1. Socrates sacrificed, like the other Athenians, to the gods of the state (§ 2).

2. He made use of divination (§ 2-9).

3. His teachings no less than his actions showed him to be a man pre-eminently pious (§ 10-20).

1. ἰθαύμασα: aor. for perf. H. 706; S. Gr. 481: *I have often*, etc. — τίσι ποτὲ λόγοις, *by what possible arguments*. τίσι st. οἷστισι. H. 682; S. Gr. 565; G. 149, 2. When the indirect question takes the character of the direct, the direct interrog. pronouns take the place of the indefinite relatives. ποτὲ = Lat. tandem, denoting in interrogations impatience for an answer, or astonishment. Accent? H. 105, b, and 111, d; S. Gr. 65, b; 69, a; G. 27, 2; 28, 3. — οἱ γραψάμενοι Σωκράτην, *the accusers of Socrates*, viz.: Meletus, a third-rate poet, Anytus, a tanner, and Lycon, an orator. (Cf. Smith's History of Greece, ch. xxxv. § 14, 15.) — ὡς ἄξιός εἰη, *that he was worthy*. H. 731 and a; S. Gr. 500; G. 243. The opt. showing that the writer is not responsible for the thought, since he gives it only as what might be. — τῇ πόλει, *from the state*. H. 601; S. Gr. 437; G. 184, 5. — μὲν solitarium. H. 862, a; S. Gr. 585, a a. — γραφή, *indictment*. — τοιαύδε τις, *about as follows*, haec fere. τις gives indefiniteness to the statement. — οὐς μὲν . . . ἕτερα δέ: correlative. — θεοὺς οὐ νομίζων, *in not believing in the gods*. Circumstan. part. of manner or cause. θεοὺς.

Incorporation. H. 809, 3, and a; S. Gr. 553; G. 154. — *ἀδικεῖ*: repeated in imitation of the formality of legal documents. — *δέ*, and; *καί*, also.

2. *οὖν*: differs how fr. *ἀρα*? H. 866; S. Gr. 586, b. It here denotes a transition from the general statement to an examination of particulars; Lat. *igitur*, then. — *θεοῖς*. Cf. § 1. — *ποτ'*: see note *τίσι ποτέ*, § 1. — *θῶν*. H. 797, 1; S. Gr. 546, a. — *τέ*: correl. with *καί* before *μαντικῇ*. — *φανερός*, evidently. H. 488, R. c; S. Gr. 340, c; G. 138, N. 7. — *πολλάκις μὲν . . . πολλάκις δέ*. H. 862, a; S. Gr. 585, a a. — *οἱκοι*: adv. Differs how in form fr. the Nom. Pl. of *οἶκος*? — *χρώμενος*: const. like *θῶν* above. — *διεθεβόλητο* (*διαθεβύλω*). Plup. denoting the completeness of the action: *it was very commonly reported* — *φαίη*. Why opt.? H. 735, 736; S. Gr. 503, 504; G. 243. — *δαιμόνιον*: an adj. used as a substantive. — *ἔθεν δὴ καὶ μάλιστα*, from which very thing they seem to me most especially. *δὴ* gives force to *ἔθεν* (H. 851, 4, and a; S. Gr. 580, d), *καὶ* to *μάλιστα*. H. 856, b; S. Gr. 583, c. *καὶ* comm. stands before the word on which its force falls. — *καινὰ δαιμόνια*: the assertion of Soc. *τὸ δαιμόνιον ἐαυτῷ σημαίνει* meant, in the mind of the accusers, introducing new divinities. *καινὰ*, new in kind; diff. fr. *νέος*, new, but not in kind.

3. 'Ο δ'. H. 525 (γ); S. Gr. 375; G. 143, N. 2. — *τῶν ἄλλων*, gen. of person. A brief expression for *ἣ ταῦτα, ἃ οἱ ἄλλοι ἐποιοῦν*. — *οἰωνοῖς*, omens from the flight and songs of birds, *φήμαις*, from the sayings of men, *συμβόλοις*, from unforeseen occurrences, like thunder, lightning, the accidental meeting of men, etc., *θυσίαις*, from the entrails of victims. — *τέ*, correl. with *καὶ* in *κἀκεῖνος*, and contrasts *οὗτοι* with *ἐκεῖνος*. — *οὐ . . . οὐδέ*, not that the birds, nor even that the persons, etc. *οὐ* stands regularly before the clause on which its force falls. — *τοὺς ἀπαντῶντας*. H. 786, 509, b; S. Gr. 538, a; 359, b; G. 276, 2; 139, 1. — *τοὺς θεοὺς . . . σημαίνειν*: same const. as *τοὺς ὄντας* . . . *εἰδέναι*. — *αὐτὰ*, i. e. *τὰ συμφέροντα*. — *κἀκεῖνος*. H. 68; S. Gr. 39; G. 11. Position of *καί*? See note *καὶ μάλιστα*, § 2. — *οὕτως*. When written *οὕτω*? H. 80, c; S. Gr. 45; G. 13, 2.

4. 'Ἄλλ'. H. 863; S. Gr. 585, b. — *οἱ πλείστοι*, the many, the majority: seems to differ little in meaning from *οἱ πολλοί*. Comparison? H. 223, 5; S. Gr. 130, e; G. 73, 8. — *φασίν*. Why unaccented in the text? H. 105, c; S. Gr. 65, c; G. 27, 3. — *ὑπό τι*. *τέ* regularly follows the word it connects. But if the word has the art., an attrib. gen., or a prep., *τέ* comm. stands between these and the word it connects. — *ἀποτρέπεσθαι . . . προτρέπεσθαι*. Subj. omitted. Why? H. 775; S. Gr. 536, b; G. 134, 2. — *Σωκράτης*: decl. H. 176, 179; S. Gr. 101, c, 108, a; G. 52, N. 1, 60, 1. — *ὥσπερ*. Differs how fr. *ὡς*? H. 850, 3; S. Gr. 580, c. Why not *propterisponen* acc. to H. 94 c? See H. 110; S. Gr. 68; G. 28, N. 3. — *ἐγγίγνωσκεν*: see L. and Sc. sub voce II. — *οὕτως*. Cf. note, § 3. — *τὸ δαιμόνιον . . . σημαίνειν*. What verbs take inf. with subject acc.? H. 764; S. Gr. 527; G. 260, 1. — *ἐυνόντων*, lit. of those who were with (him), hence of his associates, followers. A common designation of the pupils of Soc. They were not called *μαθηταί*, because he refused to be addressed

as teacher, διδάσκαλος. ξύν, old form of σύν. — προηγόρευε. H. 701; S. Gr. 476, b; G. 200. Past action frequently repeated: *was accustomed to*, etc. — τὰ μὲν . . . τὰ δέ. What use of art.? H. 525, a; S. Gr. 375, a; G. 143, 1: *to do some things and not to do others*. μή. Why not οὐ? H. 832, 837; S. Gr. 569, 571; G. 283, 3. — ὥς. Force with a participle? H. 795, e; S. Gr. 540, c; G. 277, N. 2: *because, or, on the ground that* (as he thought). — συνέφερε, μετέμελε: impers. — μή. When does the part. take μή? H. 839; S. Gr. 571; G. 283, 4: *to those not obeying (him)*, (if any did not obey). The part. with μή after the art. is equivalent to a hypothetical relative sentence: *τούτοις, οἱ ἂν μὴ πείθωνται*. It is frequently difficult to give the force of μή in English.

5. καίτοι: denoting transition and slight contrast, *and yet*. — τίς. Why orthotone? H. 244, a; S. Gr. 141, a; G. 84. τίς (interrog.) always has the acute on the iota. — ἂν ὁμολογήσειεν. Pot. opt. expressing a firmly established opinion with reserve and moderation. H. 722, b; S. Gr. 491, b; G. 226, 2. Notice the irreg. form -ειεν. Differs how fr. the reg. form? Which is more comm.? H. 349, b; S. Gr. 236; G. 116, N. 1. — ἔδοκα ἂν . . . εἰ ἐφαίνετο. Supposition with contrary reality. H. 746; S. Gr. 514; G. 222. May be transl. as plup., as also προέλεγεν . . . ἐπίστανεν below. — ἀμφοτέρα ταῦτα, *he would have seemed (to be) both of these*, i. e. ἡλίθιος καὶ ἀλαζών. ταῦτα: neut. for masc. by H. 522; S. Gr. 372; G. 138, N. 2, (c). — ὥς. Cf. note on ὥς § 4. — φαινόμενα, (*things*) manifested (to him): obj. of προαγορ. — κἄτα, καὶ εἴτα. H. 68, a; S. Gr. 39, a; G. 11: *and then, after all*. εἴτα, ἔπειτα, and δμως are often added to the predicate of a sentence with emphat. force. — ψευδόμενος. H. 797, 1; 802; S. Gr. 546, a; 547. — εἰ μή, *unless*. — ἀληθεύσειεν, (*his predictions*) would prove true. — ταῦτα. The Greek very often uses the pl. to express an idea in its whole extent, and bring before the mind all the particulars involved. Acc. of specif. H. 549; S. Gr. 394; G. 160, 1. *In these matters*. — ἂν πιστεύσειεν. See note on ἂν ὁμολ. above. — πιστεύων. Notice the use of the part., *since he believed in*. H. 788, c; S. Gr. 540, c; G. 277, 2. Obj. of ἐνόμιζεν? θεοὺς εἶναι.

6. Ἀλλὰ μὴν, *sed vero, but truly or besides*. μὴν denotes confirmation. Notice the impers. ἐποίει, συνεβούλευε, and ἔπεμπεν, denoting customary action. — καὶ τὰδε, *the following things also*. Demonstratives in δε (ἔδε, τοιςδε, τοσούδε, τηλικόςδε, adv. ὧδε) regularly refer to what follows: while οὗτος, τοιοῦτος, τοσοῦτος, τηλικούτος, adv. οὕτω refer to what precedes. — τοὺς ἐπιτηδείους, lit. *the serviceable (persons)*, i. e. *his friends*: frequently used in Mem. in this signification. τοὺς equivalent to a poss. pron., *his*. H. 527, d; S. Gr. 377, d; G. 141, N. 2. — τὰ . . . ἀναγκαῖα, *the things necessary* (to be done). — γάρ: here epexegetic, i. e. used after a general assertion to introduce a statement of particulars. Eng. *namely*. It need not always be transl. into Eng. — καὶ contrasts πράττειν with ἐνόμιζεν, *to do also, as he thought*. — ἂν. H. 783, a; S. Gr. 519, a; G. 211. — ὅπως. Comparative use, *in what way*. — ἂν ἀποβήσονται, *they would result* (if they should be done). Condition omit. H. 732; S. Gr. 520, b; G. 226, 2. Notice par-

ticularly here *ἄν* with the fut. optat. Some grammars in common use say *ἄν* is "*never*" used with the fut. optat. Yet the above reading is found in the edit. of Breit. (1854), in the edition published by Engelmann (1863), in that of Robbins, and in that of Küh., which we reprint. Küh. writes a note upon it, explaining its force here. It also occurs with the fut. optat. in most editions of Plato, Rep. X. 615, d; and is cited thus by Pape. Sophocles, in his recently published Lexicon, cites not less than nine examples of this usage; among them one from Dionysius of Halicarnassus. There is certainly nothing in the nature of the particle *ἄν* or of the fut. optat. which forbids this use; and the fact is established beyond controversy. — *μαντεύσομένους*, oraculum consulturos. H. 788, d; S. Gr. 540, d; G. 277, 3. — *εἰ*, *whether*. — *ποιητέα*: in agreement with *ταῦτα*, i. e. *τὰ ἀδελφά*. Meaning of the verbal in *τίος*. H. 398; S. Gr. 265; G. 281.

7. *Καί* sometimes introduces an explanation (so for example) so, accordingly. — *οἴκους τε καὶ πόλεις*, (lit. *both houses and cities*): those who would manage not only domestic, but also public affairs. *οἰκῆσαι*, Lat. administrare. When *τε* and *καί* connect two members, the latter member is usually more important, and hence receives *καί*, the stronger word. — *μαντικῆς* *προσδεῖσθαι*. Notice the force of *πρός* in comp.: have additional need of divination. — *τεκτονικόν* and fol. adjectives (used as nouns) in pred. with *γενέσθαι*. Meaning of the termination *-ικός*? H. 469, a; S. Gr. 321, a: for to become skilled as a carpenter, etc. — *ἐξεταστικόν*, critic, connoisseur: governs *ἔργων*. H. 587, b; S. Gr. 426, b; G. 180, 2: in such pursuits (as precede). See note *τίδε*, § 6. — *καὶ ἀνθρώπου γνώμη*, even, or, simply in accordance with human judgment, in distinction from *θεῶν γνώμη*.

8. *τὰ δὲ μέγιστα* *τούτοις* (lit. *the most important of the [things], partitive gen.*), *the most important things in these pursuits*. *δε* correl. with *μέν* in *τεκτον* *μέν*, § 7. — *ὧν οὐδέν*, no one of which. — *φυτυσσαμένην*. Notice the force of the middle voice in this and the fol. verbs. What use of mid.? H. 689; S. Gr. 467; G. 199, 2. — *δῆλον*. *ἐστὶ* om. as often elsewhere. — *εἰ*. In the first two instances, *whether*: in the last two, *whether or not*. The connection alone can decide whether the sentence has an affirmative (nonne) or a negative (num) signification. — *ἀνίσσεται* *σπερήσεται*. Fut. mid., usually rendered as passive. H. 412, b; S. Gr. 282; G. 199, N. 4. *Will be troubled* *will be banished*. May they not equally well be regarded as mid.? *Will get to himself annoyance* *deprive himself of*.

9. *μηδέν*. Why not *οὐδέν*? H. 837; S. Gr. 571; G. 283, 3. The inf. takes *μή* and its compounds, because it comm. denotes, not a fact, but a conception. — *δαιμόνιον*, adj. in pred., *divine, dependent on the divinity*. — *πάντα (εἶναι) τῆς* , *all things belong to the province of human judgment*. H. 572, c; S. Gr. 415, (c), d; G. 169, 1. — *δαιμονῶν* has for subj. *τοὺς οἰομένους*. For the contraction, see H. 371, a; S. Gr. 251, a. The student will notice the play upon words in *δαιμόνιον* *δαιμονῶν*. — *δαιμονῶν δὲ καὶ τοὺς* *and must were those also who*. — *ἀ* , (in respect to those things) which the gods gave to men to decide by (having learned) learning.

Anteced. om. H. 810; S. Gr. 554; G. 152. — διακρίναν. Subj. om. H. 776; S. Gr. 536, c; G. 134, 2. When this is the case, a modifier (μαθοῦσι) of the subject of the inf. takes the case of the preceding object (ἀνθρώποις). — οἶον, adv. *as, for instance*. — ἐπιστάμενον (obj. of λαβεῖν) ἥνοιχεῖν, *one knowing how to drive*. H. 764, b; S. Gr. 527, b; G. 260. — ἐπὶ ζεύγος. Art. omit., as in many common expressions; ἐπὶ δείπνον, *to supper*; ἐπὶ θήραν, *to the chase*; ἀφ' ἵππου, *on horseback*. H. 530, b; S. Gr. 379, c. λαβεῖν ἐπιστ. κτέ., subj. of κρείττον (εἴη). Transl. as if in fol. order; πότερον (εἴη) κρείττον λαβεῖν ἐπὶ ζεύγος ἐπιστάμενον ἥνοιχεῖν ἢ κτέ. — τὴν ναῖν. Art. as possess. pron. H. 527, d; S. Gr. 377, d; G. 141, N. 2. — ἢ ἔ, *or* (if any one should ask those things) *which*. — ἀριθμήσαντας . . . μετρ. . . . στήσ. Particip. of means. H. 789, b; S. Gr. 540, b; G. 277, 2. — τοὺς τὰ τοιαῦτα. Asyndeton. Frequently so when τοιαῦτα, ἄλλα or ἄλλοι include a summary of what has been and is to be named. — ἀθέμιστα: obj. of ποιεῖν. — ἔ, relates to the obj. (sc. ταῦτα) of μανθάνειν. — περᾶσθαι, (sc. ἔφη δέ), depends on δεῖν. — τοὺς θεούς . . . σημαίνειν: sc. ἔφη. Inf. st. finite mood. H. 773, b; S. Gr. 527, a; G. 260, 2, N. 1. — οἷς ἂν ὦσιν Ὀεω, *to whomever they may be propitious*. Hypoth. rel. sent. H. 757; S. Gr. 523, c; G. 233. Ὀεω. Att. sec. decl. H. 209; S. Gr. 117; G. 64.

10. Ἄλλὰ μὴν: see note, § 6. — γέ. H. 850, 1; S. Gr. 580, a. — ἀέ μὲν . . . φανερόν, *was always in public*. μὲν correl. with δέ in § 11, contrasting ἀέ . . . φανερόν with οὐδεὶς κτέ. — πρῶτ' τε γὰρ . . . , *for both in the morning he was accustomed to go to the public walks, etc.* τέ correl. with καί in καὶ πληθ . . . καὶ τὸ λοιπ. — περίπατος. 1. *a walking*; 2. *a place for walking*: especially in the public buildings, protected from the heat of the sun and storms. Cf. οἱ ἐκ τοῦ περιπάτου, the *peripatetic school* of Aristotle, because he taught *while walking* in a portico of the Lyceum. γυμνάσια: places for exercise and instruction, much frequented by the rhetors and sophists and their pupils. For a description, see Smith's Dict. Antiq., Becker's Charicles, Excurs. V. ἦι: H. 701; S. Gr. 476, b; G. 200. — πληθούσης ἀγορᾶς. Gen. of time. H. 591; S. Gr. 428; G. 179. The day was comm. divided into four parts; πρῶτ', morning; πλήθουσα ἀγορά, full market; μεσημβρία, noon; δειλὴ, afternoon; after which came ἑσπέρα, evening. — φανερός ἦν, *was to be seen*. — μέλλοι συνέσθαι. Periphrastic Fut. H. 711; S. Gr. 484. The opt. represents the thought as the intention of Socrates. H. 731; S. Gr. 500; G. 241. — ἔλεγε: see ἦι above: *was conversing*. — ὥς τὸ πολύ, *for the most part, usually*. — ἔξην. Impers. Subj. ἀκούειν. H. 494, a; S. Gr. 348; G. 134, Note 2.

11. Σωκράτους . . . πράττοντος εἶδεν. εἶδεν here takes the gen. instead of its usual construction with the acc. in imitation of the const. of the fol. clause, λέγοντος ἤκουσεν. *No one ever saw or heard Socrates either doing or saying anything* . . . πράττοντος, λέγοντος: supp. part. H. 796, 799; S. Gr. 545, 546, c; G. 280. When do two negatives strengthen the negation? How many can be used in Eng.? H. 843; S. Gr. 577; G. 283, 8. — Οὐδὲ . . . ἀλλὰ καί, *not only not . . . but evn.* — ἥπερ: dat. of manner (fr. δε: anteced. omitted). πέφ: intensive. H. 850, 3; S. Gr.

580, c: *in the very way in which, even as*. — τῶν ἄλλων, of the other teachers, philosophers. — διαλέγο. Notice the force of the imp. — ὅπως: as interrog., *in what manner*. — ὁ καλούμενος . . . κόσμος, *the universe so called by the sophists*. σοφιστής, originally in a good sense, *a wise man*, afterwards as a term of reproach for those teachers who taught for the sake of gain. The latter use of the word sprung up in the time of Socrates. See Grote, Vol. VIII. ch. 67, 68. — τίσιν, in indirect quest. H. 682; S. Gr. 565; G. 149, 2. — ἀνάγκαις, *necessary laws*. H. 518, c; S. Gr. 369, b.

12. πρῶτον μὲν, correl. with ἐσκόπει δέ, § 15. — αὐτῶν ἐσκόπει, *he used to ask them*. αὐτῶν (i. e. τοὺς φροντίζοντας τὰ τοιαῦτα): gen. of person. H. 582; S. Gr. 422, c; G. 171, 2, Note 1. Instead of the acc. of the thing we have here the sentence, πότερα κ. τ. λ. — ποτί. Cf. note, § 1. — νομίσαντες: cause. H. 789, c; S. Gr. 540, c; G. 277, 2. — τὰνθρώπινα. ἀνθρώπινα and, later, ἀνθρώπεια, appear to be used without difference of meaning, *human affairs*. — τὸ . . . φροντίζειν, as subst. H. 779, 780; S. Gr. 533; G. 262, 1. — παρέντες: παρήμ. H. 367, d; S. Gr. 248, d; G. 26, (2). — τὰ δαιμόνια, *res divinae*. Here referring to physics, which, as then taught by the sophists, were founded upon mere conjectures, the discussion of which was opposed by Socrates as of no practical benefit to men; and the whole subject, so little understood, was regarded by him as belonging rather to divine beings than to men.

13. εἰ, he wondered *whether*, nearly equivalent to he wondered *that*. Perhaps εἰ is preferred to ὅτι, to avoid the repetition of ὅτι, which occurs at the beginning of the next clause. The employment of the indic. (ἐστίν) in orat. obl. instead of the opt. makes the past event appear as present, and gives spirit to the narration. — τοὺς μέγιστον φρονούντας. Cf. μέγα φρονεῖν: *those priding themselves most upon their speaking concerning* . . . — ταῦτά. Diff. bet. ταῦτα and ταῦτά? H. 234, 239; S. Gr. 134, a; G. 79, 2, Note. — δοξάζειν. Inf. in orat. obl. st. finite mood. H. 734, c; S. Gr. 502, c; G. 260, 2. — ἀλλήλοις, dependent on ταῦτά. H. 603; S. Gr. 433, b; G. 186. — τοῖς μαινομένοις. Dat. of likeness with ὁμοίως: *are disposed towards each other* (as far as regards agreement in their opinions) *like madmen*.

14. Proof of the last assertion. — τῶν τε γὰρ μαινομένων, correl. with τῶν τε . . . περιμνήντων. τε . . . τέ as . . . so. τοὺς μὲν . . . τοὺς δέ, *some . . . others*. οὐδέ, *not even*. δέ gives emphasis to τὰ δεινὰ: may be separated from οὐ in transl.; *do not fear even the things that are fearful*. — μή: attrib. of φοβερά. H. 534, a; S. Gr. 380, d. — φοβεῖσθαι, differs fr. δεδιέναι in denoting a more transient emotion; *are frightened*. — οἷδ' ἐν ὄχλῳ. Cf. οὐδὲ τὰ δεινὰ. ἐν ὄχλῳ, dependent on λέγειν ἢ ποιεῖν. — ἐξηγητέν . . . εἶναι, subj. of δοκεῖν. Transl., *it does not seem good that one should even go forth among men*. — ἱερὸν. Cf. L. and Sc. sub voce, II. 2. — λίθους καὶ ξύλα τὰ τυχόντα, *quoslibet lapides et quaelibet ligna*. Küh. τὸ τυχόν, *any chance thing*: hence τὰ τυχόντα κτέ., *common, worthless stones and pieces of wood (stocks)*. — τὸ ὄν, *that which exists, the universe*. Subj. of the fol. word. That the universe is one thing only was the opinion of

Thales, Pythagoras, Xenophanes, and other philosophers. — **ἅπανα**. Sc. **τὰ ὄντα εἶναι**. The view of Leucippus and Democritus, defenders of the atomic theory. — **τὸ πλῆθος**: acc. of specif. — **ἀεὶ κινεῖσθαι πάντα**. The theory of Heraclitus of Ephesus, that all things are subject to a perpetual change (ἡ τῶν πάντων ῥοή). — **οὐδὲν ἂν ποτε κινηθῆναι**, *nothing can ever be moved*. The opinion of Zeno Eleates. — **πάντα γίνεσθαι τε καὶ ἀπόλλυσθαι** belongs to the view of Heraclitus: and **οὐτ' ἂν γένεσθαι ποτὶ οὐδὲν οὐτ' ἀπολείσθαι** to the view of Zeno. Notice the force of the present tense in **γίνεσθαι** and **ἀπόλλυσθαι**. For the use of **ἂν** with **κινηθῆναι** and **γένεσθαι** see H. 722, b; S. Gr. 491, b; G. 211. *Can ever*, etc. — **ἀπολείσθαι**: **ἀπόλλυμι**. Note the tense, also the distinction bet. the act. and mid. In this section observe the diff. bet. **εἰμὶ** and **γίγνομαι**: **εἰμὶ** denoting existence; **γίγνομαι**, coming into existence.

15. **καὶ τότε**, *the following also*. **καὶ** comm. stands before the word on which its force falls. — **ἤρ'**, *whether*, here introducing an indirect question. Differs how fr. **ἄρα** inferential? H. 828, b; 865; S. Gr. 566, b; 586, a. — **ὥστερ**, *just as*. **πέρ** intens. Why not *properispomenon*? H. 110; S. Gr. 68; G. 28, Note 3. — **τοῦθ'**, obj. of **ποιήσαιν**. — **ἐτι ἂν μάθωσιν**: subst. clause in apposition with **τοῦτο**: *they will do that, whatever they have learned*, more lit. *shall have learned*. H. 760; S. Gr. 523, c; G. 232, 3. — **ἐαντοῖς** . . . **ὅτῳ** (**ὅστις**): dat. of advantage. H. 597; S. Gr. 433; G. 184, 2. — **οὕτω** corresponds to **ὥστερ** above: *so those also*. — **ἀνάγκαις**: see note § 11. — **ποιήσαιν**, *will make, produce*. — **ῥεῖατα**, *rain*. — **ῥεῖα**, *seasons*. — **ἄλλου**. Incorporation. H. 809, 1; S. Gr. 553, b; G. 154, Note. We may render, *and whatever else of such* (lit. *things*) *a nature they may desire*. For the uses of the subjunctive in this section see H. 757; S. Gr. 523; G. 232, 3.

16. **ταῦτα πραγματευμένων**, *busying themselves with these things*. — **τοιαῦτα ἔλεγεν**, *he used to say such things* (as above). H. 679; S. Gr. 461, b; G. 148, Note 1. — **ἂν** . . . **διελέγετο**, *would converse* (if opportunity occurred). H. 704; S. Gr. 479; G. 206. — **σκοπῶν τί εὐσεβές, τί ἀσεβές**, *considering what (was) pious, what impious*. *Was* need not be supplied in rendering into Eng. after the first expression. Translate the Greek as it stands. — **πόλις** . . . **πολιτικός**, *state* . . . *statesman*. This section shows that the teaching of Socrates was of a character eminently practical. — **καὶ** (sc. **σκοπῶν**) **περὶ τῶν ἄλλων**. — **ἀ τοὺς μὲν εἰδότας κτῆ**, *those persons who knew which, he deemed were* . . . *but those who were ignorant* (of which) *ought rightly to be called slavish*. **καλοὺς** (καὶ ἀγ-) **κάγαθούς**, — words frequently in the mouth of Socrates, and denoting persons distinguished by birth, education, physical strength, and moral excellence: used by Socrates with special emphasis on the last three qualities. For **ἂν** with **κεκλήσθαι**, see H. 783, a; S. Gr. 519, a; G. 211.

17. **μή** st. **οὐ**, because of an implied condition, *if* it was not evident how he judged some things. — **φανερὸς**. Pers. construction. In an Eng. rendering the impersonal is preferred. Obj. of **ἐγγίνωσκειν**, **ὅσα**: but preserving the Greek order, we may render: *In regard to as many things as it was not evident how he judged*. — **ὑπέρ**; in the sense of **περί**. H. 633, b,

end. Employed to avoid repetition of *περί* — *τούτων*, i. e. *δοῦσα ἐτίγνωσκον*.

18. *Βουλευσας*, having been a member of the council: see L. & Sc. *Βουλεύω*, II. Participles standing in the same relation to the pred. are joined by a connective (*βουλευσας καὶ ὁμόσας*). But a part. denoting a diff. relation (*γενόμενος*) is unconnected with the preceding. — *ἐπιστάτης*. The *βουλὴ* of the Athenians consisted of 500 senators, who were divided according to the ten tribes into ten *πρυτανεῖαι*: each of which in turn presided over the state for 35 or 36 days. Each *Prytany* (50 members) was divided into five bodies of ten *πρόεδροι*, who presided for a week. From these *πρόεδροι* was daily chosen by lot an *ἐπιστάτης*, princeps senatus, *president*. — *παρὰ τοὺς νόμους*. The illegality consisted in condemning the whole nine together (*μὲν ψήφῳ*), instead of separately. Notice the prominence given to this idea by the position of *μὲν ψήφῳ* immediately after *ἐννέα στρατηγούς*. — *τοὺς ἀμφὶ Θράσυλλον*. H. 639. PHRASES. For the incident, which followed the battle of the Arginusæ Islands, B. C. 406, see Smith's Hist. Greece, ch. xxxii. §§ 17, 18. — *ἀποκτεῖναι*, to condemn to death. — *πάντας*. Emphat. posit., in agreement with *τοὺς ἀμφὶ κτέ.* — *ὀργιζομένου . . . δήμου, δυνατόν ἀπελοῦντων*. H. 790, e; S. Gr. 541, 540, f; G. 278, 277, 5. — *περί πλείονος ἐποιήσατο . . . ἢ*, he considered it of greater importance . . . than. — *παρὰ τὸ δίκ.* Cf. *παρὰ τοὺς νόμους* above: *contrary to*. *παρά* with acc. often in this sense. — *φυλάσασθαι*, to ward off for himself, to guard himself against. Ind. mid. H. 689, a; S. Gr. 467; G. 199, 2.

19. *Καὶ γάρ*. Usually explained acc. to H. 870, d; S. Gr. 588, a. — *θεούς*: without the art., as gods, divine beings in general, are meant. In the fol. line *τοὺς θεούς*, the (well known) gods (of the Athenians). H. 527, a; S. Gr. 377, b. — *ὃν τρόπον*. Adv. acc. H. 552; S. Gr. 397; G. 160, 2. *τρόπον*. Incorporation. H. 809, and 3, and a; S. Gr. 553; G. 154. *Not in the way in which*. — *τὰ μὲν . . . τὰ δέ*, some things . . . others. H. 525, a; S. Gr. 375, a; G. 143. — *οὐκ εἰδέναι*. H. 837, 837, b; S. Gr. 571, 571, a; G. 283, 3. — *τὰ τε λεγόμενα καὶ πραττόμενα*. When several connected substantives are regarded as forming a single conception, the art. is not repeated; but when the ideas are contrasted (*τὰ σιγῇ βουλευόμενα*), the art. is expressed. *τὰ λεγ. καὶ πρατ.* are matters cognizable by men, but *τὰ σιγῇ βουλευόμενα* by the gods only. It is to be observed that Soc. here asserts the doctrines of omniscience, omnipresence, and divine assistance for men.

20. *Θαυμάζω οὖν*. See § 1. *οὖν* introducing a conclusion. — *ὅπως ποτέ*. Cf. § 1. — *περί τοὺς θεούς*. Cf. *περί θεῶν* below. *περί* seems to be used with acc. and gen. with little difference of meaning. — *τὸν . . . μὲν*, the one who, or he who. — *ποτέ*: in its comm. signif., *ever*. We may connect the negative with it in transl., *never said or did anything impious*. — *δέ*: adversative, *but*. — *λέγοντα* and fol. partt. Notice the force of the pres. system contrasted with the aor. *εἰπόντα, πράξαντα*. H. 714; S. Gr. 486; G. 204, 200. *Who habitually said and did such things . . . as*. — *ὃν*. Con-

nect with *εἰ* and *νομίζοιτο*. — *λέγων καὶ πράττων*. H. 789, e, 751 ; S. Gr. 540, e, 519 ; G. 277, 4, 226, 1. Here stand st. a cond. of what form ? H. 748 ; S. Gr. 516 ; G. 224.

Chapter IV.

A conversation of Socrates with Aristodemus, in which is shown from the evidences of design in creation,

1. That there are gods (§ 1–9) ;
2. That they care for men (10–18).

The natural effect of such conversations on his hearers (§ 19).

1. *τεκμαίρομενοι*, conjecturing, on mere conjecture, without examining his method of teaching or his precepts ; or perhaps judging him by those men who, after being under his instruction, fell into vice, e. g. Critias and Alcibiades. — *προτρέψασθαι* depends on *κράτιστον*, as *προαγαγὲν* on *ικανόν*. H. 767 ; S. Gr. 530 ; G. 261. *Most excellent to exhort men to virtue*. — *σκεψάμενοι* may be rendered as imperative connected with fol. *δοκιμαζόντων*, let them consider . . . and judge. — *μή*, on account of fol. imp. *δοκιμαζ.* H. 832, 833 ; S. Gr. 569, 570 ; G. 283, 2. — *ἃ . . . ἐρωτῶν* (lit. asking what). Circ. part. means. *By what questions . . . he refuted those, etc.* — *κολαστηρίου ἕνεκα*, for the sake of (lit. chastisement) bridling, checking (them). — *τοὺς πάντ' οἰομένους εἰδέναι*, i. e. the sophists, whose arrogance and conceit Soc. especially withstood. — *ἃ λέγων*, with what conversations.

2. *ἃ ποτε αὐτοῦ ἤκουσα*: gen. of person ; acc. of thing. H. 576, a ; S. Gr. 419, a ; G. 171, 2, N. 1. *What I once heard from him*. — *τοῦ δαιμόνιου*. Not the *δαιμόνιον* of Soc., but in general the deity. — *διαλεγόμενον*: circ. part. time. H. 788, a ; S. Gr. 539, a ; G. 277, 1. — *Ἀριστόδημον*: at a later period an earnest follower of Soc. — *Καταμαθὼν κατὰ* in comp. intensive. *Having thoroughly learned, understood*. — *θύοντα* and fol. part. H. 799 ; S. Gr. 546, c ; G. 230. — *οὗτ' εὐχόμενον*: probably an interpolation. — *τῶν ποιούντων*: governed by *κατὰ* in comp. H. 583 (middle of paragraph) ; S. Gr. 423, a ; G. 177. — *εἰπέ*: exc. in accent. What other imps. like *εἰπέ*? H. 366, b ; S. Gr. 247, b ; G. 26, N. 3, (2). — *ἔστιν οὕστινας*. H. 812 ; S. Gr. 556 ; G. 152, N. 2. Transl. as one word, *any*. — *τεθαύμακας*. The perfect, as often elsewhere, directing attention not so much to the completion of the action as to its present result, and hence may be rendered by the pres., *do you admire*. — *ἐπί*, denoting a reason, *for*. — *ἔγωγε*. The pron., as often, denoting an affirm. reply. — *Καὶ ὅς: ὅς* as demonstr. H. 243, a ; S. Gr. 140, a ; G. 151, N. 3.

3. *τοίνυν*, introducing a direct reply, *then*. — *ἐπὶ ᾧ ποιήσε*, epic poetry. — *Μελανιππίδην*. A contemporary of Soc., living at the court of Macedonia. Some refer it to a grandfather of the last mentioned, of Melos, 520 B. C. — *Σοφοκλέα*. The celebrated tragic poet, of Athens, 495–406 B. C. — *Πολύκλετον, Ζεῦξιν*. Polyclétus of Argos and Zeuxis of Heraclea, contemporaries of Soc., flourishing at about 430 B. C.

4. *Πότερα*. H. 831 ; S. Gr. 568 ; G. 232, 5. Not to be transl. in

direct quest. — **ἔξοθανμαστότεροι.** H. 775 (middle of paragraph) ; S. Gr. 536, b ; G. 136, N. 2. — **ἡ οἱ (ἀπεργαζόμενοι) ζῶα.** Notice the contrast of **ἄφρονα** with **ἐμφρονα**, and **ἀκίνητα** with **ἐνεργα**. — **εἴπερ γε**, if indeed, provided that. — **μή** : not οὐ on acct. of the cond. sent. H. 835 ; S. Gr. 570 ; G. 283, 2. Observe the change of const. (**τύχῃ τινί** dat. of instrument, and **ὑπὸ γνώμης**, the usual form for the personal agent) and the idea conveyed thereby. — **Τῶν δὲ . . . ἐχόντων.** **ἔχω** with an adv. frequently = **εἰμί** : and of those things which are without indication (of the purpose) for which they exist. **ἔστι**. When so accented ? H. 406, b ; S. Gr. 277, c ; G. 28, N. 1. — **πότερα.** Interrog. pron., **πότερος** : which do you decide (to be) works of, etc. — **μὲν** = **μήν**.

Δ. **Οὐκουν**, not therefore. For distinction bet. **οὔκουν** and **οὐκοῦν**, see L. & Sc. — **ἐπ' ὀφελείᾳ** depends on **προσθεῖναι**. — **δι' ὧν . . . ἕκαστα**, (those things) through which they perceive different objects. — **ὥστε . . . ἔστε**. Purpose. H. 770 ; S. Gr. 531, b ; G. 266, 2. — **ᾧτα.** Declens. ? H. 202, 13 ; S. Gr. 112, t ; G. 60, 5. **οὕς**. — **γὰρ μήν**, further. Employed, says Breitenbach, to avoid the monotony of an oft-repeated **δέ**. — **εἰ μή**, unless. — **τί . . . τίς**. Why not grave ? H. 244, a ; S. Gr. 141, a ; G. 84 — **διὰ στόματος**. Art. omit. on acct. of the verbal force of the noun : the pleasures (perceived) by tasting. — **τούτων γνώμην**, a judge of these.

Ε. **Πρός**, in addition to. — **δοκεῖ . . . εἰκέναι**, videtur . . . putari, does it not seem to you that the fol. also is to be considered a work of forethought ? Similarly **δοκεῖν φαίνεσθαι**, H. 1, 22. — **τὸ . . . θυρώσαι, ἐμφύσαι, ἀπογειώσαι.** Inf. as subst. H. 780 ; S. Gr. 533 ; G. 264. In position with **τόδε** preceding. **τὸ . . . θυρώσαι**, the closing it with eyelids like doors. — **τι**, for any purpose, or, **χρησθαι τι**, to make any use. H. 547, c ; S. Gr. 393, c ; G. 159, N. 2. — **ὥς δ' ἄν.** **ἄν** denotes the attainment of the purpose as contingent. H. 741 ; S. Gr. 507, b ; G. 207, 2. — **ἡθμὸν βλεφαρίδας**, eyelashes as a screen. — **ὀφρύσι τε . . . ὀμμάτ.**, and the making the parts above the eyes jut out like eaves. — **ἐκ τῆς κεφαλῆς**. Notice attrib. position. — **τὸ . . . δέχεσθαι** and fol. inf. are the subjects of the verb of the last clause, where they are repeated and summed up by **ταῦτα**. — **πρόσθεν**. Used like an adj. H. 492, f ; S. Gr. 345, f ; G. 141, N. 3. — **πᾶσι ζώοις** : dat. of possessor may be transl. as subject ; and the fact that all animals have the front teeth suitable for cutting. — **οἷους τέμνειν**. H. 767, 814 ; S. Gr. 530 ; G. 261, N. — **δεξαμένους λαλῖναι**. The reg. Gk. idiom, a part. and an inf. instead of two inf. : to receive (food) from these and grind (it). — **στόμα** : obj. of **καταθεῖναι**. — **ἐπεὶ τὰ ἀποχωροῦντα** : sc. **ἐστὶ**.

Ζ. **οὕτω γὰρ σκοπούμεν.** H. 601 and a ; S. Gr. 437 ; G. 184, 5. — **τεχνήματι.** H. 603 ; S. Gr. 438, b ; G. 186. — **τὸ ἐμφύσαι.** In same const. as **δέχεσθαι** and fol. inf. in § 6 ; **ταῦτα οὕτω . . . ἐστὶν** implied. — **ταῖς γαμαμέναις**. Notice the gender : in mothers. — **ζῆν** : fr. **ζῶω** : irreg. contract. H. 371, c ; S. Gr. 251, c ; G. 123, N. 2. — **Ἀμέλει**, surely. See L. & Sc. — **Ζῶα εἶναι**, obj. of **βουλευσαμένου** ; of some one who has designed that animals exist.

Θ. **σαντόν** : expressed for emphasis. H. 775, b ; S. Gr. 536, b. — **δο-**

καίς, do you think. — Ἐρώτα . . . ἀποκρινόμεναι. Arist., not wishing to reply boldly in the affirmative, requests Soc. to continue his questions, and (it is implied) judge by the replies he makes. — Ἄλλοθι. Force of the ending *θι*? H. 203, a; S. Gr. 114; G. 61. — οἷα. H. 363; R. a; S. Gr. 245, b. — καὶ ταῦτα, *and that too.* H. 508, b; S. Gr. 358, b. — πολλῆς οὔσης, agreeing with γῆς, *which is vast.* circ. part. — τὸ σῶμα, *your body.* H. 527, d; S. Gr. 377, d; G. 141, N. 2. Transl. as if, *συνήρμοσταί σοι λαβόντι μικρὸν μέρος ἐκάστου τῶν ἄλλων δῆπου μεγάλων ὄντων.* — νοῦν δὲ . . . συναρπάσαι, *and do you think that you alone by some good fortune . . . existing nowhere else?* σέ. Why accented? H. 111, b; S. Gr. 69, b; G. 28, N. 1, (3). Cf. Cicero, N. D. II. 6. Unde enim hanc (mentem) homo arripuit? ut ait apud Xenophontem Socrates. — καὶ τίδε . . . ἄπειρα, *and that these immensely great and innumerable* (lit. *countless in number*) (*bodies*). — ὡς οἷα, belongs to δι' ἀφροσύνην τινά only. — ἔχειν: see L. & Sc. IV.: *maintain themselves in order.*

9. Μὰ Δί': always, neg., unless ναί precedes. H. 545; S. Gr. 391. Here in answer to the quest., *ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἷα φρόνιμον εἶναι; — ὥστε:* sc. ὁρῶ. — Οὐδὲ γάρ. γάρ often refers to a thought to be supplied. Here, *οὐχ ὁρᾷ τοὺς κυρίους · οὐδὲ γάρ κτέ. — ἑαυτοῦ:* st. *σεαυτοῦ, your own.* H. 672, a; S. Gr. 459, c; G. 146, N. 2. — ἤ. How distinguished fr. the art.? H. 103, a; S. Gr. 64, a; G. 29. — γέ: belongs to what? H. 850, 1, a; S. Gr. 580, a. — τοῦτο, *this* (reasoning).

10. Οὗτοι, *certainly not.* τοί strengthens. — ἐκείνο: more expressive than ἀπό. — ἡ ὥς, for ἡ ὥστε; *too magnificent to need my service in addition.* H. 768; S. Gr. 531, a. — ὅσῳ, *τοσούτῳ.* H. 610; S. Gr. 444; G. 188, 2. — μεγαλοπρεπέστερον: sc. ὅν: *the more magnificent he is while he deigns to take care of you, is he not so much the more to be honored?*

11. Ἔπειτα, without δέ, used in questions to indicate astonishment at something unexpected. — οἷ, *they, who.* ὅς after a question = οὗτος γάρ. — ἐνέστησαν. 1 aor. trans. — πλείον belongs to προορᾶν, which depends on δύνασθαι: *makes them able to look forward a greater distance.* — οἷς: anteced. om. (in those parts) in which. — ἐρπετοῖς: a poetic word for ζώοις. — τὸ πορεύεσθαι. H. 780; S. Gr. 533; G. 264. — προσέθεσαν. Force of πρὸς in comp.? — οἷς, *through which.* Dat. of means. — ἐκείνων. Gen. after comp. H. 585; S. Gr. 425; G. 175.

12. Καὶ μὴν . . . ἐχόντων, *and while . . . yet.* H. 790, e; S. Gr. 541; G. 278, 277, 5. — οἷαν . . . ἀρθροῦν. Cf. οἷους, § 6. — ἄλλοτε ἄλλα ἤ, *now here, now there.* — καὶ (οἷαν ἡμᾶς) σημαίνει, *and (such that we) signify.* — Τὸ δὲ . . . δοῦναι . . . παρέχαν: sc. οὐ θαυμαστόν ἐστιν;

13. Οὐ τοίνυν . . . ἤρκεσε, *moreover it was not sufficient.* τοίνυν, denoting transition to something which naturally follows. — ὅπερ, *which very thing*, i. e. the fol. sent., τὴν ψυχὴν . . . ἐνέφυσε. — τὴν ψυχὴν κρατίστην. Why not τὴν κρατίστην ψυχὴν? H. 535, b; S. Gr. 381, b; G. 142, 3. — τίνος . . . ψυχῆ. Art. om. H. 530; S. Gr. 379, a; G. 141, b. *What other animal's soul.* — θεῶν . . . ἡσθηται δτι. Prolepsis. H. 726; S. Gr. 495. — τῶν συνταξάντων. Circ. part. denoting an additional idea;

who have arranged. — *θεραπεύουσι*: attracted to the no. of *ἄνθρωποι*: especially since *φύλον* is a collective noun. — *τῆς ἀνθρωπίνης*: gen. with comp. H. 585; S. Gr. 425; G. 175. — *ψύχη ἢ θάληη*. Pl. of abstract nouns to express repeated instances of the quality. H. 518, c; S. Gr. 369, b. — *ῥώμην ἀσκήσαι* (lit. *to practise strength*), to acquire strength by exercise. — *ἐκπονῆσαι*: intrans.: *to strive*. — *ὅσα ἂν ἀκούσῃ κτί.* H. 757; S. Gr. 523; G. 233. *Whatever it may*, etc. — *διαμεμνησθαι*. Perf. with pres. meaning. H. 712; S. Gr. 475, b; G. 200, N. 6.

14. γάρ. Acc. to Küh. γάρ in this situation is conclusive, *then*. — *κατάδηλον*. Force of *κατά* in comp.? — *παρά*, in comparison with. H. 648. — *φύσει*. Dat. of manner: *σώματι, ψυχῇ*, respect. — *βοδὸς ἂν*. ἂν gives emphasis to the preceding word; frequently so when repeated in the same sentence. H. 873, a; G. 212, 2. — With *ἔχων* understand *ἄνθρωπος*, a person, fr. the foregoing *ἄνθρωποι*. — *ἔδυνάτ' ἂν*. H. 746; S. Gr. 514; G. 220, (a), 2. Cond. expressed by *ἔχων*. H. 751; S. Gr. 519; G. 226, 1. — *οὐθ' ὅσα κτί.*, nor do as many (animals) as have hands, but are, etc. Pres. indic., because the discourse is concerning animals which really exist. — *πλέον οὐδέν*, any advantage. "Apes have hands resembling those of men, but are not on that account equal to men in ability." Schneider. — *ἐμφότερων*, i. e. *σώματος καὶ ψυχῆς*. H. 574, c; S. Gr. 417, e; G. 171, 1. — *πλείστον ἀξίων*, most valuable. H. 584, c; S. Gr. 424, e; G. 178, N. — *ὅταν . . . αὐτοὺς*, whenever they do what, will you believe that they . . . ?

15. σὺ σοί. Why accented? H. 111, b; S. Gr. 69, b; G. 28, N. 1, (3). Diff. bet. the dat. of person with verb of motion (*σοὶ πέμπαν*) and the acc. with a prep. (*παρὰ σέ πέμπαν*)? The acc. denotes a passive object, an obj. merely acted upon. The dat., an active obj., one not merely aimed at, but also sharing in the action. H. 595, 617; S. Gr. 431; G. 184 (and Rem. preceding). — *συμβόλους*, omens (*to show*). — *οὐ . . . δοκεῖς*, do you not think? *οὐ . . . οὐδ' . . . οὐδ'*, not . . . nor even . . . nor yet. — *ἀλλὰ . . . κατατίθενται*. Transition to direct discourse: on the contrary selecting you alone do they (lit. *place you in neglect*) utterly neglect you?

16. ἂν ἐμφύσαι. H. 783, b; S. Gr. 519, b; G. 211. What verbs take the inf. as obj.? H. 764; S. Gr. 527; G. 260. — *εὖ καὶ κακῶς ποιεῖν*. Transitive: *to benefit and injure (men)*. — *δυνατοί*. Sc. *εὖ καὶ κακῶς ποιεῖν*. — *χρόνον*. H. 550, a; S. Gr. 395, a; G. 161. — *πολυχρονώτατα καὶ σοφώτατα*. What words make comp. and superl. in *-ώτερος, -άτατος*? — *πόλεις, ἔτη*: part. appos. with *τὰ πολυχρον. καὶ σοφώτατα*. H. 500, b; S. Gr. 353, a; G. 137. — *αἱ φρον. ἡλικίαι*, the most prudent periods of life, i. e. the years of maturity. — *θεῶν*: gen. depending on a word of mental action: *most attentive to the gods*.

17. Ὀγαθέ. Crasis. H. 68; S. Gr. 39; G. 11. A friendly form of address, frequently used when one wishes to convey a gentle reproof. — *ἔφη*: thrown in, although there is no change of speaker; so often. Cf. the use of *inquit* in Lat. — *ἐνών*. When a part. and a verb, closely connected, have the same obj., it is comm. expressed but once. In Eng. we

naturally render it with the part.: *which is in your body manages (it) as it pleases*. — *τὴν ἐν παντὶ φρόνησιν*: subj. of *τίθεσθαι*. — *τὰ πάντα*: obj. of *τίθεσθαι*: *dispos:s all things*. — *καὶ μὴ*: sc. *οἰεσθαι* *χρή*, which is likewise to be understood with *μηδέ* below. — *μὲν . . . δέ*: here connect two sentences of which the second only is really required in the connection, the first being inserted for the sake of contrast. — *περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σ.* Why not *καὶ περὶ τῶν ἐν Σ.*? Because *ἐν Σ.* forms one idea with the preceding, hence the prep. and art. are not repeated. The student will not fail to be impressed with the thoughts in this section and the following one.

18. *Ἦν μέντοι, if truly*. — *θεραπείων* and fol. partt., *χαρίζομ., συμβουλευόμ., θεραπεύ.*, denoting means: *by paying court to men you discover who are willing, etc.* — *ἐθέλοντας . . . θελήσουσι*. *θέλω* infrequent in Xen. We notice here *ἐθέλ.* after a cons., *θέλ.* after a vowel. — *οὕτω . . . θεραπεύων*, *so you make a trial of the gods also by worshipping them*. — *εἰ, whether*. — *τὸ θεῖον ἐστ.* Prolepsis. Cf. note § 13. — *τοσοῦτον καὶ τοιοῦτον*, *so great and of such a nature*. — *αὐτούς*, i. e. *τοὺς θεούς*, implied in *τὸ θεῖον*. *αὐτούς* is grammatically superfluous. But often the meaning of a subst. is repeated by a fol. demonstr. pron., partly for perspicuity and partly for emphasis.

19. *ταῦτα λέγων, by saying these things*. — *ὅποτε ὀρώντο . . . εἰεν*. Opt. denoting indef. frequency of past action. H. 729; S. Gr. 498; G. 233. — *ἀπέχεσθαι*, has for subj. *τοὺς συνόντας*; and with its subj. is obj. of *ποιεῖν*, *to cause his associates to refrain from* — *ἀνοσίῳ*, *wicked* (in the sight of God). *ἀδίκῳ*, *unlawful* (in the sight of men). — *ἐπεὶ περ ἡγήσαντο*, *since indeed they deemed*. Attracted to opt. fr. indic. *ἡγήσαντο*. Küh. — *μηδὲν ἂν . . . διαλαθεῖν*, *none (of the things) which they did could ever escape the knowledge of the gods*.

Chapter VI.

Three conversations of Socrates with Antiphon.

1. Concerning the poverty and frugality of Socrates, and his refusal to receive pay for his instructions (§ 1-10).

2. Concerning his refusal to accept pay (§ 11-14).

3. Concerning his failure to engage in public affairs (§ 15).

1. *Ἄξιον*. Sc. *ἔστί*. *It is worth while*. — *δέ* connects this chapter with a previous one. — *αὐτοῦ* depends on the clause *ἀ . . . διελέχθη*, which is equivalent to *λόγους*: *not to pass by his conversations with Ant.* (lit. *his [conversations] also which he, etc.*). — *Ἀντιφῶν*, a sophist from Crete. — *ποτέ*, *once, once upon a time*. — *τῷ Σωκράτει*. One would expect *αὐτῷ* here, after the preceding *αὐτοῦ . . . αὐτοῦ*; but the repetition of a subst. after a pron. or noun is not unfrequent. — *παρόντων αὐτῶν*. Time: *when, etc.* What relations are denoted by the gen. abs.?

2. *ἄμην*: *οἶμαι*. — *εὐδαιμ. χρῆναι γίνεσθαι*, *must needs be more prosperous (than other men)*. — *τάναντία . . . ἀπολελαυκέναι*, *to have derived the reverse from your philosophy*. Acc. of thing: gen. of source of enjoyment. H. 582; G. 176, 1. — *ζῆς*. For peculiarity of contraction, see H.

371, c; S. Gr. 251, c; G. 123, N. 2. — γοῦν : οὖν with particles has emphatic force, *surely, certainly*. — οὐδ' ἂν εἰς. More emphatic than οὐδέ τις ἂν. — ὑπὸ with dat. *under*. — διαιτῶμενος μένειν, *would continue to live*. — σιτία. Asyndeton, in explan. sent. H. 854; S. Gr. 582. σιτία, ποτά, cogn. acc. H. 547, a; S. Gr. 393, a; G. 159. — ἡμφίεσαι : perf. pass. of ἀμφιδύναι. The pass. retains acc. of thing. H. 553, a; S. Gr. 398, a; G. 164. Aug. before prep. H. 314; S. Gr. 202, c; G. 105, N. 3. — οὐ μόνον ἀλλά, non solum sed. — ἀχίτων. Not without a tunic, but without the outer (ἐπενδύτης) tunic, called the tunic *par excellence*. He wore the χιτ. ἐπενδύτης and over it the ἱμάτιον, *mantle*. — διατελείς : without ὦν.

3. χρήματά γε. γέ, as usual, giving emphasis to the word which it follows. — κεκτημένους : perf. as pres., *persons who (have acquired) possess*. — ἐλευθερώτερον ἥδιον. Adv. limiting ζῆν. H. 228; S. Gr. 132, b; G. 75. — ὥσπερ καὶ οὕτω καὶ. καὶ often stands in both clauses of a comparison. In Eng. we render it with the latter only. — τοὺς μαθητὰς μιμητάς. Obj. and pred. acc. The latter distinguished by the absence of the art. H. 556, a; S. Gr. 400; G. 166, N. 2. — διαθήσας. Notice the fut. in the cond., more vivid than the subjunct. — εἶναι : subj. om. Why?

4. εἶπε ἔφη. So often. Cf. Lat. respondit, inquit. — πείσασμαι. Perf. denoting the completeness of the action. *I am thoroughly persuaded*. — ἂν : connect with ἐλίσθαι : *you would choose to die rather than*, etc. — ἐπισκεψάμεθα : subjunct. as imperat. — τί τοῦμοῦ βίου. H. 576, a; S. Gr. 419, a; K. 273, R. 20. For τί cf. note I. 1. τοῦμοῦ, τοῦ ἐμοῦ, crasis.

5. Πότερον : in direct question not to be transl. Sc. χαλεπὸν ἦσθαι τοῦτο τοῦ ἐμοῦ βίου, or simply τοῦτό ἐστι : *Is it this, that*, etc. — τοῖς μὲν ἐμοὶ δέ. One would expect the first clause, if introduced at all, to be subordinate ; while it is necessary for those rec. pay, etc.; but it is made co-ord. for the sake of contrast with the second. See note I. 4, 17. — ἐφ' ᾧ ἂν λαμβάν., ᾧ ἂν βούλωμαι. Hypoth. rel. sents. H. 757; S. Gr. 523; G. 231. A const. very frequent in the Memorabilia. — ἦ. Distinguish from the art. ἡ and rel. pron. ἥ. — ὥς ἐσθίοντος ἐμοῦ. For force of ὥς cf. note I. 1, 4. ἐμοῦ : longer form of pron. employed on acc. of contrast. H. 232; S. Gr. 133, c; G. 144, 1. *On the ground that I eat less healthful (food) than you*. — παρέχοντα. Same const. as ὑγιεινά : or (that which) furnishes. — χαλεπώτερα. Sc. ὄντα, as in the fol. clause, ἡδύω ὄντα. Acc. abs. H. 793; S. Gr. 544, a; G. 278, N. πορίσασθαι depends on χαλεπώτερα : or because my articles of diet are more difficult to procure than yours on acc. of their being both more, etc. — ὄντα has for subj. the om. anteced. of ὤ. We may imitate the Greek in rendering : or because what you provide is sweeter to you than what I (provide is) to me. — ἡδιστα, with a relish. — ἔψου, sauce. H. 575; S. Gr. 418; G. 172. — μὴ παρόντος ποτοῦ, drink (which is) not at hand, i. e. hard to be procured.

6. Τὰ . . . ἱμάτια : placed first for emphasis. We may imitate the order by rend. as acc. of specif. : *as to clothes indeed, you know that those who change them, etc.* γέ. H. 850, a ; S. Gr. 580, a. μῆν, further. — δπως. Final. — κωλύονται πορεύεσθαι, *be hindered from going, walking.* H. 764, b ; S. Gr. 527, b ; G. 260, 1. — ἤδη οὖν ποτε, *before this then have you ever.* ἦσθον : αἰσθάνομαι. — ἡ . . . ἡ, *either . . . or.* — μᾶλλον του, *more than any (other person, who wears them).* Gen. after comp. H. 585 ; S. Gr. 425 ; G. 175. τοῦ and fol. τῷ differ how fr. corresponding forms of the art. ? H. 105, b ; S. Gr. 65, b ; G. 27, 2. — διὰ . . . πόδας, *on acc. of suffering pain in my feet.* H. 549, a ; S. Gr. 394 ; G. 160, 1.

7. φύσει, σώματι. Cf. note I. 4, 14. — μελετήσαντες : obj. τὸ σῶμα understood. Means. H. 789 ; S. Gr. 540, b ; G. 277, 2. — τῶν ἰσχυροτέρων. Cf. τοῦ, § 6. — ἀμελησάντων, *neglecting (it).* — κρείττους : nom. pl. — ἄν : ἃ ἄν. H. 68, R. 6 ; S. Gr. 39, b ; G. 11, 2. — αὐτά : i. e. those things which they practise. — τῷ σώματι : rend. with καρτερεῖν ; μελετῶντα with Ἐμέ : *that I, who am always training myself to endure with my body the things which happen (to it), more easily bear all things than you, etc.* — σοῦ : emphat., therefore retaining its accent. — μή. Why not οὐ. H. 839 ; S. Gr. 571 ; G. 283, 4. An implied condition : if you do not practise.

8. τοῦ . . . δουλείαν. Inf. with art. as subst. : in gen. depending on αἰτιώτερον : *do you think anything else is more the cause of my not being a slave to appetite, etc.* μή : H. 837 ; S. Gr. 571 ; G. 283, 3. — ἢ τὸ . . . ἔχειν, *than my having other things.* — τούτων : gen. with comp. — ἡδῶ : neut. pl. H. 174 ; S. Gr. 100 ; G. 72, 2. Comparison ? H. 222 ; S. Gr. 129 ; G. 72, 1. — δντα. Time. H. 788, a ; S. Gr. 539, a ; G. 277, 1. — παρέχοντα, *by furnishing hopes.* Connect with εὐφραίνει like δντα. — γέ : cf. note § 3. — οἱ μὲν . . . οἱ δέ : cf. note μὲν . . . δέ, I. 4, 17. — μηδέν. H. 549 ; S. Gr. 394 ; G. 160. — εὖ πρῦπταιν : intrans. : *are successful.* — ἑαυτοῖς : dat. of advant. H. 597 ; S. Gr. 433 ; G. 184, 3, N. 4. — ὡς εὖ πράττοντες, *on the ground that, or thinking that they are successful.* A play upon words.

9. ἑαυτόν : subj. of γίνεσθαι : *that one's self is becoming better.* — φίλους ἀμείνους κτᾶσθαι, *acquiring better friends, i. e. friends who thereby are becoming better.* Notice Socrates's two chief sources of satisfaction : that he was becoming better himself, and making his friends better. — ταῦτα νομίζων : i. e. that I am becoming better and making my friends better. νομίζ. supp. part. H. 798 ; S. Gr. 546, b ; G. 279, 1. — ἑὰν δὲ δῆ : of something well known and certain. In Attic, εἰ and ἑὰν are sometimes nearly equivalent to ἐπαδῆ, *since.* — σχολή : sc. ἂν εἴη : *would there be more leisure to care for, etc.* — τὸ παρόν : cf. τοῦ παρόντος ποτοῦ, § 5. — ἐκπολιορκηθεῖ, *be taken, overcome by siege.* For this meaning of the word cf. Thuc. I. 131. — εὐρεῖν depends on χαλεπωτάτων, as ἐντυγχάνειν upon ῥέστοις.

10. οἰομένη. With ἔοικα the supp. part. may be either in the nom. or dat. as here. For dat. see H. 603 ; S. Gr. 438, b ; G. 186. — τρυφήν, πολυτέλειαν : pred. nouns, therefore without the art. H. 535, a ; S. Gr. 381, a. — μηδενός. H. 575 ; S. Gr. 418 ; G. 172, 1. — δεέσθαι : with τὸ

as subst., subj. of εἶναι. Xen. frequently uses the uncontracted form of this word. — ὡς διαχρίτων : sc. δέσθαι. — τοῦ θεοῦ : gen. with adv. of place. H. 589 ; S. Gr. 427, b ; G. 182, 2.

11. ΣόκρATES. Declens.? H. 179, 198 ; S. Gr. 101, c ; 108, a ; G. 52, N. 1, 60, 1. — τοί : intens., *indeed, surely, for my part*. — μὲν δίκαιον. μὲν before its word, contrary to the prin. that μὲν and δέ comm. stand after the words contrasted. — οὐδ' ὅπωςτιούν (lit. *not even in any way whatever*). — δοκεῖς. Pers. The impers. const. is more in accordance with the Eng. idiom. *It seems to me that you yourself also*, etc. — αὐτός. H. 777 ; S. Gr. 537. — γούν : cf. note § 2. — συνουσίας. H. 578, R. c ; S. Gr. 420. ἐργύριον πράττεσθαι, *to exact pay*. What verbs take double obj.? H. 553 ; S. Gr. 398 ; G. 164. — καίτοι, *although*. — ὦν : attracted to case of omit. anteced. (τούτων δ). — κέκτησθαι : perf. as pres. in the sense *possess*. — μὴ δέ : i. e. *μὴ λέγε δτι, (say) not that you would give*. — τῆς ἀξίας, *its value*.

12. Δήλον : ἔστι om. as often. — καί : connect with τὴν συνουσίαν, which it contrasts with τὸ ἱμάτιον, etc. above. — ᾧον : οἶομαι. εἰ ᾧον, ἂν ἐπράττου : Force of this form of cond. proposition ? H. 746 ; S. Gr. 514 ; G. 222. — ταύτης. For const. see συνουσίας, § 11. — τῆς ἀξίας : gen. after comp. — ἐπὶ πλεονεξίᾳ, *for (your own) advantage*. — σοφὸς δὲ οὐκ ἂν : sc. εἴη. — μηδενὸς γε ἀξία, *worth nothing at all*. A keen criticism, but met by Soc. with a reply as keen.

13. παρ' ἡμῖν κτέ. Render as if, παρ' ἡμῖν νομίζεται ὁμοίως μὲν καλόν, ὁμοίως δὲ αἰσχρὸν εἶναι τὴν ἄραν καὶ τὴν σοφίαν διατίθεσθαι, *among us it is considered equally honorable and equally base to set out for sale, etc.* There is a way of disposing of beauty honorably and a way of disposing of it dishonorably, and the same is true of wisdom. — ἀργυρίου, *for money*. H. 578, a ; S. Gr. 421 ; G. 178. — ὄντα : supp. part. H. 799 ; S. Gr. 546, c ; G. 280. — ἑαυτῷ. A reflex. pron. may be used with the mid. voice for the sake of clearness or emphasis. — τὴν σοφίαν : emphat. posit. Ordinary posit. after τοὺς. — τοὺς πωλοῦντας ἀποκαλοῦσιν, *those selling they stigmatize as sophists, as prostitutes (of wisdom)*. ὥσπερ πόρνοις : lit. *just as (they stigmatize sellers of beauty) prostitutes*. — εὐφυνά. H. 178 ; S. Gr. 101, b ; G. 52, N. 2. In pred. with ὄντα, agreeing with ὄν : *of good natural ability*, like the French d'un bon naturel. But whoever makes a friend (of a person) whom he knows to be of good nat. abil. by teaching (him) whatever good, etc. ἔχῃ : here to *have* mentally, to know. With ποιῆται, subjunc. in hypoth. rel. sent. we should expect ἂν, but see H. 759 ; S. Gr. 523, f ; G. 239, N.

14. Ἐγὼ δ' οὖν καὶ αὐτός, *and I accordingly myself*. καί, also, contrasts αὐτός with ἄλλος τις, and may be rendered by transl. καὶ αὐτός after οὗτω. — ἔτιπῳ and fol. datt. H. 611, a ; S. Gr. 445 ; G. 188, 1. — καὶ ἔτι μᾶλλον, *even still more*. — ἄλλοις συνίστημι, *I recommend (them) to others*. — παρ' ὧν ἀρετήν, *from whom I think they may receive some benefit in respect to virtue*. ἀφελήσεσθαι : see L. & Sc. sub voce, B. — πάλαι : adv. as attrib. of old. — κατέλιπον. Aor. as perf. H. 706 ; S. Gr. 481. — ἀνελάττων, lit. *unrolling*, spoken of the scrolls of papyrus. — ἂν ὄρμεν,

ἐκλογή. Force? H. 747; S. Gr. 515; G. 225. — **ἐάν . . . φίλοι γινώμεθα**, if we become (lit. friends) dearer or more attached to each other. If we, already friends, become, by these common studies, endeared to each other. St. φίλοι, Ernesti, following one manuscript, writes ἀφελίμοι, which simplifies and removes all difficulty from the passage; but I have followed Kühner's explanation, which has the weight of authority. — **μακάριος**. Happy, indeed, the man who is the centre of the group in the pleasant picture given in the last sentence; τοὺς θησαυροὺς . . . ἀνέλκτων κτέ. — **ἀγαν**: connected by καὶ το εἶναι: both to be happy himself and to lead, etc.

15. πῶς. Cf. this usage with τίσι. I. 1, 1. — **ἡγείται, πρῶτα, ἐπίσταται**. Tense of orat. recta. H. 735; S. Gr. 503, a; G. 242, 1. Our Eng. sequence of tenses requires the past after the past ἐρομένου, asked how he thought he was making others skilled in state affairs, statesmen. — **δέ**, while. — **οὐ πρῶτα**, was taking no part in. — **ἐπερ ἐπίσταται**, if indeed he understood (them at all). Added in scorn by Antiphon. — **Ποτέρως δέ**. δέ has reference to an om. clause: you allege that I do not take part in state affairs, but in which of the two ways could I more effectually take part in the government. — **τοῦ . . . εἶναι**: H. 781; S. Gr. 533; G. 264: that as many as possible be competent. A sound principle.

BOOK II. — Chapter I.

Socrates shows Aristippus, founder of the Cyrenaic school of philosophers, who thought pleasure the greatest good and pain the greatest evil, that temperance is an essential qualification for a statesman; the difficulties which arise from making ease and pleasure the chief objects of pursuit (§ 1-19); that there is no excellence without labor (§ 20); in illustration of which he relates the fable, the Choice of Hercules (§ 21-34).

20. Ἐτι, moreover, alluding to the preceding argument. — **ῥαδιουργίαι**, indolence, habits of indolence. Pl. of abstract noun denoting repetition. H. 518, c; S. Gr. 369, b. — **ἐκ τοῦ παραχρῆμα ἡδοναί**, pleasures (lit. from the instant) enjoyed at the moment of desire, i. e. without labor: explained by the fol. antithetic expression, αἱ διὰ καρτερίας ἐπιμέλειαί, the cares (borne) with patient endurance. — **ἀξιόλογον**: properly added, for it cannot be said that αἱ ἐκ τοῦ παραχρῆμα ἡδοναί convey no knowledge to the mind. For who can deny that from listening to music, contemplating pictures, and other pleasures of that kind some knowledge may be gained. Küh. — **ἔργων**. H. 574, c; S. Gr. 417, e; G. 171, 1. — **Ἡσίοδος**: in his Ἔργα καὶ Ἡμέραι, 287, ff. — **καὶ ὑλαδόν**, even in abundance. — **ἔστιν**. When so accented? H. 406, R. b; S. Gr. 277, c; G. 28, N. 1 (3). — **ἐλθεῖν**, to obtain. — **ναίει**: sc. ἡ κακότης. — **ἔκπται**: sc. οἶμος. — **ῥηϊδίῃ**: sc. ἡ ἀρετῇ. — **χαλεπῇ περ τοῦσα**, although very difficult (at first). — **Ἐπίχαρμος**. A comic poet, native of Cos, but flourished at the court of Syracuse about 500 B. C. — **τῶν πόνων**: gen. price. H. 578; S. Gr. 421; G. 178. — **μῶσο**: μῶσομαι. Att. μάομαι.

21. Καὶ . . . δέ, and . . . also, as often. H. 856, b; S. Gr. 583, c. **Πρόδικος**. a sophist of Ceos, one of the Cyclades, a contemporary of

Soc. Sturz and others consider σοφός in this passage to be the same as σοφιστής; but there seems to be no good reason why it should not be rendered in its ordinary sense, *the wise*. — τῷ συγγράμματι, *his written speech, composition*. — ὅπερ δὴ, *which very one, it is well known*. H. 851. — καί: connect with πλείστοις. — ἐπιδείκνυται, *is accustomed to recite as a specimen of his skill*. The declamations of the sophists were called ἐπιδείξεις. Ger. Prunkstücke. — ὅσα: adv. acc. *as far as*. — γάρ: expegetic, hence om. in rend. into Eng. — ἐκ παλδων, *from childhood*. — ἐν ᾗ, (a period) *at which*. — εἴτε . . . εἴτε, *whether . . . or*. — τὴν . . . ὁδόν: adv. acc.: *by the way of* (lit. *through*) *virtue*. — ἐξελθόντα κτί. Cf. Cic. Off. I. 32, 118. Herculeum exisse in solitudinem atque ibi sedentem diu secum multumque dubitasse, etc. — τράπηται. What use of subjunc.? H. 720, c; S. Gr. 488, c; G. 253.

22. φανῆναι. Inf. as obj. of φησί above. H. 764, a; S. Gr. 527, a; G. 260, 2. — μεγάλας, *large* (in stature). — ἰδεῖν. Inf. depending on adj. H. 767; S. Gr. 530; G. 261, 2. — τὸ σῶμα: acc. of specif. — ἐσθῆτι δὲ λευκῇ: same const. as preced. datt. dependent on κεκοσμημένην. — τὴν δ' ἑτέραν: like τὴν μὲν ἑτέρ. above, in part. appos. with γυναῖκας. — τεθραμμένην: τρέφω. — ὥστε . . . δοκεῖν: purpose. H. 770; S. Gr. 531; G. 266, 2. δοκεῖν φαίνεσθαι: at first sight tautological; but δοκεῖν (subjective), φαίνεσθαι (objective), *so as to seem apparently fairer and ruddier than she really was*. — ὀρθότεραν τῆς φύσεως, *taller than her natural height*. — τὰ δὲ ὄμματα ἔχειν. Notice the change of const., *and she kept her eyes wide open*. In contrast with τὰ δμ. αἰδοῖ above. — ἐξ ἧς κτί.: *from which her youthful beauty could best shine forth*. ὦρα often, like proper nouns, without the art. H. 530; S. Gr. 379. — ἑαυτήν. Reflex. pron. even with midl. voice. — ἐπισκοπεῖν δὲ καί, *and she was looking around also* (to see) *if, etc.*

23. τοῦ Ἡρακλείους: gen. with adv. of place. H. 589; S. Gr. 427, b; G. 182, 2. — ῥηθείσαν: ἐρῶ. — ἵνα: inf. with subj. acc. in orat. obl. depending on φησί § 21. — τρόπον. H. 552; S. Gr. 397; G. 160, 2. — φθάσαι βουλομένην, *wishing to get before, anticipate (her)*. προσδραμεῖν: προστρέχω. — Ἡράκλεις. Declens.? H. 180; S. Gr. 101, c, d; G. 52, N. 3. — ἀπορούντα: supp. part. H. 799; S. Gr. 546, c; G. 280: *that you are at a loss*. — ποῖαν ὁδόν. Cf. § 21. ἀπορούντα, ὁποῦραν τῶν ὁδῶν. For direct interrog. ποῖαν, see note I. 1, 1. — ποιησάμενος. Various readings have been suggested. The const. is clear upon supplying τὴν ἐπὶ τὸν βίον ὁδὸν τράπη.

24. πραγμάτων. Cf. L. & Sc. sub voc. II.: *public business*. — φροντιεύς: Att. fut. H. 376; S. Gr. 252, f; G. 120, 3. — σκοπούμενος διέσση. Prin. verb as adv. *You shall continually consider*. — ἡσθελίης: sc. ἄν. — ἀπονάτα, *with the least labor*.

25. σπάνεως ἀφ' ὧν, i. e. σπάνεως τούτων, ἀφ' ὧν, *of a lack of those things from which these (pleasures) shall be (derived)*. — οὐ φόβος: sc. ἐστί. — ἐπὶ τὸ . . . πορίζεσθαι. Inf. as subst. in acc.: *to procuring these things*. — πονοῦντα, ταλαιπωροῦντα: manner or means: *agreeing with subj. of*

πορίζεσθαι. — οἷς. Attract. acc. to dat. H. 808, 2; S. Gr. 552; G. 153. — ἀφελείσθαι depends on ἔχουσιν, power to receive benefit from every source.

26. ὄνομα δέ. δέ in replies often refers to a concessive member omitted. This is very well, but, etc. It may be om. in transl. — ὑποκοριζόμενοι: see L. & S. sub voc. 3: *disparaging*.

27. ἐν τούτῳ, in the mean time. — ἦκω: perf. in meaning. — φύσιν, nature, disposition. — ἐν, during. — καταμαθοῦσα: κατά intens. — εἰ τράποις, ἂν γενέσθαι. Force? Cond. assumed as possible. — τὴν ὁδόν: adv. acc. (lit. if you should turn yourself by the way towards me). — ἐργάτην: in pred. — ἐπ' ἀγαθοῖς διαπρεπεστέραν, more illustrious on account of the good (I confer upon you). The glory which you attain to through my assistance will be reflected upon me. — φανήναι: sc. ἂν fr. the foregoing. — προοιμίους. Properly an overture in music by which one seeks to interest and please the listener. With overtures, prefaces, promises of pleasure, — alluding to the delusive promises just uttered by **Κακία**. — ἥ περ κτέ.: in the very way in which the gods have disposed (them). — τὰ ὄντα (the things which are), things as they really are.

28. ἀγαθὸν καὶ καλόν: in pred. More fully expressed, viz.: ἃ γὰρ ἔστιν ἀγαθὰ καὶ καλὰ, τούτων οὐδὲν ἀνευ πόνου θεοὶ διδόσασιν. — ὧς: acc. pl. H. 209, R. a; S. Gr. 117; G. 64. — θεραπευτέον and fol. verbals. Const. H. 804, b; S. Gr. 549; G. 281, 2. — ἀπὸ βουσημάτων. ἀπὸ denoting means. — τέχνας αὐτὰς τε. From the position of τέ it is evident the author had in mind to write τὰς πολεμικὰς τέχνας αὐτὰς τε καὶ ὅπως αὐταῖς δεῖ χρῆσθαι μαθητέον (non solum ipsae artes, sed etiam earum exercitatio perdiscenda est). But to the words ὅπως χρῆσθαι, a new predicate ἀσκητέον was appended. The words ὅπως χρῆσθ. are equiv. to a subst. τὴν χρῆσιν αὐτῶν. — εἰ δέ καί: after several members with εἴτε, εἴτε, a concluding memb. is introduced by the more emphat. εἰ δέ καί.

29. ὥς: as exclamation: how difficult and long a road. — εὐφροσύνας. Force of the pl.? H. 518, c; S. Gr. 369, b. — αὐτῇ: distinguish fr. αὐτῇ. — εὐδαιμονίαν. Notice that **Κακία** appropriates to herself a nobler word for happiness than εὐφροσύνη, which she assigns to her opponent.

30. τί δέ: cf. note ὄνομα δέ, § 26. — ἥ τις: not for ἡ merely, but has reference to the nature or quality of the person: you are of the sort, who. — μηχανωμένη. We should expect the indic., μηχανῆς as in παρασκευάζῃ below; but we have the part. instead by attraction to the preced. const. ἐσθίουσα, πίνουσα. — οἶνους. Names of materials are properly used in the sing. only, but here the pl. with reference to different kinds of wine. — τοῦ θέρους: gen. time. — χιῶνα: for cooling the wine. χιῶν was a common article of traffic at Athens as at Naples at the present day. See Becker's Char., p. 337. — ὑπόβαθρα: comm. translated carpets under the couches, but Schneid., Küh., et al., with more reason, render rockers. — μηδέν, ὃ τι ποιῆς, nothing to do. Subjunc. deliberat. — τὰ ἐξ ἀναγκάζεις, you force sensual inclinations before they demand gratification. For δέσθαι uncon-

tracted, see note I. 6, 10. — *ἐαντῆς*: st. *σαντῆς*: see note I. 4, 9; also § 31 below. — *κατακοιμίζαν*: lit. *to fall asleep*, here *to sleep through*, *sleep out*.

31. *οἶσα*: concess.: *although . . .* — *τοῦ πάντων ἡδίστου ἀκούσματος*. Cic. pro Arch. poet, 9, 32. Themistoclem dixisse aiunt, quum ex eo quaereretur, quod acroama aut ejus vocem libentissime andiret: Ejus, a quo sua virtus optime praedicaretur. — *ἀνῆκοος εἰ* (lit. *you are not hearing*) *you never hear*. — *τι*: connect with *πιστεύσει*, as *τινός* with *ἐπαρκέσειεν*. Küh. Cogn. acc. H. 547, c; S. Gr. 393, c; G. 159, N. 2. — *εἰ φρονῶν*, *well minded*, in *his senses*. — *θιάσου*: in pred. with *εἶναι*. H. 572, a; S. Gr. 415, a; G. 169, 1: *to be one of your band of revellers*. — *οἱ*, i. e. *θιασῶται*, implied in *θιάσου*. Construction ad sensum. — *νέοι ὄντες*, *while they are young*. — *λιπαροί*, in *fatness*, *ease*, *opulence*. — *τοῖς μὲν πεπραγμένοις . . .* *πραττομένοις*, *the things they have done . . . are doing*.

32. *παρὰ ἀνθρώποις, οἷς*: i. e. *παρ' οἷς*. Küh. Is it not simpler and more natural to regard *οἷς* as depending directly on *προσῆκα*? *among men whom it behooves (to honor me)*.

33. *τοῖς μὲν ἐμοῖς φίλοις. μὲν solitarium*. A contrast bet. *τοῖς ἐμοῖς φίλοις* and *τοῖς σοῖς φίλοις* is implied. — *ἡδεῖα μὲν. μὲν* contrasts *ἡδεῖα . . . σίτων . . . ἀπόλαυσις* with *ὑπνος δέ*. — *οὔτε ἀπολείποντες αὐτὸν δχθονται*, *neither are they depressed when deprived of it (ὑπνος)*. — *τούτων, i. e. ὑπνος*. This passage, *διὰ . . . πράττειν*, is in strong contrast with the habits of *Κακία* and her followers, § 30; *τῆς δ' ἡμέρας . . . κατακοιμίζουσα*. — *τῶν παλαιῶν πράξεων*, *their former deeds*. — *εἰ*. Emphat. posit. like *ἡδεῖα* above: *and take delight in performing their present (occupations) with success*. *πράττοντες*: supp. part. H. 800; S. Gr. 546, d; G. 279, 1. — *τὸ πεπρωμένον τέλος*, *the fated end*, i. e. death. — *ἀτιμοί*: render by the primary meaning, *unhonored*. — *μετὰ μνήμης κτέ.*: *celebrated in song they flourish forever in memory*. *θάλλουσι* like Lat. *vigeo*. Cic. Tusc. Disp. I. 49. Harmodius in ore et Aristogito, Lacedaemonius Leonidas, Thebanus Epaminondas vigent. — *Τοιαῦτα . . . διαπονησάμενα*, *having accomplished such labors*. For the asyndeton, see note *τοῖς τὰ τοιαῦτα*, I. 1, 9.

34. *ὅα' Ἀρετῆς*: a passive const. on acc. of the verbal noun *παίδευσιν*. — *Σοὶ . . . ἄξιον*, *it is meet for you, worth while for you*. *οὖν*, confirmative, *surely*. — *φροντίζαν* depends on *παράσθαι*. *τι*: adv. acc. Accord. to Küh. = *aliquo modo*. — *καὶ τῶν εἰς κτέ.*: *the things also which pertain to, etc.*

BOOK IV. — Chapter II.

The insufficiency of natural abilities without education.

Socrates shows a self-conceited young man that in every art it is proper to have recourse to instructors (§ 1, 2).

The folly of a man who claims to have learned nothing from instructors (§ 3-5).

The necessity of instruction in the art of government (§ 6, 7).

Socrates, by a series of questions, leads Euthydemus to acknowledge his ignorance (§ 8-23).

The value of self-knowledge (§ 24–30).

Euthydemus is more deeply convinced of his ignorance and incompetence (§ 31–39).

Conclusion (§ 40).

1. This chapter is a good example of the manner in which Soc. was accustomed to combat the ignorance and self-conceit of his day. *Τοῖς νομίζ. καὶ φρονοῦσιν* depend on *προσεφέρ. μέγα φρονοῦσιν ἐπὶ*, *priding themselves on the ground of. ὡς προσεφέρ.*, *how he was accustomed to conduct himself. — τὸν καλόν.* A form of Attic courtesy, quite often appended to the names of the learned. — *γράμματα*, *books, treatises.* — *σοφιστῶν*: in its orig. signif. *wise men, philosophers*: the early prose writers of Greece. — *διαφέρειν τῶν ἡλικ. ἐπὶ*. Usually *διαφέρειν τινός τινι* without *ἐπὶ*. — *πρώτον μὲν*: correl. with *Ἐπεὶ δέ*, § 6. — *διὰ νεότητα*. He was not yet twenty years of age. See Dict. Antiq. Erphebus. — *καθίζοντα εἰς*. H. 618 and a; S. Gr. 448, b; G. 191, N. 6. — *τῶν*: subst. (*ἡμιοποιῶν*) omit. H. 509, a; S. Gr. 359, a. — *τῶν μεθ' αὐτοῦ*, *of his followers.*

2. *Καὶ πρῶτον μὲν*: correl. with *Πάλιν δέ*, § 3. — *συνουσίαν τινός*, *intercourse with some one.* — *ἀποβλέπειν*, *to look to some one in expectation of assistance*: as in § 30 below, *πρὸς σὲ ἀποβλέπω.* — *σπουδαίου ἀνδρός, a man of ability.* — *κινεῖν*, *to set a going, stir up, bring into conversation.* — *τὰς τέχνας*: acc. specif. depending on *σπουδαίους*, which is in pred. with *γίγνεσθαι*. — *γίγν.* subj. om., because an indef. word, *persons.* — *τὸ δὲ προστάναι πόλεως*: in contrast with *ὀλίγου ἀξίας τέχνας*: the sense of *σπουδαίους* seems to be implied; *but ability to govern a state.* — *ἀπὸ ταῦτομάτου*: nearly equiv. in sense to the foregoing *φύσει*: *naturally, by the unassisted efforts of nature.*

3. *τῆς συνεδρίας*, *the council* (at the saddler's shop). — *μὴ δόξη*. H. 743; S. Gr. 510; G. 218. — *οὕτως*. H. 242; S. Gr. 139, c; G. 83, N. 2. — *ἐν ἡλικίᾳ γενόμενος*, *when he becomes of age.* — *τῆς πόλ. . . . προτιθείσης*, *the state giving opportunity to speak concerning any matter.* This was the business of the *πρόεδροι*, who, when the assembly had convened, proclaimed by a herald, *τίς ἀγορεύειν βούλεται*; cf. Demosth. de Cor. 53. — *παρασκευάσασθαι*. Two uses of aor. infin.? 1. Indef. action without regard to time. 2. Indef. act. prior to the time of the prin. verb.

4. *ἔμαθον* and fol. aorists, for perf. H. 706; S. Gr. 481. — *εἶναι*. Other constructions after *ἀκούω* are, suppr. part. when the certainty is to be strongly marked; *ὅτι* or *ὡς* with finite mode: cf. § 33 below. — *τοῦ . . . γενέσθαι*. H. 781; S. Gr. 533; G. 262, 2. — *τινά, τῶν ἐπιστ.*, *any of the learned.* *ἐπισταμ.* intrans. — *τάναντία*: sc. *ἐποίησα*, to be understood fr. the foregoing. — *διατετέλεκα φεύγων*, *I have constantly avoided.* H. 798; S. Gr. 546, b; G. 279, N. — *τὸ δόξαι*: sc. *μεμαθηκέναι τι παρὰ τινος*. Cf. a similar expression in the fol. sect.

5. *Ἀρμόσαι = πρέποι.* — *ιατρικὸν ἔργον*, *the office of physician.* Some of the physicians were appointed by the government, and received a salary from the state, like the surgeons in our army and navy. — *οὐδὲνα*: subj.

of γενέσθ. — μαθεῖν, μαθηκέναι. The aor. denotes the simple fact of learning, the perf. the additional idea of retaining in mind to the pres. time. — ἐν ὑμῖν ἀποκινδυνεύων, *by trying experiments, running risks upon you*. Pliny, H. N. 29, 1. (Medici) discut periculis nostris et experimenta per mortēs agunt.

6. Ἐπεὶ δὲ introduces a conversation at a subsequent time. Euth. is now attentive to what Soc. says. — οἷς. Attract. H. 810; S. Gr. 554; G. 153, N. 1. — προσέχων, φυλαττόμενος, νομίζων: *supp. part.* H. 797; S. Gr. 546, a; G. 280. — αὐτός: connect with φηγγεσθαι, *saying anything himself*. H. 775; S. Gr. 536, b. — Θαυμαστὸν γάρ. γάρ denotes confirmation or assurance, *indeed, certainly*. *It is certainly wonderful*. — τί ποτε: cf. I. 1, 1. — ἄλλο τι: depend. on ἱκανοί: *to become expert in any other such thing*. — ὡς συνεχέστατα, *as constantly as possible*. — καθ' ἑαυτοῖς, *by themselves, alone*, in contrast with παρὰ τοῖς ἀρίστοις. ἀρίστ. in pred. with εἶναι: attract. to case of τοῖς preceding. — ἐκείνων γνώμης, *their sanction, approval*. — ὡς . . . γινόμενοι. ὡς with part. H. 795, c; S. Gr. 540, c; G. 277, N. 2. — τῶν δὲ βουλ . . . τινες in contrast with οἱ βουλ. καθαρίζαν κτέ. Usually in such a case μὲν occurs with the first clause: οἱ μὲν βουλόμ. — ἀνευ παρασκευῆς καὶ ἐπιμελείας αὐτόματοι ἐξαίφνης. Not widely different from the habits of aspirants for political office in our day.

7. Καίτοι γε, *although indeed*. — τοσοῦτῃ . . . ὅσῳ. H. 610; S. Gr. 444; G. 188, 2. — ταῦτα (i. e. τὰ πολιτικά), ἐκείνων (i. e. καθαρίζαν, αἰεῖν, κτέ.). H. 678; S. Gr. 461; G. 148. — πλείονων . . . γίγνοντα, *those really accomplishing something in them are fewer than the many busying themselves, etc.*

8. μόνος: in distinction fr. τῶν μεθ' ἑαυτοῦ τινας ἔχων, as heretofore. — τῷ ὄντι: dat. of manner (lit. *according to that which is*), *in reality*. — γράμματα: cf. § 1. — τῶν . . . γεγονέναι, *the men said to have become wise*. — συνάγω. Pres. for fut. H. 699, a; S. Gr. 477.

9. Νῆ τὴν Ἑραν. A comm. form of asseveration among Athenian matrons; not used by men, with the exception of Soc., who often employed it, sometimes with humorous effect. — σοῦ: gen. of pers. depend. on ἀγαμαι, verb of ment. act. Instead of acc. of thing, we have the clause, διότι . . . σοφίας. — κεκτήσθαι: perf. as pres. (*to have acquired*), *to possess*. — μετιέναι . . . σοφίαν (*to go for*) *to seek wisdom*.

10. Τί δέ. Cf. II. 1, 26. τί: acc. specif. depend. on ἀγαθέ. — Ἄρα μή: implying neg. ans. H. 829; S. Gr. 566; G. 282, 2. — Ἄλλὰ μή, *Well . . . not*. — καὶ τοῦτο, *in this respect also, in this (art) also*. Θεόδωρος: of Cyrene: a teacher of Soc. — ἀστρολόγος = ἀστρονόμος, *an astronomer*. Both words had this signif. until after the time of Soc. — ῥαψωδοῦς . . . ἡλιθίους. This judgment of the rhapsodists has reference to the period of Soc., and not to preceding times, in which they were held in great honor. See Grote II., Part I., c. 21. Wolf, Prolegom. in Hom.

11. δῆπου. H. 852; S. Gr. 580. — αὕτη: *emphat. posit., for this is (the art) of kings*. — βασιλική, *the kingly art*. — εἰ, *whether*. — (ἀνθρώπων) μὴ ὄντα δίκαιον: subj. of γενέσθ. — Καὶ μάλα . . . καὶ οὐχ. *Certainly (I have) . . . and it is not*.

12. τοῦτο : i. e. δίκαιον γίνεσθαι. — οὐδενὸς . . . ἦττον . . . δίκαιος (lit. *less just than no one*), i. e. *as just as any other*. ἄν φανῇ. H. 722, b; S. Gr. 491, b; G. 211. — Ἄρ' οὖν. An affirmative ans. is, in this instance, expected. H. 829; S. Gr. 566; G. 282. — μέντοι expresses confirmation: *certainly*. — ἔχουσι . . . ἔχουσιν ἄν, *are able . . . would be able*. — οὐ δύναμαι, *unable*. οὐ belongs to δύναμαι alone. *I am not then unable, am I*. — ἔγωγε : sc. δύναμαι ἐξηγήσασθαι. — ὁρᾷν, ἀκοῦειν. Act., where in Eng. we usually employ the pass., *to be seen and heard*.

13. Βούλει . . . γράψωμεν. The subjunctive is used without a conj. after βούλει in interrogations. Matthiae 516, 3. — ἐνταυθοῖ = ἐνταῦθα, *here*. Rarely used in Attic. — δέλτα . . . ἄλφα. Δ stands for δικαιοσύνη and Α for ἀδικία. — πρὸς τὸ δέλτα τιθώμεν, *we add to Δ, i. e. place under Δ*. — τι, *in any respect*. — πρὸς δεῖν τούτων, *to be need of these (letters) in addition* : i. e. any need in addition to the other means you possess for investigating the subject before us.

14. ἔστιν . . . ψεύθεσθαι, *does falsehood exist*. ἔστιν. Why so accented? H. 406, R. b; S. Gr. 277, c; G. 28, N. 1, (3). — μέντοι : confirmative: cf. § 12. — Ποτέρωσιν . . . ἑώμεν, *on which side . . . shall we place*. Subjunc. deliberat. — ἡμῖν, *in our judgment*. H. 601, 5 (end of paragraph); S. Gr. 437; G. 184, 5. — Δεινὸν γὰρ ἄν εἴη. (No), *for that would be terrible* : γάρ, as often in replies, referring to a thought omitted.

15. στρατηγός : in pred., *having been chosen general*. — ἐξανδραποδίσσεται, *shall have reduced to slavery*. Aor. subj. in a cond. denoting probability, nearly equiv. to Lat. fut. perf. — πολεμῶν αὐτοῖς, *while making war upon them*. αὐτοῖς, const. κατὰ σύνεσιν, with ref. to πόλιν above. — πρὸς τοὺς φίλ., *with reference to, etc*. — πρὸς τῇ ἀδικίᾳ ἰθήκαμεν. Pregnant const.: verb of *motion* with prep. and case denoting *rest*: equiv. to πρὸς τὴν ἀδικίαν ἰθήκαμεν ὥστε κείσθαι πρὸς αὐτῇ. H. 618, a; S. Gr. 448, b; compare G. 191, N. 6. ἰθήκαμεν : comm. ἔθεμεν. H. 402; S. Gr. 271; G. 121, N. 2.

16. διορισώμεθα . . . εἶναι, *we again make a distinction, that it is right, etc*. — ὡς ἀπλούστατον, *as guileless as possible*. Subject of εἶναι? στρατηγόν. Küh. τινά. Breit. I concur with the latter.

17. ἀθύμως ἔχον, *dispirited* (lit. *having itself without spirit*). ἔχω with an adv. of manner is often equiv. in signif. to εἶμι. — ψευδόμενος . . . προσιέναι, *having invented a falsehood say that allies are approaching*. — ὡς σιτίον . . . δῶ, *give (him) the drug us food*. — ὑγιά : ὑγίης. — εἰς τὸ αὐτό, *under the same (head)*. — διαχρήσεται ἑαυτόν. χρήσθαι reg. takes the dat., but διαχρήσθαι and καταχρήσθαι in the sense, *to kill*, take the acc. — κλέψῃ ἢ ἄρπάσῃ, *take away secretly or forcibly*.

18. ἅπαντα, *in all respects*. — Μὰ Δι' οὐ δῆτα, *certainly, by Zeus (we must) not (be guileless even in regard to friends)*. — μετατίθεμαι τὰ εἰρημένα (*I change for myself the things spoken*) *I retract what I have said*. — γέ τοι : employed to denote strong emphasis.

19. In this section and the fol. (if reported correctly by Xen.) Socrates, in his eagerness to convince Euth. of folly, does not adhere to his principles,

but conducts the argument like a sophist. Soc. believed that virtue consists in knowledge; that he who knows what is right always does right. But in this passage he speaks of one who knows what is right doing wrong, which is contrary to his real opinion. The student will observe the sophistry of the passage, and also the falsity of the view of Soc., that he who knows the right always does it. — *ἐπὶ βλάβῃ*. *ἐπὶ* denoting the cond. of an action, *to his injury*. — *οἷς* : for *ἃ* : attracted to case of om. anteced. — *εἰρήσθω μοι*, *let it be said by me*. With what parts of the verb can the dat. of agent be used? H. 600; S. Gr. 435; G. 188, 3.

20. τοῦ δικαίου, *of what is just*. — Πότερον: interrog. adj. fr. πότερος, *and which of the two*. — ὅποτε βούλοιο: opt. in rel. sent. denoting indef. freq. of past action. H. 729, b; S. Gr. 498; G. 232, 4. — αὐτά, i. e. γράφειν καὶ ἀναγιγνώσκειν. — Πῶς γὰρ οὐ; (he would), *for how* (could it be) otherwise. — Τὰ δίκαια δὲ πότερον. Notice the position. The interrog. particle πότερον usually stands first; but here τὰ δίκ. is placed first for emphasis. — Φαίνομαι: sc. τοῦτο λέγων. *I appear to say so*: in contrast with fol. δοκῶ μοι, *but I think I say*, etc.

21. Τί δὲ δῆ, *but what then, but what, I pray*. — τάλῃθῃ: τὰ ἀληθῆ. — μηδέποτε τὰ αὐτά . . . λέγει. This is what Euth. has done in the foregoing discussion. — φράζων . . . φράζει. Observe that by a peculiar idiom there is joined to the verb of the sent. a part. fr. the same verb. When describing the same road, says at one time (τοτὲ μὲν) that it leads towards the east, and at another time (τοτὲ δέ). πρὸς with acc. introducing the idea of motion, *leading*. — λογισμὸν . . . αὐτόν, *stating the result of the same calculation*. — Δῆλος . . . εἶναι: sc. δοκεῖ (he seems to be evident, that). Pers. const. where the Eng. idiom prefers the impers., *it seems to be evident, that*.

22. ἀνδραποδάδας, *servile*. — καλουμένους: supp. part. with verb of knowledge. *Do you know that some persons are called*. — τοῦ χαλκεύαν: as subst. of brass-working. — Ἄλλ' ἔρα. *But then, but perhaps*. — Οὐδὲ δ' ἐν τούτων. Euth., somewhat irritated at Soc.'s captious questions, cuts them off by a rather crusty reply. — τὸ ὄνομα τοῦτ' ἐστίν. *Is this the name?* Pred. noun with the art. H. 535, end of paragraph; S. Gr. 381, a, end.

23. ὅπως . . . ᾗμεν. Mixed purpose: a sent. denoting purpose and at the same time partaking of the character of a direct object of φεύγειν: *to avoid being slaves*. — φιλοσοφεῖν φιλοσοφίαν. L. & Sc. φιλοσοφείν, II. — ἄν: connect with παιδευσθῆναι. When does the inf. take ἄν? — παιδευσθ. τὰ προσήκοντα. The acc. of the thing retained with the passive voice. H. 553, a; S. Gr. 398, a; G. 164. *I should be taught the things befitting*. — πῶς . . . ἔχειν, *how dispirited do you think I am?* Cf. note, § 17. — προπεπονημένα. His previous efforts have been in the wrong direction. οὐδὲ . . . εἰδέναι, *unable to answer even that which is asked concerning (those things) which I ought most of all to know*. ἐπέρ st. more comm. περί. — ἦν: cogn. acc., *by pursuing which, I can*.

24. εἰς Δελφούς δέ: in reply to ἀλλήν ὁδὸν οὐδεμίαν ἔχοντα. — πρὸς . . . πον, *somewhere on the front of*. — τὸ Γνώθι σαντόν. The art. pointing

out its subj. as well known. — **Πότερον**. When untranslated? — **ἐμνησεν**: takes dat. of pers. and gen. of thing (gen. on acc. of idea of ment. action). *Did you give no heed to the inscription?* — **προσέσχε** (sc. **νοῦν**), *give attention to*. — **ὅστις**: not *who*, but *what sort of a person*. The rel. here denotes indeliteness in regard to the character of the obj. H. 683; S. Gr. 463. — **καὶ γὰρ δὴ**, *and (I did not), for indeed*. **τοῦτό γε**, *this at least*, i. e. my own character. — **ἂν ᾔδειν, εἰ . . . ἐγίνωσκον**. When the imp. aor. and plup. in this form of condit. proposition? H. 746; S. Gr. 514; G. 222. — **εἰγε μὴ δ'**, *if indeed not even*. **μηδέ** is often to be separated in transl., *did not know even myself*.

25. **πρότερον . . . πρὶν**, *before*. **ὃν ἂν** has for anteced. the obj. of **γινώσκαι**; **τὸν ἵππον** understood. — **τάλλα . . . ὅπως ἔχει**, *and how he is in respect to other points, those serviceable and, etc.* **πρὸς**, *in regard to*. — **ὁ . . . ἐπισκεψάμενος**. Repetition of the subj. (**ὅστις**) on acct. of the long parenthetical sent. (**ὥσπερ . . . ὅπως ἔχει**).

26. **ἐφευδοῖται ἑαυτῶν**, = **μὴ εἰδέναι ἑαυτούς**. **ἑαυτῶν**, gen. depending on the idea of separation in the verb. *Being cheated of*. *Render, being deceived in*. — **ἀ μή**. Why **μή**? H. 761; S. Gr. 523, a; G. 231. — **εἰ πράττουσιν, κακῶς πράττειν**. Cf. note, I. 6, 8. — **καὶ τοὺς ἄλλους . . . καὶ δά**. The repetition of **καί**, acc. to Küh., denotes a sort of comparison, and is similar to its use in comparative sentences; **ὥσπερ καὶ . . . οὕτως καί**. Cf. I. 6, 3. The idea is, being able both to form a proper estimate of other men, and also to use them.

27. **εἰδότες**: sc. **ἑαυτούς** or **τὴν ἑαυτῶν δύναμιν**. — **διαφενεῖ . . . δυνάμεις**: cf. note, § 26. — **τάλλα . . . πράγματα**: connect with **πρὸς**. — **ὁμοίως διάκεινται**: i. e. they are ignorant of them. — **οἷς**: masc.

28. **ἐπιτυχάνοντες**, *attaining to, succeeding in*. — **οἱ τε ὅμοιοι**, *those who are like (them)*, in discernment and discretion. — **τούτοις**: depends on **χρῶνται**. — **τῶν πραγμάτων**, *their affairs, business*. — **τούτους . . . βουλευ.** obj. of **ἐπιθυμοῦσι**. — **ὑπέρ**, *in behalf of*. — **καὶ προῖστασθαι τε**. Anacoluthon for **καὶ προῖστασθαι τε ἐπιθυμοῦσιν ἑαυτ . . . καὶ τὰς ἄλλ . . . ἔχουσι**.

29. **κακῶς δὲ αἰρούμενοι**: in regard to what is to be undertaken and what not. — **ζημιοῦνται τε καὶ κολάζ.**, *are both fined and punished, incur both losses and sufferings*. — **τῶν πόλεων**: before **ὅτι**, *emphat. posit.* for the sake of contrast bet. states and single individuals. — **κρείττοσι**: sc. **πόλεσι**.

30. **Ὡς . . . δοκοῦν**: obj. of **ἴσθι**: *know that it seems*. The gen. abs. is more comm. in this const. Cf. Xen. Anab. I. 3, 6. **ὥς ἐμοῦ ὄν ἰόντος . . . οὕτω τὴν γνώμην ἔχετε**, *be assured that I shall go, etc.* — **περὶ πολλοῦ ποιητέον**. H. 650, b. Compare **περὶ πλείονος**, I. 1, 18. — **τοῦτο**: obj. of **ἐξηγήσασθαι**. — **ἐθελήσαις ἂν**: to be regarded as a conclusion with cond. omit. *Whether you would be willing*. H. 748, 752; S. Gr. 516, 520, b; G. 226, 2, 227, Note. Notice the form **-αις** st. of the more comm. **-εας**.

31. **πού**, indef., denotes doubt, uncertainty, and hence is used to qualify an expression: *perhaps, I suppose*. — **Νή**: always affirmative. — **εἰ . . . οἶδα, ἂν εἴην**. Cond. assumed as real, conclus. as poss. H. 750; S.

Gr. 518; G. 227, 1. — *πρῶτον μὲν, ἔπειτα*. The usual *δέ* omitted. — *ποτά, βρωτά, ἐπιτηδεύ.* in appos. with *αἷτα*. — *πρὸς . . . φέροντα*, *conducive to*. — *ἀγαθά, κακά*: in pred. with *εἶναι* understood.

32. *ἂν εἴη*: opt. st. indic. A reality is modestly expressed as a possibility. — *Πότε δ'*. The quest. of Euth. — *στρατείας, ναυτίλας*: gen. dependent on *μετασχόντες*, verb of sharing. H. 574, a; S. Gr. 417, a; G. 170, 2. — *οἱ μὲν . . . οἱ δέ*. Cf. note *τὰ μὲν*. I. 1, 19. — *καὶ τῶν ἀφελίμων*. *καὶ* contrasts *τῶν ἀφελ.* with *στρατ. αἰσχροῦς* and *ναυτ. βλαβεράς*: *successful (enterprises) also*, as well as disastrous ones. — *ποτέ μὲν . . . ποτέ δέ*, *at one time . . . at another time*. — *μᾶλλον . . . κακά*, *rather blessings than evils*. — *Οὐδέν*: acc. specif.

33. *ἡ γέ τοι σοφία, wisdom at least . . . certainly*. Euth. confidently adduces *σοφία* as an example for a good thing, for Soc. elsewhere declares it to be the summum bonum, and says that every virtue is *σοφία*. But Soc., to carry his point, here uses *σοφία* in a sense diff. from that in which he ordinarily uses it. This passage is frequently instanced as an example of Socratic irony. Is not *irony* a rather mild word to characterize such a mode of argumentation? — *ἀγαθόν*. For the gen., see H. 522; S. Gr. 372; G. 138, (c). — *Τί δαί, what now, how so*: with surprise. — *τὸν Δαίδαλον . . . δτι*. Emphat. posit. Prolepsis. H. 726; S. Gr. 495. For the legend, see Class. Dict. Also Grote, V. 1. Force of the art! H. 527, a; S. Gr. 377, b. The well known, the celebrated. — *Μίνω*. Att. sec. decl. — *ἐκείνῳ*, i. e. *Μίνω*. H. 679, b; S. Gr. 461; G. 148. Thought of as remote, although mentioned immediately before. — *Παλαμήδους*. For the story of Palamedes and his death by the treacherous device of Ulysses, see Class. Dict. or Grote, I. p. 400. — *ἔμνουσιν, sing of, tell of*. — *ὡς, how that*. — *ἀπόλλυται*: pres. tense in allusion to the telling of the story in existing poems. — *ἀναρπάζουσιν . . . γεγόνειν* (lit. *have been carried off*), seized and sold as slaves. — *βασιλεία*: as prop. name, *the king of Persia*, regularly without the art.

34. *Κινδυνεύει*. Impers. *It is probable*. The omission of the usual conclusive particle (*οὖν* or *ἄρα*) renders the sent. more emphatic. — *τῶν εὐδαιμ.* depend. on *τί*. — *εἴγε μὴ προσθήσομεν, unless indeed we shall attach to it* (as its elements).

35. *ὑπὸ τῶν . . . παρακεῖν*, *by those passionately excited for their youthful attractions*. For signif. of *ἐπὶ*, see H. 640, c. — *μείζουσιν, too great*.

36. *μηδὲ δ τι, δ τι*, obj. of *εὐχεσθαι*: *do not know even what I ought to pray to the gods for*. — *διὰ τὸ . . . πιστεύειν εἰδέναι*, *on account of excessive confidence that you knew*. H. 775; S. Gr. 536, b. — *δημοκρατίαν*. Prolepsis. Notice the force of *γέ*, *at least, at any rate*.

37. *εἰδέναι (for one) to know*. — *μὴ εἰδότα*. When does the participle take *μή*? H. 839; S. Gr. 571; G. 283, 4. *If he does not know*. — *δῆμον*: without the art. like a proper name. It was the regular term among the Grecian democracies for the commons, the people. — *Πόλους, πένητας*: obj. and pred. acc. H. 556; S. Gr. 400; G. 166. — *εἰς ἃ δέ τελεῖν, to pay for the necessaries of life*. In full, *to expend (upon those things) upon which it is*

necessary (to expend one's means). — *πίνοντας*: in pred. with *εἶναι* understood: *are poor*.

38. *Καὶ νῆ Δ'*: understand *καταμεμάθηκα*. *I have, by Zeus.* — *ὁρθῶς γάρ . . . ἀναμνήσκεις*. A parenthetical where we should expect a principal sent. Cf. *Anab.* II. 5, 12, III. 2, 11. — *οἱ ἀπορότατοι*: see L. & Sc. III. 3, *the very poorest*.

39. *εἴγε . . . ἔχει, θήσομεν*. Force of this form of cond. prop. H. 745; S. Gr. 511, a, 512; G. 221. — *Ἀναγκάζει . . . φαυλότης*. The subject and verb have exchanged places. Notice the emphatic force thereby given. *φαυλότ.*, want of knowledge. — *μή*: as interrog., *whether not*. L. & Sc., C. 2; Küh. 318, R. 6. *I am reflecting whether it be not best*. — *ἀπλῶς οὐδέν*, simply nothing, nothing at all. — *καταφρονήσας, νομίσας*. Is the aor. part. ever to be transl. by a pres.? H. 717, a; S. Gr. 486, a; G. 204, N. 2.

40. *οὕτω διατιθέντων, thus disposed*, i. e. brought to recognize their own ignorance. — *ἄλλως, εἰ μή*: like Lat. *non aliter nisi* for *non aliter quam si*. — *ὧν*. Attracted from acc. to case of om. anteced., *some of (the things) which*. — *δ*: obj. of *εἰδέναι* and *ἐπιτηδεύειν*.

THE PHAEDO OF PLATO.

For full information, the student is referred to Grote's *Plato*, Jowett's *Plato*, and also to Grote's *History*, Ch. LXVIII.

"After an interval of some months or years, at Phlius, a town of Sicyon, the tale of the last hours of Socrates is narrated to Echecrates and other Phliasians by Phaedo, the 'beloved disciple.' . . . During the voyage of the sacred ship to and from Delos, which has occupied thirty days, the execution of Socrates has been deferred. The time has been passed in conversation with a select company of disciples. But now the holy season is over, and the disciples meet earlier than usual in order that they may converse with Socrates for the last time." — *Jowett*.

57. (The figures on the margin denote the pages in the edition of Stephanus.) — *ἄλλου του* (fr. *τις*): perhaps gen. of source. H. 576, a; S. Gr. 419, a; G. § 171, Note 1: *or did you hear (the story) from some one else*. — *αὐτός*, sc. *παρεγεν.* — *ἅττα = ἃ τινα (δοσις)*. — *τῶν . . . Φλιασίων*: H. 500, a; lit. *of the citizens*. *Phliasians*, more freely rendered, *of the Phliasian citizens* — *πάνν τι*, at all . . . *τὰ νῦν*, at present — *δοσις ἂν . . . οἷός τ' ἦν*, who would be able, who could. — *ἀποθάνοι*: orat. obliq., *only that he died, etc.*

58. *περὶ τῆς δίκης*, concerning the trial. — *αὐτῆς*, i. e. *τῆς δίκης*. — *τί*, adv. acc., *why*. — *ἔτυχε . . . ἐστεμμένη (στίφω)*, happened to have been crowned. — *τοὺς δις ἑπτὰ ἐκείνους . . . ἄγων*, with (lit. *leading*) those well-

known twice seven. For the story, see Class. Dic., Theseus. — B. *θεσπίαν*, an embassy. — *ἐξ ἐκείνου*, from that (time). — *τύχωσιν . . . ἀπολαβόντες αὐτούς*, lit. happen taking them away, i. e. happen to detain them. — C. *ἔτυχεν γεγονός*, *chanced to have taken place*. — *ὁ . . . θανάτου*, that (time) intervening between, etc. — *Τί*: adv. acc. And how (were) those things relating to, etc. — *ἔω* (*ἰώω*) sc. *τοῖς ἐπιτηδεύουσιν*. — D. *προθυμήθητι* (*προθυμείμαι*) . . . *ἀπαγγέλλαι*, please relate, etc. (lit. be forward, or zealous to, etc.) — *τὸ μείνειν* . . . *καὶ αὐτὸν λέγοντα καὶ . . . ἀκούοντα* (sc. *ἐμέ*, subj. of the infin.), to call to mind Socrates, both in speaking myself, and in listening, etc. *ἴδιστον*, sc. *ἑστίν*. — *τοιούτους ἑτέρους*: appos. with *τοῖς ἀκούσιν*: we should perhaps invert the order: you have others such (as yourself) (in) those also who will, etc. — E. Note the use of *καὶ μὴν*, *ἄλλὰ*, *ἄλλὰ μὴν*, in dialogue. The ordinary copulative, adversative, or intensive meaning of these words is perceptible, but not easily expressed in Eng. Jowett does not generally render them. — *ἀνδ. ἐπιτηδ-* limits *θανάτου*. — *ἀνὴρ*, crasis, = *ὁ ἀνὴρ*. — *τρόπου, λόγων*: gen. of cause with *εὐδαίμων* (in the same way as with *εὐδαιμονίζω*. H. 584; S. Gr. 424; G. § 173, 1). — *ὥστε . . . παρίστασθαι κτέ.*, so that it occurred to me that he, even in going into Hades, did not go without a divine destiny. — *εὐ πράξειν*, would fare well, would be happy.

59. A. Note here *εἰσῆλθαι* with dat.: *nothing at all like pity entered my heart* (lit. entered me). The dat. here depends on the general meaning of the comp. verb. Usually *εἰσεῖμι* takes the acc. depending on the prep. Cf. 58, E. — *παρόντι*, indef., with *εἰκός*, natural to one present with suffering. — *οὔτε αὖ ἤδον*, sc. *εἰσῆλθαι μοι*. — *ὥς* with the particip., represents its meaning as subjective, "H., from the reflection that we were (engaged) in philosophical discourse. — *κράσις . . . συγκεκραμένα (συγκεκράνυμι) ὁμοῦ*: mingling of . . . united together. — *ἐνθυμουμένην* refers to *μοί* above, while *I* considered. — *ὅτε* (note the accent distinguishing it fr. *ὅτε*, when) *μὲν . . . ἐνίοτε δέ*, at one time, and at another, or, sometimes . . . sometimes. — *εἰς*, appos. with *πάντες οἱ παρόντες*, all (of us) who were present . . . and one of us especially. It is not necessary to express any verb with this last clause. — *ποῦ*: used here, as often, to modify the positiveness of an assertion. May be rendered, perhaps, I suppose. — B. *ἑτεταράγμην*: *ταράσσω*. — *τῶν ἐπιχωρίων*, of the native (Athenians). — *Ἀλοχίνης*. Not the orator Aeschines, who was not born till ten years later. — *ὁ Παιανιεύς*, the Paeonian, denoting the Attic township or deme from which he came. — C. *Τί*: adv. acc. And how (was it)? — *Σχεδόν τι . . . παραγινέσθαι*. "I think that these were about all." Jowett. (Lit. I think that about these (persons) were present). — *φῆς*, or *φῆς*, with or without the iota subscript, and with acute accent. — D. *ἀνοιχθείη (ἀνοίγνυμι)*: indef. frequency of past action. H. 729, b; S. Gr. 524; G. § 239, 2. — *διατρίβοντες*, conversing. — *τὰ πολλά*, adv. acc. generally. — E. *εἰς τὸ εἰωθός*, to the accustomed (place of meeting). — *ἕως ἂν αὐτὸς κελεύσῃ*: note here the subjunc. instead of the optat. after a principal verb in past time, denoting "possibility with present expectation," H., until he himself should bid (us enter). — *Δέοντι*, i. e. from his chains. — *οἱ ἑνδεκα*, the eleven, the magistrates who had charge of the prison

and everything pertaining to it. Cf. Dic. Antiqq., p. 593. — παραγγέλλουσιν, *ὅπως*: “are giving orders, *that*,” etc. (Jowett.) — Notice here *ἀν* after *ὅπως*. H. 741; S. Gr. 507, b; G. § 216, Note 2.

60. A. *ὅτι*, before the oratio recta. — ἀπαγέτω . . . οἴκαδε. This apparently unfeeling treatment of Xanthippe, however weak and unamiable she may have been, is truly painful. No Christian man could have done thus. — τῶν τοῦ Κρ-, of the attendants of Crito. — B. *τὶ* . . . τοῦτο . . . *δ*: lit. *this something, which*. — *ὁ* ἄνδρες: a respectful and at the same time familiar address. We have nothing in English corresponding very well to it, and hence Jowett omits it in his version. It is sometimes rendered, *sirs*. — ὡς θαυμασίως κτε., *how curiously it is related in its nature to that which seems its opposite to pain*. — τῷ with the infinitives ἰθὺλεν and ἀναγκάζεσθαι, dat. of cause: *for they will not come to a man* (lit. *to the human being*) *together*. — τὸ ἕτερον . . . καὶ τὸ ἕτερον: *one of the two . . . the other also*. — σχεδὸν τι ἀναγ-, *he is almost compelled, etc.* — ὥσπερ . . . συνημμένῳ (συνάπτῳ) δὲ ὄντε: acc. abs. H. 793; S. Gr. 544, a; G. § 278, Note: *just as if from one point (or at one end) they were fastened together, though they are two* — C. μῦθον *ἀν* συνθεῖναι (depends on *δοκεῖ*) = in a finite const. μῦθον *ἀν* συνέθηκεν: *he would have composed a fable*. — ὡς κτε. explanatory of μῦθον. — διαλλάξαι, *to reconcile*. — ἡδύνατο. Note the double augment. — συνήψεν . . . κορυφάς, *he tied the ends together: (ἐς ταὐτὸν αὐτοῖς, lit. into the same with themselves)*. Jowett renders it, *he fastened their heads together*. — ὥσπερ . . . ἵκουεν, *just as I find in my own case also* (lit. *just as, accordingly, seems to me myself also*). — ἐπαδῆ, *after: ὑπὸ, occasioned by*.

We have not space to follow the dialogue through. It contains the celebrated argument of Plato for the immortality of the soul. This argument is well presented in Jowett's introduction. We now turn to the closing passages.

113. D. Socrates is the speaker; and he has just given, in the passage preceding this, a description of “the nature and conformation of the earth.” — διεδικάσαντο: gnomic aor. H. 707; S. Gr. 474, c; G. § 205, 2: *they are judged*. — μέσως βεβ-, *to have led a medium life*: “to have lived neither well nor ill.” Jowett. — *α* . . . ὀχήματα: anteced. in relat. clause: *the conveyances which, etc.* — φέρονται: mid., *receive*: ἑκαστος, appos. with the subj. of φέρ-. — *Ε*. ἀνιάτως ἔχειν, the comm. use of ἔχειν with an adv., *to be incurable*. — μεγέθη: abstract subst. in the plur., denoting repeated instances of the quality. — τούτους δέ: “After a conditional or relative sentence, the apodosis is sometimes introduced by *δέ*.” H. May we not understand *δέ* here as a shortened form of *ὅτι*, in the same way as *μέν* is used for *μήν*? *these, I say, their fitting destiny hurls, etc.* — ἰάσαμα μὲν . . . ἁμαρτήματα: cognate acc.: *to have committed pardonable, but great crimes*. — οἷον, *as for example* — μεταμέλον αὐτοῖς: acc. abs. H. 792; S. Gr. 544; G. § 278, 2: *and who live the rest of their lives in penitence (lit. it repenting them)*.

114. A. τοιούτῃ . . . τρόπῳ, in some similar way (lit. in some other such manner), i. e. similar to the instance just named. — τοιούτους δέ: cf. note above. — φερόμενοι . . . κατά, being borne along they arrive at, etc. — οἱ μὲν . . . οἱ δὲ κτεί., ἄλλος, with the subj. of βοῶσι . . . καλοῦσιν: some (call) on those whom they have slain; others, on those whom they have wronged. — σφᾶς (in Att. an indirect reflexive), obj. of ἔασαι, refers to the subj. of the principal verbs. — ἐκβῆναι, to go forth (i. e. from the river Cocythus or Pyriphlegēthon) into, etc. The learner should not fail to notice the derivation and meaning of the names Κωκυτός, Πυριφλεγέθων, Ἀχέρων. — εἰς τὴν λίμνην: i. e. the Acherusian lake. Just above they are spoken of as having only arrived at (κατά) the lake. — B. τῶν κακῶν, from their troubles. — ὑπὸ τῶν δικαστῶν, by the judges, i. e. those in the under-world, Aeacus, Minos, and Rhadamanthus. In the Apology of Soc. the name Triptolemus is added. — οἱ . . . δόξωσι διαφερόντως πρὸς κτεί.: a rare const., yet the meaning is plain, whoever seem (to have been) eminent in respect to, etc. — ἐν τῇ γῇ, in (the interior of) the earth, where the places of torment were supposed to be. — C. τοιούτων αὐτῶν: masc., of these very persons, i. e. those just mentioned: limits οἱ . . . καθηράμενοι (καθαίρω). — ῥάδιον, sc. ἐστίν: δηλώσαι, to make plain, i. e. to describe. — ἄλλα . . . διελθύνθαμεν; but, for those things which we have rehearsed (lit. through which we have passed): χρή with πᾶν ποιεῖν. — καλὸν . . . μεγάλη: emphat. posist. "Fair is the prize, and the hope great." Jowett. — D. Τό with διουχυρίσασθαι: ταῦτα, subj. of ἔχειν. — ἀθάνατον: H. 522; S. Gr. 372; G. § 138, Note 1, (c). — φαίνεται οὕσα: H. 802; S. Gr. 547: is plainly. — τοῦτο, i. e. the entire statement above. — ὅτι . . . οἰκήσεις: this seems to me fitting (to be believed). — οἰομένη κτεί.: indef.: on the part of one thinking it is so. — καὶ χρή . . . ἐαντῷ: and it is necessary as it were to charm one's self with such things: an allusion to the use of charms or incantations: see Lex. ἐπῳδῶ. — ἄνδρα, subj. of θαρπεῖν. — E. τὰς περὶ . . . κόσμους, those pertaining to the body and its ornaments. — εἰασε χαίρειν, has allowed the other pleasures . . . to take their leave (to say farewell). — ὡς . . . ὄντας (agrees with κόσμους), as being foreign (to himself). — καὶ . . . ἀπεργάζεσθαι: and thinking they do more harm (than good), lit. that they do more the other of the two things (θάτερον = τὸ ἕτερον). — τὰς, sc. ἡδονάς, obj. of ἐσπούδασε (trans. has eagerly pursued).

115. A. εἰμαρμένη: μέρομαι. — φάη . . . τραγικός: (as) a tragic poet would say. — λουσάμενον, sc. ἐμέ, subj. of πλεῖν (πλύνω): after bathing. — ταῖς γυναῖξι: in allusion to the custom among the Greeks of having a corpse washed by the women of the family to which the deceased belonged. Dic. Antiqq., p. 554, Funus. — λούειν, with the subst. πράγματα: trouble to wash. — Εἰεν: see Lex. sub voce. — B. ἄν with ποιοῖμεν. — ποιοῦντες: denoting means: by doing which, etc. — ἐν χάριτι . . . ποιοῖμεν, we might particularly serve you (lit. we might do (it) especially in favor to you). — ὅτι: explanatory of ἄπερ: the very things which . . . that you, etc. — κἂν (καὶ ἄν) . . . ὁμολογήσῃτε: even if you do not now make any promises (or, as Jowett renders, make any professions). — ὥσπερ κατ' ἔχνη . . . ζῆν: to live as it

were step by step according to, etc. — C. οἷδ' . . . οὐδὲν πλεον ποιήσετε: not even if, etc., will you (by your professions) do any good at all. Notice πλεον ποιεῖν in the sense to profit, to do some good. — ἅμα with particip. H. 795, c; S. Gr. 539, a; G. § 277, Note 1. — Notice the repetition in εἶπεν, . . . ἔφη: he said, . . . said he. Lex. φημί, II. 2. — ἕκαστον τῶν λεγ-: neut. — D. ὡς introduces the explanation of λόγον: argument, to the effect that, etc. — ταῦτα sums up all the preceding beginning with οτι. — αὐτῷ λέγειν, to speak to him in vain (ἄλλως, otherwise, irrelevantly; hence, in vain). — μέ, ἐγγύ: two accs. with one verb. H. 555; S. Gr. 399; G. § 159, Note 4: give therefore to Crito (for) me the opposite security. — ἣ ἐν . . . ἡ γγ-, other than that in which he, etc. Socrates before his judges had proposed, as a commutation for the penalty of death, a certain fine; and Crito became security with others for the payment. — οὗτος . . . παραμεινῖν (fut.), sc. ἡγγυάτο: for this man became security that I should surely stay (and pay the fine imposed, not running away to escape it). — E. οἰχίσσεσθαι ἀπίυντα, sc. μέ. — μή with ἔγνακτῇ. — ἣ καίμενον ἣ κατορυπτόμενον. Both were common among the Greeks. For this whole subject, see Dic. Antiqq. Funus. — ἣ δ' ὅς: H. 404, 1; S. Gr. 274, a; G. § 151, Note 3. — οὐ μόνον . . . πλεμμελές, sc. ἔστιν, is not only in itself (lit. in respect to this itself) faulty. — ἀλλὰ . . . χρὴ κτέ. The words are still addressed to Crito: it is necessary (for you) . . . and to say that (you), etc. — καὶ θάπτειν (connected with καὶ φάναι), and to bury (it) just as, etc.

116. A. ἀνίστατο εἰς οἰκὴν τι, rose up (and went) into a room. H. 618, a; S. Gr. 448, b. — περὶ . . . διεξιώντες, speaking (lit. going through) about our misfortune. — ὅση (sc. ἡ συμφορά) . . . εἷη: orat. obliq.: how great it was (lit. how great (a misfortune) had happened to us). — ἀτεχνῶς κτέ., sincerely thinking, just as if, etc., that we should live as orphans, etc. — B. ἡνέχθη: φέρω. — καὶ αἱ οἰκτεῖαι γυν- ἀφ-: bear in mind ἐπαδῇ above; and the women of the family had arrived. — ἐκείναις (Hermann includes this word in brackets; but it is retained in other editions) . . . ἐβούλετο: in the presence of Crito, talking with them, and giving whatever directions he wished. — τὰς μὲν . . . ἐκλείψεν. Not one expression of conjugal or parental love! — ἅττα: Lex. τίς IV.: imparts indefiniteness to πολλά: not many things on any subject (or of any sort). — διελέχθη (διαλέγομαι): usu. understood as deponent here, he spoke; but Jowett translates it as pass. — C. σοὶ: accented; hence emphatic. — σέ: first word in the sentence and accented; emphatic. — καὶ ἄλλως, on other occasions also. — ἐν . . . χρόνῳ, i. e. the time that he had been in the prison. — χαλεπαίνεις: Bekker and Stallbaum read here χαλεπανεῖς (fut.), which seems more natural. Jowett renders it as fut.: you will not be angry with me. Schl. translates it as fut.; Cousin as pres. — ἐκείνους: i. e. τοῖς αἰτίοις: same const. as ἐμοί. — περὶ (πειράομαι), imperat. — D. ὧς ἀστεῖος, how courteous. Jowett, how charming, a questionable rendering. Schl., wie fein. Cousin, quelle honnêteté. — ἐνεγκάτω: φέρω. — τέτριπτα (τριβω), indicating the manner in which the hemlock (κώκειον) was prepared. — E. ἥλιον, the sun: article omitted, as "in many common designations of place and time." H. — πίνοντας (sc. τὸ φάρμακον)

supplement. particip.: *drink, etc.* — παραγγελλῆ: *impers., after the announcement has been made to them.* — δειπ- . . . μάλ᾽: *both having supped and drunk freely.*

117. A. οἶδεν . . . ἄλλο γὰρ ἢ κτῆ, *anything else than to incur ridicule in my own eyes* (lit. *with myself*). — οἶδενός . . . ἐνότος: gen. abs., *when nothing (of it) longer remains.* — τετριμ-, with τὸ φάρ-: — σῶ, sc. ἐλ. — ἡ . . . περιεῖναι, *than, after drinking (it), to walk about, etc.* — B. σοῦ with σκέλεσι: βάρος, *a heaviness.* — αὐτὸ ποιήσα: *it (the poison) will take effect* (or, as we often say, *will work*). — καὶ δε: H. 525, b; S. Gr. 375, b; G. § 151, Note 3. — οἶδε διαφθείρας κτῆ, *nor changing either in color or in countenance* (perhaps more lit. *nor marring (anything) of, etc.*). These genitives may be viewed as partit. — ταυρηδόν, adv., *meadfastly*. L. & Sc. give no definition suited to this connection. Jowett says, “with all his eyes”: not a very happy rendering. — πρὸς τὸ ἀποσπείσας (ἀποσπένδω) τινι; *with respect to pouring out from (it) a libation to some one?* — πῖεν with μέτριον: *a suitable quantity to drink* — C. γένοιτο: optat. without ἄν, *a wish: would that it might be thus* (ταύτῃ, lit. *in this way*). — ἐπισχόμενος (ἐπέχω) . . . ἐξέπνευ (ἐκπίνω): *holding (the cup to his lips), he drank it off “quite readily and cheerfully”* (J.). — κατέχειν τὸ μὴ δακ-: on the use of μὴ here, see H. § 38; S. Gr. 572; G. § 263, 2: *to keep from weeping, to restrain our tears.* — βίᾳ with the gen. *in spite of*: αὐτοῦ with ἐμοῦ, *of myself even* — ἐκείνόν γε, τὴν . . . τύχην: sc. ἀπέκλαιον as trans., *I bewailed* — οἶον = εἶμι τοιούτου. H. 822; S. Gr. 562; G. § 238. — ἐσπερήμενος εἶην: orat. obliq., *seeing that I was deprived of such, etc.* — D. καὶ δὴ καὶ τότε: an intensive form of connective, not easily rendered into Eng.: “*and at that moment.*” (J.) — οὐδένα θνητὰ οὐ (H. 817, a; S. Gr. 558; G. § 153, N. 4): obj. of κατέκλασε (κατακλᾶω): *moved (lit. broke down) every one of, etc.*: “*made cowards of us all.*” (J.) — ἵνα . . . πλημ-: *that they might not commit such improprieties.* — E. ἐπέσχομεν τοῦ δακ-: *we refrained from, etc.* Note here the absence of μὴ with the infin. Cf. κατέχειν τὸ μὴ δακ-, above. — ὁ ἀνθ-, i. e. the one who had administered the poison: = οὗτος ὁ δοὺς τὸ φάρ-. — διαλειπὼν χρόνον (H. 788, a; S. Gr. 539, a), *after an interval of time*: with the imperf. ἐπεσκ-, which denotes continuance or repetition, we may render, *now and then examined, etc.* — ἔρετο: aor. of ἐρωτάω. — οὐκ ἔφη, *said, No.*

118. A. ἐπαινόν (ἐπὶ ἀνά, εἰμι), *going upwards.* — ψύχ- . . . πηγνυτο (B. H. St. = πηγνύουτο): *was growing cold and stiff.* — αὐτὸς ἤπτετο, *he felt (them) himself.* (J.) — εἶμι . . . οἰχήσεται. For this form of orat. obliq., see H. 735, and a; S. Gr. 503, and a; G. § 247: in orat. recta, οἰχήσομαι: *when it should reach, etc., then he would be gone.* — ἦδη . . . ψυχόμενα: *already therefore the parts of his body* (lit. of him, αὐτοῦ) *about the groin, were growing nearly cold.* — τῷ . . . Ἀλεκτρύονα: *we owe a cock to Aesculapius*: a common sacrifice on recovery from sickness. Socrates thus compares this life to a fit of sickness; death, to a recovery. — ταῦτα, subj. of ἔσται: ὁ Κρ-, of ἔφη. — δεῖ . . . λέγας, *consider, if you have anything else to say* (lit. *if you say, etc.*). — ὀλίγον . . . ἐαλειπὼν, here with the aor.

ἐκινήθη: *after a short interval, he was convulsed, or he struggled.* Cf. note on διαλιπὼν χρόνον above (117, E). — καὶ ὅς (refers to αὐτόν) . . . ἔστησεν: *and his eyes were set* (lit. *and he* (i. e. Soc.) *set his eyes*). — ξυνέλαβε, *closed.* — ἦδε . . . ἐγένετο: Eng. idiom, *such was the end*, etc. — ὧν (rel. attracted to the case of the anteced. τῶν τότε) ἐπαράσθημεν (παράομαι), *of the men at that time whom we have known.* — καὶ ἄλλως, *and besides.*

A comparison, or rather contrast, of the above scene with the death of our Lord was drawn by J. J. Rousseau, and has often been referred to, especially the words, "If the life and death of Socrates are those of a Sage, the life and death of Jesus are those of a God." The passage in the original may be found in Magill's "Introductory French Reader," p. 168. Every French scholar will be well repaid by turning to it.

DEMOSTHENES. THIRD OLYNTHIAC.

To understand the circumstances which called forth this oration, the student is referred to Grote's History, Ch. LXXXVIII. (where he will find the fullest and best account in our language of the third Olynthiac, — "one of the most splendid harangues ever delivered," says Grote), or, if this work is not accessible, to Smith's History, Ch. XLII. The chronological table, at the end of Smith's History, beginning with Book V., will be convenient, and of great service, if frequently consulted.

§ 1. Οὐχί. Note the emphatic form of the negative. — ταῦτά (= τὰ αὐτά), obj. of γινώσκειν, *to know, decide, think*, lit. *not surely does it occur to me to think the same things*: more freely rendered, *the same thoughts do not occur to me.* — ἄνδρες: used in respectful address. Cf. ὦ ἄνδρες στρατιῶται, so frequent in the Anab. — καὶ ὅταν (ἀποβλέψω) πρὸς τοὺς λόγους. — ἀκούω, ἀποβλέψω. Note the difference between pres. and aor. subjunc. — τοὺς λόγους . . . γιγνομένους: acc. with supplement. particip. depending on ὁρῶ: so also τὰ πράγματα with προήκοντα, sc. ὁρῶ. H. 799; S. Gr. 546, c; G. § 280. — ὥστε . . . δεῖν, explanatory of τοῦτο: *to this, that it is necessary to consider how*, etc. The const. of δεῖν is differently explained. Some understand with it ἔστιν or εἶναι: others take it in the sense of ὥστε . . . δεῖν, the infin. being changed to the particip. by a sort of attraction, and the particip. made to depend on the principal verb, ὁρῶ. So West. — οὐδὲν . . . ἄλλο . . . ἀμαρτάνειν. Notice the artistic arrangement of the sentence, the emphatic words standing first and last, — an arrangement not easily adopted in Eng.: *to err in nothing else*, etc. — ἡ . . . παριστάντες (pres. particip., trans.), *than in setting before you the subject* . . . *not as it is* (not the real one).

§ 2. *ἐγώ*, subj. of *οἶδα*. — *καὶ μάλα ἀκριβῶς*: an accumulation of intensive words; even very accurately. Reh., *nur zu genau: only too well*. — *ἐπὶ* with gen. often in the time of: *ἐπ' ἐμοῦ*, in my time, or within my recollection. — *τοῦτο*: obj. of *προλαβεῖν*. — *ἱκανόν*, with *ἡμῖν εἶναι*, that it is enough for us, etc. — *τὴν πρώτην*: adv., in the first place, or as the first step. In form, acc. sing. fem. Cf. *τὴν ταχίστην*, Anab. 1, 3, 14. — *ὅπως . . . σώσομεν* explains *τοῦτο*: to secure beforehand this object, (I mean) that we may rescue our allies: *ὅπως* with fut. indic. H. 756; S. Gr. 522, a; G. § 217. Some editt. have here the aor. subjunc. *σώσωμεν*. H. 739; S. Gr. 507; G. § 217, Note 1. — *τότε* with *ἔξεσται*, then will it be permitted, etc. — *τοῦ* with the sentence following, as far as *τρόπον*: concerning this also, whom one shall punish, and in what manner (it shall be done). — *ὄντινούν* (*ὄστινούν*), with *λέγον*, any argument whatever.

§ 3. *εἴπερ ποτέ*: not strictly logical, yet pointed and easily understood: the present crisis. if ever (any), etc. The sentence is true of many other times than those in which Demosthenes lived. — *ἐκείνο*: acc. of specif. with *ἀπορῶ*: points to what follows: but I am at a loss on this (point), in what manner, etc. — *ἐξ ὧν . . . σύνοιδα* (sc. *ἐμαντῶ*), from what I am conscious of, from what I know, etc. — *τὰ πλείω*, subj. of *ἐκπιφευγέαι*: ὅμας, obj. — *τῶν πραγμάτων* in the sense of advantages, or opportunities. — *τῷ μὴ βούλεσθαι . . . τῷ μὴ συνιέναι* (*συνιήμι*): dat. of manner or cause: from an unwillingness to do your duty, not from any lack in comprehending (it). — *ὑπομένειν*, to bear with me. — *εἰ . . . λέγω* explains *τοῦτο*, this, whether I, etc. — *ἵνα . . . γένηται* explains the preceding *τοῦτο*, on this account, that, etc. — *ἐκ τοῦ* points out the sentence as far as *ἐνέους*, from the fact that some, etc. — *πρὸς χάριν*, for favor, for gratification. — *ἐς πᾶν μοχθηρίας*: lit. to everything of, etc.; or, as we say, to the last degree of wretchedness. — *τὰ παρόντα*, subj. of *προελήλυθε*.

§ 4. *μικρά* is usu. taken as adv., briefly. — *ὑπομνήσαι* (*ὑπομνήσκω*): trans., to remind you of, etc. — *μémνησθε* (*μémνημαι*): intrans. Notice the asyndeton (omission of the connective), this sentence introducing an explanation of the preceding. — *τρίτον . . . τουτί*: Wes. & Ch. supply *ἐστὶ*, this is, etc. Reh. takes it as acc. of time, this third or fourth year, i. e. three or four years ago: *τουτί*: H. 242; S. Gr. 139, c; G. § 83, Note 2. — *μήν* without the article: H. 530, b; S. Gr. 379, c; it was the month *Maimacterion* (30th Oct. to 27th Nov.). — *γυγνομένου* agrees with the nearest word; understood with the more remote (*λόγων*), H. 511, h; S. Gr. 361, h; G. § 135, Note 1: lit. many words and (much) noise arising; in our idiom, after a long and stormy debate: *παρ' ὑμῖν*, among you, i. e. in the assembly. — *μέχρι*, lit. up to We should commonly say, under, etc. — *αὐτοῦς*, themselves, i. e. in person, without being allowed to provide substitutes.

§ 5. In this section the irresolute conduct of the Athenians is pictured in language quite noteworthy. — *ἐκατομβαιών, κτέ.*: the verb and all connectives are omitted for rhetorical effect: (it was) *Hecatombæon, Metageitnion, Boëdromion*, — names of Athenian months. They embraced a period from about the middle of July to about the middle of October. See Dic.

Antiqq., p. 223. — τοῦτου τοῦ μηνός: gen. of time within which: *in this (last named) month*. — μετὰ τῷ μυστήρια, *after the mysteries*, i. e. the Eleusinian mysteries, celebrated for nine days, from the 15th of Boëdromion. No threatening danger, no motives of patriotism, could lead them to forego the pleasure of celebrating this festival. — δέκα ναῦς . . . κενάς, obj. of ἔχοντα, which agrees with Χαρίδημον. They sent out ten instead of forty ships, the number voted, and *empty* vessels instead of manning them with citizens, and contributed five talents instead of sixty. — ἀμφοτέρα: subj. of ἦλθεν, *both (reports) came*, that he was sick and that he was dead. — οὐκέτι . . . οὐδένα: a negative followed by a compound negative of the same kind. H. 843; S. Gr. 577; G. § 283, 8: *supposing there was no longer any occasion for rendering assistance*, i. e. to the Olynthians. — ἀφίετε: imperf.: Hes., Reiske, & Ch. read ἀφαίτε: Dind. ἤφιετε. — ἦν . . . αὐτός: *but this was the critical moment itself*. — εἰ . . . ἐβοηθήσαμεν: εἰ with aor. indic. in condition, *an* with imperf. indic. in conclusion. H. 746; S. Gr. 514; G. § 222: *for if you had sent aid, etc., Philip would not now be troubling, etc.* ἡνῶχλα (ἐνοχλέω), double augment. — σωθείς: emphat. position and in a double sense, *having recovered* (from his reported sickness) *and having escaped* (from the Athenians): “genesen und gerettet.” Reh.

§ 6. οὐκ ἂν ἄλλως ἔχοι: potential optat., *could not be otherwise* (now, even if we should attempt to change them), or, as we should more naturally speak, *cannot be changed*. — περὶ . . . ἐμνήσθην (μυμήσκω), *I made mention of, etc.* — ἵνα . . . πάθῃτε directs the mind distinctly to the fut., *that you may not, etc.* — τί . . . τοῦτω; *how now shall we treat this?* i. e. the favorable opportunity in another war. — παντὶ σθένει κατὰ τὸ δυνατόν: a pleonasm for emphatic statement. So, in a similar way, we may say, *with all the forces at your command*: lit. *with all strength according to your ability*. According to Reh., a formula used in the ratification of treaties, and hence a solemn form of expression. — ὧν τρόπον: adv. acc., *in what manner, how*. — ἐστρατηγηκότες (στρατηγέω) . . . ἔσονται: has the force of a fut. perf.

§ 7. ὑπάρχον . . . κεκτημένοι, *were having acquired*, i. e. *had acquired*: a stronger expression than ἐκέκτηντο. Notice the asyndeton. — δέκειο' (= δέκειτο): subj. τὰ πράγ- οὕτω denotes here what immediately follows. — ἐθαρρεῖ τούτους: H. 544, a; S. Gr. 390, a; G. § 158, Note 2: *was confident in respect to them, trusted them*: οὗτοι, sc. ἑθάρρουν. — ἐπράξαμεν ἡμεῖς, sc. πρὸς τούτους. Notice the terseness of the language and the continuation of the asyndeton. — ἐμπόδισμα, δυσχερές: notice the radical part of each of these words (πόδις, ἐλπίς). We might convey the same figure, rendering freely, thus: *this bound Philip, as it were (ῥοπή), hand and foot*. — πόλιν κτεί. explains τοῦτο: *the fact that a large city, etc.* — ἐφορμεῖν, *to lie at anchor over against, to lie at anchor watching for*, thus presenting the city under the figure of a ship. — ἐαυτοῦ: object. gen.: *the opportunities against him*. — ἐκπολεμήσαι: trans., *to incite to war*. — ὅπωςδῆποτε, *somehow or other*, suggesting that it was not due to any effort of the Athenians. A slight pause before this word, in the delivery, would make the sense clearer, and remove the hiatus.

§ 8. The careful student will not fail to perceive how intensely practical, direct, and earnest the argument is. — *ἐγὼ μὲν*: emphatic. Observe that no corresponding sentence, introduced by *δέ*, follows. — *πιστάτης* (2 aor. particip.) *ἄν*: H. 803, a; S. Gr. 519, a; G. § 211. The protasis is *ἐλ καθυφέμεθα (κατά, ἐπὶ, ἡμῖν)*. The form *έμεθα* can be found in four different places, perf. or pluperf. ind. middle (pass.): 2 aor. indic. or optat. mid. I take it to be optat. here: *apart from the disgrace that would surround us, if we should be remiss in any of our affairs.* — *τὸν τῶν μετὰ ταῦτα*, that which would follow these things: more lit. that (fear) of the (things) after these (things). — *έχόντων* *Θηβ.*: particip. denoting time or cause: *while the Thebans, or since the Thebans, are affected towards us as they are.* — *ἀπαρηκότων* (Lex. *ἀπείπον*, IV. 2): also of time or cause: *after the Phocians have failed in finances, have spent their money.* For the historical allusion, see Smith's Hist., ch. xlii. § 15. — *μηδενός* *όντος*: condition. H. 839; S. Gr. 571; G. § 283, 4: *if nothing is in the way, etc.* — *τὰ παρόντα καταστροφάμενος*, after subjecting the present affairs (those at Olynthus) to himself. — *ἐπικλίνειν*: with *ἐμποδών*, in the way of Philip's turning (his attention) to the affairs here (at Athens).

§ 9. *ποιήσιν*. H. 718; S. Gr. 486, c; G. § 202, 3: *is putting off doing his duty till then.* The fut. infin. makes more emphatic the future idea in the context: is rendered as the pres. infin. here. — *έξόν*. H. 792; S. Gr. 544, G. § 278, 2: *when it is permitted, etc.* — *ζητῶν*, sc. *βούλεται*. — The second *έξόν* is better rendered as concessive, *though it is now permitted, etc.* — *προέμεθα, προήμῃ*.

§ 10. *τὸ δὲ ὅπως*, but the manner (of doing it); lit. *but the how*. — *μή* with aor. subjunc. H. 723, a; S. Gr. 492, a; G. § 254. — *παράδοξον* . . . *τοῖς πολλοῖς*, unexpected to the many. — *καθίστατε καθίζω*. The adroitness with which Dem. approaches this delicate proposition is worthy of note.

§ 11. *λέγω δὲ κτέ.*, and I mean, (to speak) thus plainly, those concerning, etc. For the theoricæ, see Dic. Antiqq., p. 1126. — *ένιους*: restrictive appos. with *τοῖς*. — *ὧν οἱ μὲν*, of which (laws), a part distribute, etc. — *θεωρικά*, appos. with *τὰ στρατ.* — *οἱ δέ*, and others, i. e. other laws. — *τοὺς ἀτακτοῦντας*, those who are disorderly, meaning here, those who evade the laws for military service. — *καὶ* *ἀσφαλῆ*, and shall have rendered the way, to speak what is best, safe (τοῦ with *λέγειν*). — *ἃ* *συμφέροι*, those things which you all know that they are profitable, or, more freely, which you all know to be profitable.

§ 12. *πρὶν* with infin. H. 769; S. Gr. 531; G. § 274: *But before doing, etc.* — *τίς εἰπὼν κτέ.*, who, for speaking what is best for you, will consent, etc. Notice the arrangement *ὑπὲρ ὑμῶν ὑφ' ὑμῶν*. The Athenians had a law, that any one should be put to death who should move to divert the theoric funds (i. e. funds for the public festivals) to any other use. This law, said Dem., must be repealed. — *εὐρήσετε*, sc. *τινά*. — *ἄλλως τε καί*, especially. H. 857; S. Gr. 583, c. — *τούτου* *μέλλοντος*, when this alone is likely to be the result. — *παθεῖν* *γράφαντα* explains *τούτου*: that the one having spoken these things, and having moved them in a written reso-

lution suffer, etc. — *ὀφελῆσαι* (*ὀφελῶ*) and *ποιῆσαι*, same const. with *παθεῖν*. — *μᾶλλον* is usu. taken here with *φοβρώτερον* as strengthening the comparative. So Reh., Hes., Wes., et al. — *τὸ . . . λέγειν*: obj. of *ποιῆσαι*: but even for the future render the speaking of what is best, etc. — *λύειν*: made emphatic between *καί* and *γέ* (enclit.): also by standing out of its natural grammatical place, at the head of the sentence, antithetical to *τεθείκασιν*: and it is fitting to demand that these same (men) repeal, etc.

§ 13. *τὴν χάριν* (the gratitude, the popularity), subj. of *ἐπάρχειν*. — *τοῖς . . . θεῖσιν* (*θεῖς* aor. particip.), sc. *τοὺς νόμους*. — *τὴν ἀπύχθεαν*, subj. of *γενέσθαι*: *ζημίαν*, pred.: but that the unpopularity through which, etc., become a damage, etc. The balancing of words and clauses in the Greek sentence is worthy of note. — *τηλικούτον . . . δίκην*: so powerful among you that having transgressed . . . he should fail to suffer punishment (or to give satisfaction).

§ 14. *Ὅ . . . οἷδ'*: negation repeated and strengthened. — *μήν* marks the transition to a new statement, and also emphasizes that statement. Note also the intensive and restrictive particle *γέ* after *ἐκείνο*. *Not, in truth, not even this, at least, is it proper that you*, etc. — *τό* with *ἐθέλειν*: *τὰ δοξ.*, obj. of *ποιεῖν*: *ὑμᾶς* (subj. of *ἐθέλειν*), emphat. posit.: unless the willingness on your part to execute, etc. — *εἰ . . . ἦν . . . οὐτ' ἂν ὑμεῖς . . . ἐπράττετε κτέ.* Supposition with contrary reality. — *γραφείη*: impers.: note here (if the reading is correct) the potential optat. without *ἂν*. H. 722, c; S. Gr. 491, a; G. § 224, Note: or to carry out (those things) concerning which resolutions might be passed (more lit. it might be decreed). — *μικρά*, obj. of *ἐπράττετε*: neither would you . . . execute little, nay rather nothing, of these things. — *ἐνεκά γε ψηφισμάτων*, so far at least as depended on resolutions.

§ 15. *ταῦτα*, subj. of *ἔχα* (intrans. *are*). — *τοῦ λέγ- καὶ χαρ-*: gen. with *ὕσπερ*, later than. — *ὃν* agrees with *τὸ πράττειν* (subj. of *ἔστιν*): the doing, being, etc. — *τῇ τάξει*, in the order (of time). — *τοῦτο . . . προσεῖναι* (*πρόσεμναι*): that this (*τὸ πράττειν*) be added. — *τὰ ἄλλα*, i. e. *τὸ λεγεῖν καὶ χειροτονεῖν*. — *παρ' ὑμῖν εἰσιν . . . δυνάμενοι*, there are among you (persons) who are able. — *ὑμεῖς*, sc. *ἔστέ*, you of all men are, etc.

§ 16. *χρόνον . . . καιρόν*: time . . . opportunity. — *βελτίω*: acc. sing. — *ἅπαντα . . . τὰ χωρία*, all the towns, i. e. *Potidæa*, *Amphipolis*, etc.: *ἀνθρώπος* (= *ὁ ἄν-*) i. e. Philip. Not a very respectful reference to him. — *ταύτης . . . τῆς χώρας*: Olynthus and the adjacent country. — *πεισόμεθα*. The force of *οὐχ* extends to this verb: shall we not suffer, etc. — *οὐχ*, with *πολεμοῦνται*: *οὓς*, obj. of *σώσαιν*, whom we promised to rescue promptly, if they, etc. — *οὐκ . . . οὐκ . . . οὐ . . . οὐκ*: sc. *ἔστιν*, Is he not, etc.: *οὐχ ὅ τι κτέ.*: is he not anything that one might say (of him)? Note this series of pointed questions, a marked peculiarity in the style of Dem. — Philip is here called *βάρβαρος*, a foreigner; yet he claimed to be of Grecian descent, and this claim is usually acknowledged to be just. Smith's Hist., ch. xlii. § 3.

§ 17. *πρὸς* with gen. in solemn appeals. — *πάντα κτέ.*, after letting all

(that Philip has taken from us) *go, and all but* (μόνον οὐχ) *helping him to gain (them), shall we then* (τότε emphat.) *search for, etc.* — αὐτοὶ γ' αἱρετοί : pred. with εἶναι. — τοῦ πολ- : generic article. — δ' ὅμως, *but still*. Careless persons often confound ὅμως with ὁμοίως. — εἰ δὲ ἕκαστος, *and if each one did this, i. e. stood his ground* (μένειν).

§ 18. καὶ νῦν βέλτιστα; — ἕτερος βέλτ' α. These sentences are hypothetical. In some editions they are punctuated as periods. *And now does one man fail to propose, etc. Let another, etc.* — ἀγαθῇ τύχῃ : a frequent expression. The shield of Dem. in the battle of Chaeronea is said to have borne this inscription in golden letters. It is translated into German, "in Gottes Namen." Heslop translates it, *and luck attend you*. Champplin's rendering is more literal, and, I think, truer to the spirit of the original, *with a favoring fortune*. — οὐκέτι, *not further*, referring to εὐ λέγει βέλτιστα. If the speaker does not propose what is best, he may in that case be guilty; but he is not guilty if he fail to propose what is agreeable (ἡδέα). — τοῦθ' : *on this point* (οὐχ ἡδέα ταῦτα); — δέον : acc. abs. — εὔξασθαι : with δέον and with παραλείπει : *unless, when it is his duty to utter wishes, he fails to do this*. — ἀθροίσαντα agrees with the subject (understood) of εὔξασθαι : *gathering briefly* (ἐν ὀλίγῳ) *into the same petition all that one desires*. — πραγμάτων : reference is had especially to *public affairs*, in contrast with mere good wishes. — προτεθῇ (aor. subjunc. pass.) : impers., *when it is proposed, etc.* Notice here the const. σκοπεῖν περί with gen. — εὐπορον, sc. ἐστίν. — ἔξι : ἔξοστι.

§ 19. ἡμῖν : dat. of interest : ἔχα, *has (the ability), is able*. — καὶ εἰν καὶ λέγειν : *both to let alone (or to leave untouched) and to mention, etc.* — φήμ' ἔγωγε, *I for my part say so*. — εἰ τῷ (fr. τίς) ποτε ἡ γέγονεν κτέ., *if it ever either has happened to any one, etc.* — ἀν ἀναλώσῃ (ἀναλίσκω), *in case he has squandered, etc.* — τῶν ἀπ- with εὐπορ- : the gen. denoting source : *to have an abundance from what is wanting*. — μέγα ὑπάρχα, *greatly aids*. — τοῖς τοι- λόγ-, *such reasonings, i. e. such as the questions above, whether they could not find means to carry on the war without the theoric funds*. — δ γὰρ βούλεται κτέ. : like the proverb in English, "the wish is father to the thought." — πέφυκεν (φύω, B. II.), intrans. and pres. in meaning.

§ 20. I have followed Wes., Hes., Ch., et al. in placing a comma after ἐνδέχεται, and rendering thus : *Look therefore at these things, men of Athens, in this way, as the facts also allow, (then) will you both be able, etc.* Dind. and Reh. omit the comma after ἐνδέχ-, and extend the force of δπως to the end of the sentence. — ἄλλειποντας agrees with the subj. of φέρειν understood. We might have expected it to be in the gen. agreeing with ἀνθρώπων. H. 776; S. Gr. 536, c; G. § 136, Note 2 : *it does not belong to failing in anything to bear, etc.* — οὐδ' : sc. σωφρόνων ἐστίν ἀνθ-. — ἐπὶ Κορινθ- πορεύεσθαι. It is not certain what military expeditions are here referred to. Rehdanz thinks, to some which had been undertaken within the memory of Dem.; others, to expeditions in the preceding century, mentioned by Thucydides : *nor, seizing their arms, to march*

and to allow Philip, etc. — τοῖς στρατ-: note here a dat. of interest with a substantive: provisions for, etc.

§ 21. ταῦτα: obj. of λέγειν. — τὴν ἄλλως: H. 509, b, (a); S. Gr. 359, ba: idly, without purpose. — προήρημαι: προαίρειν: I have not chosen, etc. — μηδέν with particip. H. 389; S. Gr. 571; G. § 233, 4: if not supposing, i. e. without supposing that I confer some benefit, or that I am doing some good. — δικ- πολίτου, sc. εἶναι, that it belongs to, that it is the duty of, etc. — ἀντὶ τῆς . . . χάρ-: instead of popularity (gained) in speaking, or popularity as a speaker. — τοὺς . . . λέγοντας, subj. of χρῆσθαι: ἐπὶ κτέ., in the time of, etc. — ὑμεῖς, sc. ἀκούετε. — οὗς relates to τοὺς . . . λέγ-. — παριόντες, coming forward, i. e. on the bema as speakers. — τοῦτω . . . πολιτείας, this custom and manner in managing public affairs, i. e. the custom just mentioned, to prefer the safety of public affairs to popularity as speakers. — τὸν Ἄρ- ἐκείνον κτέ.: appos. with τοὺς . . . λέγοντας: the well-known Aristides, etc.: τὸν ὁμ- ἑμαυτῷ, my own namesake, i. e. the general Demosthenes, who flourished during the Peloponnesian war. See Class. Dic. for all these names. All of these men, except Pericles, were distinguished rather as generals than as orators.

§ 22. ἔξ οὗ, sc. χρόνου, ever since. — ῥήτορες, appos. with οὗτοι: these men have appeared as orators who perpetually ask you (lit. those asking, etc.): the pres. particip. denoting repeated action. — προσπίπτει (προπίπτειν): subj. τὰ . . . πράγ-: have been bartered away, as at a banquet, in exchange for, etc. Reference is made in πίπτει to the custom of presenting the cup, perhaps with other gifts, to the one to whose health it had been quaffed. Dem. uses the same figure in the Oration on the Crown, and elsewhere. — τοιαυτῇ: notice again the demonstrative iota: such things as these, referring to the unfortunate condition of public affairs. — τούτων, of these men, the orators. — τὰ ὑμέτ-, sc. ἔχει.

§ 23. κεφάλαια . . . τῶν . . . ἔργ-: chief of the acts. — παραδείγ- depends on χρωμέν-: using, not foreign examples, but, etc. — ὑμῖν with ἔστι, it is permitted to you. — εἰδαιμόσιν . . . γενέσθαι, to become prosperous: εὐδαιμόνας would have been grammatical here. Cf. ἑλλειπόντας, § 20, with note and references.

§ 24. ἐκεῖνοι: i. e. οἱ πρόγονοι, subj. of ἦρξαν (ἄρχω). — ἐφίλουσιν: used with bitter irony: αὐτοῖς, note the change of const. — οὗτοι νῦν, sc. φιλοῦσιν. — πέντε καὶ τεττ- ἔτη: Dem. alludes to the period between the Persian and Peloponnesian wars. Thucydides (Lib. I. cap. cxviii.) speaks of the same period as about fifty years. If we reckon from the battle of Plataea (479 B. C.) to the beginning of the Peloponnesian war (431 B. C.) we have a period of seventy-eight years. Dem., therefore, in this sentence speaks within bounds, — a point quite noteworthy in an orator. — ταύτην τὴν χώραν: i. e. Macedonia. — βάρβαρον Ἑλλήσι, sc. ὑπακούειν. — πολλὰ . . . καλὰ . . . τρόπαια: obj. of ἔστησαν. — αὐτοῖς στρατ-: taking the field in person: agrees with the subj. of ἔστησαν. — κρείττω τὴν κτέ., the glory founded on their deeds, (which was) superior to those who envy, or, as we say, superior to envy. On this theme Dem. is always the most impassioned.

§ 25. **τοιοῦτοι**: emphat. posit.: we should make the word emphatic by placing it first in the sentence; *such were they*, etc. — **ὅποιοι**, sc. **εἰεν**, *what sort of men (they were)*. — **οικοδομήματα καὶ κάλλη** . . . **ιερῶν κτέ.**, lit. *structures and beauties of temples and of the consecrated offerings in them*, *such, and so many, that*, etc.: **τῶν ἀναθημ-** limits especially **κάλλη**. Heslop renders it, *edifices and beautiful works, so numerous and splendid in temples*, etc. — **ὑπερβολήν**, *superiority* (to them).

§ 26. **σφάδρα** . . . **μίνοντες**. The force of **οὕτω** extends over this clause: *so exceedingly steadfast in the spirit of*, etc., or, as we often speak, *so exceedingly true to the spirit of the constitution*. — **λαμπρῶν**. We often employ the same figure, *brilliant (men)*. — **τὴν** . . . **οικίαν**: obj. of **οἶδεν**: placed before **εἰ τις ἄρα** . . . **ὑμῶν** to give it greater prominence. — **ὁρᾷ** . . . **εἶσεν**: *he sees (it, i. e. the house of any one of these eminent men) in no respect finer than*, etc. — **οὐ γὰρ εἰς περιουσίαν** . . . **αὐτοῖς**: *for, not to enrich themselves*, etc. — **τὰ τῆς πόλ-**, subj. of **ἐπράττ-**. — **ἐκ τοῦ** . . . **διοικεῖν** . . . **ἐκτήσαντο**, *from the fact that they administered . . . they acquired*, etc.

§ 27. **ἐκείνοις**, those (men), i. e. the men of a former day. — **οἷς** (attracted to the case of the suppressed antecedent **τούτοις**), obj. of **εἶπον**: *employing (those) whom I have spoken of as leaders*. — **ὑπὸ τῶν χρηστῶν τῶν νῦν**: *under (or managed by) the noble men of the present day*: **χρηστῶν**, ironical. — **ἔχε**, intrans. — **ὁμοίως, παραπλησίως**: kindred ideas, and hence united by the copulative **καί**: a form of expression frequent in Greek. Cf. **ἐπὶ τῇ ἰσῇ καὶ ὁμοίᾳ**, Thucyd. I. 27. It would seem more strictly logical to use the disjunctive **ἢ**, and some MSS. have **ἢ** here. The English idiom prefers the disjunctive, *like or similar*. — **οἷ** — . . . **ἐπελημμένοι** . . . **ἀπεστερήμεθα**. I follow, though with much hesitation and doubt, the latest reading of Dindorf (editio tertia correctior) in this perplexing sentence: *who . . . having come upon . . . have been deprived*. Reh. reads **οἷς**, instead of **οἷ**, but is inclined to **οἷ καί**. Nes. now reads **οἷς**, though in a former edition he omitted it, and put no word in its place. Hes. has **οἷς**. Ch. has **καί**, which is not supported by the best MS. authority. — **τὰ μὲν ἄλλα σιωπῶ**: an abrupt change in the construction, which would be accompanied by a marked change in the tone and manner of the speaker. — **ἂν ἔχων**, *though I might*, etc. — **δοῆς** (obj. of **ὁρᾶτε**), attracted to the case of the suppressed antec. **τοσαύτης**. — **ἐρημίας** with **ἐπελημμένοι** (**ἐπιλαμβάνω**): *having come upon a destitution (of rivals), so great as you all see*, or more freely rendered, *you all see how great*. — **καὶ Δακ-** . . . **ἀπολωλότων**, **Θηβ-** . . . **ὄντων, τῶν δ' ἄλλων κτέ.** These clauses I understand as explanatory of **ἐρημίας**: *when even the Lacedaemonians have been overthrown (in the battle of Leuctra, 371 B. C. and more completely at Mantinē, in 362 B. C., more than ten years before the delivery of this oration, and the Thebans are fully occupied (in the war with the Phocians), and when no one of the other (Greeks) is*, etc. — **ἀξιόχρεω**: gen. sing. Att. 2d declens. — **ἔξδν κτέ.** (acc. abs.), *when it is permitted to us both*, etc. — **τὰ ἡμέτερα** (= **ἡμῶν**, and hence the gen.) **αὐτῶν**. H. 675, b; S. Gr. 460, a; G. § 137, Note 1: *to hold our own possessions securely*.

§ 28. ἀνηλόκαμεν : ἀναλόκα. — οὔτοι : i. e. οἱ χρηστοὶ οἱ νῦν, § 27. — ἡσκήκαμεν : ἀσκή. — πόθεν ἄλλοθεν . . . ἢ παρ' : in what other way . . . than by : lit. whence, etc.

§ 29. ἀλλ' ὡς τῶν, . . . ἔχα. The orator supposes some one to make this remark to him, and then replies to it in καὶ τί . . . ἔχοι : and what (of those things in the city) would one be able to mention (as being in a better condition than the foreign affairs)? — εἰ ταῦτα φαύλως, sc. ἔχει. — τὸς ἐπάλξεις . . . καὶ λήρους : the battlements . . . and trifles? Would any one be able to mention these? Dem. thus alludes to the paltry internal improvements of the city, which were chiefly under the direction of Eubulus. — τοὺς . . . πολιτευομ-, those managing these things. — σεμνοτέρως, finer, grander.

§ 30. Τί δέ, sc. ἐστί. — τί δὲ ποτε : adv. acc., why in the world. — δε, cansal. — ἀπ- τῶν ἐγαθῶν : neut. of all the emoluments. — ἀγαπητὸν . . . ἱκανόν : it was enough for each of the others (i. e. each of those in public life). — παρὰ τοῦ δήμου . . . μεταλαβεῖν, to receive from the people a share in, etc.

§ 31. νῦν δέ : contrasted with τὸ μὲν πρῶτον above : at the first, i. e. originally, formerly, . . . but now. Dind. reads πρότερον, instead of πρῶτον above. — διὰ τούτων, through these, i. e. the public men. — ὁ δῆμος : appos. with ἡμεῖς. — ἐκνευρισμένοι : ἐκνευρίζω. — περιηρημένοι (περιαίρω), deprived of money, of allies. — ἐν . . . μέρει γεγένησθε : H. 618, a; S. Gr. 448, b : you have fallen into the position of, etc. — ἀγαπῶντες, Lex. ἀγαπάω, II. — ἢ δοῦν- πέμψωσιν, or (if) they send (you) Boëdromia : usually rendered, or if they celebrate the B. with a procession. See Lex., also Dic. Antiqq. on the Boëdromia. It is supposed Eubulus may have added some unusual attractions (perhaps a feast) to the last Boëdromia, so as to give this allusion special point. — τὸ . . . ἀνδρείοτατον, and the manliest thing of all (is the fact that) : bitterly ironical. — τῶν . . . αἰτῶν : gen. of cause : the nom. would be τὰ ἡμέτερ' αὐτῶν. Cf. § 27. — χάριν προσοφείλετε, you owe (them) thanks besides (προσ-) for, etc.

§ 32. ἔστι (note the accent) it is possible. — μέγα . . . πράττοντες, that (persons) doing small and mean things lay hold of a great and noble purpose. A noteworthy sentiment : φρόνημα may be rendered by various words, as thought, purpose, resolution, spirit, mind, no one of which seems entirely adequate. — ἅττα (τίς) generalizes ὅποια, like our ever or soever. — ἀνάγκη, sc. ἐστί, it is unavoidable, inevitable : ἔχειν, sc. αὐτούς, that they possess, etc. — ταῦτα, obj. of ἐπένει (causal), for having spoken these things. — τῶν πεποιηκότων = ἢ τοῖς πεποιηκόσιν, if greater harm from you should come upon me . . . than upon those, etc. : the gen. depends on the comparative μᾶλλον.

§ 33. Ἐάν οὖν ἀλλὰ νῦν γ' ἐπὶ : a rather unusual accumulation of particles, serving to call special attention to the new and more hopeful train of thought. The corresponding English expressions would be very unwieldy. But if therefore now, at least, henceforth. — καὶ . . . χρησθήσθε : the force of ἐάν extends over this clause : and (if) you will use, etc. — ἀφορμαῖς : appos. with the preceding ταῖς . . . ταύταις, these superfluities at home, as means for (securing), etc. Reference is again made to the theoretic

funds: τῶν ἀγαθῶν limits τὰ ἔξω, *foreign advantages* — ὥς ἄν, ὥς: repeated, and uttered with great deliberation for rhetorical effect. — τῶν . . . λημμάτων, *from such gains*, i. e. the theoria. — τοῖς κτέ.: an uncertain passage. Does τοῖς belong to σιτίους or to ἀσθενοῦσι? The sense suggests the former; the arrangement the latter. Cobet and Dind. (3d edit.) propose to omit ἀσθενοῦσι, and this seems to be approved of by Wes. Taking the common reading, which I have retained, it seems to me most naturally rendered, *which resemble food given by physicians to the sick*. Ch. renders σιτίους *gruel*; Heslop, *diet*. — ἐκείνα, i. e. the food of the sick; ταῦτα, i. e. the theoria, subj. of ἔστιν and of ἔῃ: *nor do they allow (you), having given (them) up (ἀπογινώσκω) to do, etc.* — ἔστι (regularly accented thus after ἄλλ') ταῦτα . . . ἐπαυξάνοντα, *these are the things that augment, etc.*

§ 34. Observe the distinction between οὐκοῦν and οὐκουν. See Lex. — μισθοφοράν, *pay for military service*. — καὶ παραχρήμά γε κτέ., *yes, and forthwith the same arrangement for all*. — τῶν κοινῶν . . . τὸ μέρος, *his share of the public rewards*. — οὐτοῦ . . . ὑπάρχοι, *might be that, whatever it is, which the state at any time might require*: δέοιτο, pres. denoting something continued or repeated. — ἔστιν κτέ., *hypothetical*; *Is it permitted to keep quiet?* So also below, συμβάλει κτέ., ἔστι τις κτέ. are hypothetical. Cf. καὶ νῦν . . . βέλτιστα, § 18. It is more natural in English to put all such expressions in the interrogative form, and I have punctuated them accordingly. Reh., Wes., and other German edit. have a colon after each. Dind. has, after each hypothetical clause, a colon in § 34, but an interrogation-point in § 18. This is not consistent. The participles, μένων, ὑπάρχων, and below, the 2d λαμβάνων are closely connected in grammatical construction with ὑπάρχοι, being expegetical. It is easier to render each as a verb: *he would stay at home, a better (citizen)* . . . *he would be himself a soldier* . . . *these he would receive in equitable order*. — βελτίων is bracketed by Dind., and can easily be dispensed with. — ἀπό, *from, supported by*. — ἔξω τῆς ἡλικίας, *beyond the military age*, i. e. at the highest point, sixty years; but often some age below this was fixed by popular vote for particular campaigns, as forty-five. Cf. § 4. — οὐσα . . . λαμβάνων οὐκ ὠφελεῖ, *whatever this one now receives irregularly without performing any service*: lit. *receiving does not perform, etc.*

§ 35. ὅλος δέ, *and on the whole, and in a word*, thus introducing the summing up of what is said above. — οὐτ' ἀφελὼν (ἀφαιρέω) οὐτε προσθεῖς, *neither taking away, nor adding (anything)*. — πλὴν μικρῶν, *except some small things*, referring to the proposed reform in the use of the theoric funds. — τὴν ἀταξίαν ἀνελὼν . . . ἡγαγον, *having abolished the disorder, I led, etc.*, i. e. in the plan indicated in the foregoing speech. The orator thus speaks of it as something already accomplished. It would seem to us more natural to put the idea in the form, *I would lead, etc.* — τὴν αὐτὴν with τάξιν, obj. of ποιήσας, *having introduced the same (uniform) system for receiving money, etc.*: τοῦ δικ-, *for acting as juror*. — ἔχοι, sc. ποιεῖν, *should be able (to do)*. Note the omission of ἄν with ἔχοι: a hypothetical relative sentence, the

idea of past time in ἤγαγον still preserved. H. 757; S. Gr. 523, e; G. § 232, 4. Such a relative sentence is in idea a protasis, rather than an apodosis, and hence the omission of ἄν. — οὐκ ἔστιν ὅπου . . . εἰπον: *nowhere did I say*: lit. *there is not a place where*, etc. H. 812; S. Gr. 556; G. § 152, Note 2. — μηδέν, obj. of ποιοῦσιν (particip. dat. pl.): *emphat. posit.* — τὰ τῶν ποι-: obj. of νέμεν. — οὐδ' . . . ἀπορεῖν, *nor (did I propose, sc. εἰπον) that we ourselves be lazy and idle and poor.* — ὅτι κτέ., *explanatory of ταῦτα (obj. of πυνθάν-) and that we learn these things, that the mercenaries, etc.* — δεινός: H. 245; S. Gr. 683, a; G. § 85.

§ 36. καὶ ὑμᾶς ὅτις ὑμῶν αὐτῶν, *that you also for yourselves, etc.*, the burden of all the Philippics. — μὴ παραχωρεῖν . . . τῆς τάς- . . . τῆς ἀρ-, *and that you do not withdraw from the post of valor, which, etc.*: ἣν, obj. both of κτησάμενοι and of κατόλιπον. — ἔλοισθε: optat. of wishing, without ἄν: *may you choose.*

ARRIAN'S ANABASIS OF ALEXANDER THE GREAT.

ARRIAN, a native of Nicomedeia in Bithynia, was born towards the end of the first century, A. D. He was a pupil of the Stoic philosopher Epictetus, and appears to have been a close student of the writings of Xenophon. His *Anabasis of Alexander* is the best account which has come down to us from the ancient world of the campaigns of the great conqueror. For a full account of these campaigns the student is referred to the histories of Greece, especially to that of Grote; and for the life and writings of Arrian, to the *Classical Dictionary*.

In preparing his work, Arrian appears to have studied, as his chief authorities, the narrative of Ptolemy, son of Lagus, known as Ptolemy I. of Egypt, an intimate friend of Alexander's, and that of Aristobulus, son of Aristobulus, also one of the companions of Alexander. Cf. II. 11, 8; VII. 26, 3, and 28, 1.

BOOK II. — Chapters 10, 11.

BATTLE OF ISSUS, B. C. 333.

Alexander has already marched out of Cilicia (or Kilikia, as Grote writes it), through Issus, as far as Myriandrus. He is here informed that Darius has passed over Mt. Amānus into Cilicia and captured Issus. Alexander hastens back, and an engagement takes place near Issus (called in Xen. *Anab. Issi*).

CHAP. 10. **Οὕτω δὲ.** The disposition of the forces on both sides is described just before this. — **τεταγμένους** (sc. αὐτούς, i. e. his soldiers) : obj. of **προήγεν**, also of **ἀναπαύων** (trans.). — **χρόνον τινά** with **προήγεν**. When now they had thus been drawn up, he led them forward, often halting for rest (lit. causing them to halt, etc. The pres. particip. denotes the repetition of the act). — **δπως**, temporal. — **ἀντεπήγε** : **ἀντί, ἐπὶ, ἄνω**. — **ἔστι δὲ ὅπου . . . ἵνα** : but in some places (H. 812 ; S. Gr. 556 ; G. § 152, Note 2) . . . where. — **παραιένας** agrees with **Δαρείος**. — **εὐεφοδότερα ἐφάνετο** : impers. with neut. plur. adj. when (the banks) appeared easier to pass. — **τῇ γνώμῃ δεδουλωμένος**, in mind enslaved, disheartened. (Sint. entmuthigt.) — 2. **τῷ . . . κόσμῳ** : with becoming honor. — **ὅσοι . . . ἦσαν**, as many as were more known for worth or some brave achievement. — 3. **ἐν ἀπόπῳ . . . ἔχων**, having already in distant view, already seeing in the distance. — **τοῦ μὴ** : H. 781, a ; S. Gr. 429, b ; G. § 262, 2 : **κυμήναν** (**κυμαίνω**), aor. particip. agreeing with **τι** : that no part of the line, swelling like a wave in the more rapid march, might be drawn away (from the main army). — **ἐντὸς βέλους** (**βέλος**), within the reach of, etc. — **ἐγγίγγοντο** : note the force of the imperf. — **ὥς . . . ἐκπλήξαι . . . καὶ τοῦ**, so as to terrify . . . and to the end that (cf. **τοῦ μὴ** above), etc. — **ἐς χεῖρας**, into close combat. — 4. **ταύτῃ, ἧ** : advs. here, where. — **οἱ Ἕλληνες**, repeated after a long succession of clauses, subj. of **ἐμβάλλουσιν**. — **διέσχε** (**διέχω**) . . . **ὥς . . . παραρραγείσα** (**παραρρήγνυμι**), was parted (lit. was or had itself apart), since it was broken towards the right wing. — 5. **ἐξῴθει** : **ἐξ, ὠθέω**. — **ἤψαντο** : **ἄπτω**. — **δισπασμένην** : **διασπάω**. — 6. **τῶν μὲν, τῶν Μακεδόνων δέ** : limit **τὸ ἔργον**. — **ἀπώσασθαι** (**ἀπωθέω**), **ἀνασώσασθαι** (**ἀνασώζω**) : infin. denoting purpose, and explanatory of **καρτερόν** : the action in this place was vigorous, on the part of these (the mercenary Greeks with Darius) to drive back, etc., . . . and on the part of the Macedonians not to be left behind, etc. — **ὥς ἀμάχου . . . διαβεβημένης** (**διαβοάω**), celebrated as invincible, etc. — 7. **καὶ τι καὶ . . . φίλ**, and something of emulation also. — **οὐκ ἡμελημένων**, not neglected, not obscure, i. e. distinguished

CHAP. 11. **κατὰ σφῶς** : opposite themselves. — **ἐπὶ . . . ἐπικάμψαντες** : wheeling towards the foreign mercenaries of, etc. (lit. the foreigners, the mercenaries, those of, etc.). — **αὐτούς**. The foreign mercenaries. — **παρερρωγός** : **παραρρήγνυμι**. — 2. **ἐντὸς τοῦ ποταμοῦ**, within the river, on this side of the river, i. e. on the side where the battle was raging, and where the Persian army was drawn up. — **εὐρώστως** : see Lex. **εὐρωστος**. — **συγκοπέντας** : **συγκόπτω**. — 3. **λαμπρά τε καὶ ἐκ πάντων**, decided and universal (more lit. both plain and on all sides). — **καὶ . . . ἀποχωροῦντες**, and withdrawing in terror with disorder. — **οὐ μείον**, with **ἐβλάπτοντο**. — **οὐ μείον ἢ ὥς πεζῶν** : lit. not less than as if of footmen, i. e. there arose, in the flight, no less slaughter of the horsemen, than as if they had been footmen. Some editors omit **ὥς**, and then it would read, not less slaughter of the horsemen than of footmen. — 4. **αὐτῷ** : dat. of interest in looser relations. — **ὥς εἶχεν**, as he was = without delay. — 5. **αὐτοῦ**, adv. there. — **κάνδυν**. Occurs in Xen. Anab. 1, 5, 8. — **οὐ διὰ μακροῦ** (sc. **χρόνου**) **ἐπιγενομένη**, coming on not long after. — **αὐτὸν**

τὸ ἀλῶναι: two accs. with a verb of depriving; lit. *took (from) him the being captured*, etc., i. e. *prevented his being*, etc. — 7. καὶ γὰρ καὶ ἡ δίωξις κτλ., *for even the pursuit on his part had been tardier*. — τῆς φάλαγγος, *of his phalanx*, refers to the breaking of the Macedonian phalanx: ἐπ. στρέψας, *wheeling about*: καὶ αὐτός, *even he himself*: ἀποσθέντας, *ἀπώθειν*. — 8. ἐπὶ Γρανικῷ, *on the Granicus* (or *Granikus*), a river not far east of the Hellespont, flowing north, and emptying into the Propontis. The battle of Granicus was Alexander's first engagement with the Persians. It took place in the spring of 334 B. C., a year and a half before the battle of Issus. — εἰς μυριάδας, *to the number of about ten*, etc. (100,000). "Of the Macedonians we are told that 300 foot and 150 horse were killed." Grote. A surprisingly small number, compared with the loss on the Persian side. — ξυνοπιστόμενος: ξύν, ἐπὶ, ἔπομαι (aor. ἔσπομην). — 9. τό τε στρατ. . . . ἐξ ἐφίδου, *and the camp . . . immediately on the first attack*. — αὐτῇ . . . ἀδελφῇ, *and she herself (was) sister also*. Sint. remarks that ἀδελφῇ was, according to recent researches, only an honorary title of the wife of a Persian king, not denoting any actual blood relationship. — νήπιος, six years old, according to Diodorus and Curtius. — Περσῶν . . . γυναῖκες: *wives of Persian noblemen* (or *peers*): lit. *of the noblemen of (the) Persians*. — ξύν . . . κατασκευῇ, *with the rest of their baggage*. Note the expression, indicating the position of woman among the Persians; *with the rest of*, etc. — 10. ἐπεὶ καὶ Δαρείος, *since Darius also*: subj. of πεπόμφα (πέμπω). — καὶ . . . ὅμως, *even though in a military campaign*. — ἐπὶ with gen., *in the time of*. — Ἀθηναίοις with ἀρχόντος having the const. of a particip. Cf. Thucyd. i. 93, 2, Ἀθηναίοις ἡρξεν: *freely rendered, while Nicocrates was archon among the Athenians*: μηνὸς Μαμακ-, gen. of time, *in the month Maemactirion* (which included the latter part of October and the first part of November). "No victory recorded in history was ever more complete in itself, or more far-reaching in its consequences, than that of Issus." Grote, Ch. XCIII.

After this battle, Alexander does not hasten towards Babylon, as might have been expected, but continues his march southward, wishing first to gain possession of the entire Mediterranean coast belonging to Persia, so that no naval expedition might be sent out against Macedonia or Greece or any place in his rear. Not long after the battle of Issus overtures are received from Darius, and are at once rejected. During the siege of Tyre Alexander received again envoys and a letter from Darius. This event and the reply of Alexander are described by Arrian as follows: —

BOOK II. Ch. 25. Ἐτι δὲ . . . Ἀλεξάνδρου: *While Alexander was still engaged*, etc. Plutarch and Diodorus assign a much later date to this event. — ἀπαγγέλλοντες . . . ἰθὺς . . . Δαρείον, *announcing that Darius was willing*, etc. — τὴν δὲ χώραν . . . εἶναι γήμαντα (γαμέω) . . . Ἀλέξ. . . εἶναι: *bear in mind ἰθὺς*. — 2. λέγουσιν: subj. general: *they say*. — ἂν with ἡγάπησε, *would be contented*. — ὥν: *condit. if he were* Al.: ἐπὶ τοῖς, *on these (terms)*. — ὅτι καὶ αὐτός, *that he himself also*: ἂν with ἐπραξεν, *would do thus* (as Parinenio recommended). Notice here, and

above (ἡγάπησε), the aorist with *ἄν* of present time. — ἐπεὶ . . . ἀποκρίνασθαι (in const. depends on ἀποκρίνασθαι : we might expect here *ὅτι* with indic. pres. or fut.) : but since he is *Alex.*, he replies, etc. — 3. εἶναι . . . αὐτοῦ, belonged to himself (referring to the subj. of ἐφῆ, i. e. *Alex.*). — γάμαι (γαμέω) : emphat. posit. — *ἄν*, with θέλη, = *έάν* : and if he shall wish to marry, etc., that he would marry (her), etc. Notice the force of *οὐ* with the particip., even on the direct refusal of *Darius* (more lit. *even when D. did not give his consent*). — αὐτόν, *Darius* : αὐτοῦ, *Al.* — A more insolent and haughty reply cannot well be conceived of. — ἀπέγνω : ἀπογινώσκω.

After this point in the narrative follows the siege of Gaza, the conquest of Egypt, the founding of Alexandria, the visit to the temple and oracle of Zeus Ammon, the return from Egypt through Phoenicia, the crossing of the Euphrates at Thapsacus, and of the Tigris above Nineveh, and the battle of Arbēla. The actual battle-field, however, was about thirty miles west of Arbēla, in the neighborhood of Gaugamēla, near the river Bumōdus, about thirty miles southeast of the modern city Mosul. *Darius* is said to have had in his army 1,000,000 of infantry, 40,000 cavalry, 200 scythed chariots, and fifteen elephants (now mentioned for the first time in a field of battle). The engagement occurred near the 1st of October, 331 B. C., about two years after the battle of Issus.

BOOK III. — Chapters 14, 15.

BATTLE OF ARBĒLA (OR GAUGAMELA).

CHAP. 14. ἐπῆγεν (ἐπῆ, towards, against, and ἄγω) : note the force of the imperf. — ἐπὶ κέρας (κέρας), in column. — 2. ἐκβοηθ-, attrib. posit. : παραρηξάντων (παρά, ῥήγνυμι), predicate posit. : but when the horsemen, that had gone to render assistance against those . . . had broken at the side a certain part, etc. — ἐπιστρέψας, sc. Ἀλέξ-. — ὥσπερ ἔμβ-, as it were a wedge. — τῆς . . . ἑταιρικῆς, both of the companion-cavalry. See Dic. Antiqq. p. 488, b. The companion-cavalry in the army of *Alex.* were composed of the best Macedonian and Grecian (chiefly Thessalian) horsemen, and formed a sort of body-guard for the king. — 3. χρόνον κτέ. Note the force of the acc. — ὠθισμοῖς χρώμενοι, pushing onward (lit. using pushings or thrustings). — καὶ . . . κόπτοντες, "and with their short pikes thrusting at the faces," etc. (Grote). — πεφρικυῖα (φρίσσω), bristling. — σαρίσσαι. The ordinary length of the famous Macedonian *sarissa* was 24 feet. To understand how this formidable weapon could be used, see Dic. Antiqq., p. 488. — πάντα . . . δαυά : subj. of ἐφάπνεο (appeared to, presented themselves before, etc.). — *ὅντι*, who was already even long before terrified. — The force of *ὡς* extends to this point, and πρῶτος begins the principal sentence. — οἱ . . . τὸ κέρας : cf. § 1, above. — ἐμβαλόντων with τῶν περὶ Ἀρ-, when *Arētes* and his men, etc. — 4. φυγή : without the article, pred., there was, etc. — Συμμελιν. Commander of one of the six divisions (τάξας) of the Macedonian phalanx. — αὐτοῦ, there, i. e. on the spot where they ceased to rush on with *Alexander* in the pursuit. — 5. τῆς

τάξεως, when their line, etc. Above, § 4, *τάξις* means a division of the phalanx. — *κατὰ τὸ δύνχον*, at the opening, occasioned by the sudden halt of Simmias, while the other division-commanders still pressed on. — *ἀνὸςπλοῖς τοῖς πολλοῖς*, on men for the most part unarmed, i. e. those who were in the Macedonian camp. — *προσδοκ-*, particip. dat. pl. — 6. *ἐπιτετ-*, drawn up behind. The army of Alex. was drawn up in two lines (phalanxes), one behind the other. — *τὸ γιγ-*. Note the force of the pres. particip.; *what was going on*. — *ὀξέως* with *μεταβαλόντες τὴν τάξιν*, having quickly faced about. — *ἦπερ παρήγγελλτο αὐτοῖς*, as had been enjoined upon them, i. e. before the battle. — *ἀμφὶ . . . ξυνεχ-*, occupied with, etc. — *οἱ δέ*: correl. with *πολλοὺς μὲν*: but others of them, etc. — *κατὰ κέρας*, in flank, with *ἐνέβαλον*.

CHAP. 15. *ἀμφιβόλων . . . τῶν Μακ-*: while the Mac. were at first (being) attacked on all sides. — *τὸ κατὰ σφᾶς*, sc. *κέρας*, his wing (lit. the wing by themselves), subj. of *ξυνήχεται*. — *σὺν τῇ . . . ἑταίρων*, with his companion-cavalry. Cf. 14, 2, note. — *τοῖς τε . . . κρατίστοις*: *ἄριστοι*. with *τοῖς ἱππεῦσι*: the Parthians, and some (H. 812; S. Gr. 556; G. § 152, Note 2) of the Indians, and Persians, (who were) the most numerous and bravest (i. e. of the fugitive horsemen of the enemy). — 2. *ἐς βᾶθος . . . τεταγμένοι*: drawn up in file. — *οἷα δὲ ἰληδόν*, since (they were), as I have said (δὴ), in distinct companies. This fact was mentioned in ch. 13. The companies, it seems, were drawn up in distinct and parallel files. — *τέ* after *βᾶθος*, correl. of the following *καί*: not easily rendered, without over-translating. — *ἦπερ . . . δίκη*: which is the manner of a cavalry-action. — *πᾶς τις*: appos. with the subj. of *ἐπιεγόμενοι*: but hastening individually to break through, etc. — *οἷα δὲ . . . ἀγωνιζόμενοι*, because now they contended no longer for another's victory, but, etc. — 3. *διέξέπεσον*, escaped through, lit. fell out through. — *προσμιῖξαι* with *ἐγγύς*, near (enough) to engage with, to attack. — *οὐχ . . . ἔργον*, did not leave (anything) of the engagement remaining for Al. — *ἀλλὰ γάρ*: a sentence introduced by the adversative *ἀλλά* and the causal *γάρ*, a twofold connection. In the more frequent *καὶ γάρ* we have a copulative and a causal conjunction, also a double connection. It seems to me quite unnecessary to suppose any ellipsis between these words. In *καὶ γάρ οὖν* we have a threefold connection, copulative (or intensive), causal, and illative. It is usual to render only the last word in each phrase. — 5. *ἔσπε ἐπὶ κτέ.*, till towards midnight. — *προύχουσι*: *προχωρῶ*. — *τοὺς πάντας . . . σταδίου κτέ.*, through the entire number of stadia amounting to about six hundred from, etc., acc. of extent: *διώξας*, intrans. — *αἰθῆς*. The chariot and other articles belonging to Darius were taken after the battle of Issus. Cf. II. 11, 6. — 6. *ἐς ἑκατόν*. Diodorus says *ἐς πεντακοσίους*. In either case a surprisingly small number, compared with the loss of the enemy. We cannot expect much historical accuracy in these statements of the numbers slain. — *ὑπὲρ τοὺς χιλ-*: article with a numeral. H. 528; S. Gr. 383, b; *more than a thousand* (the nearest round number): *χιλούς*, adj. sc. *ἱππούς*. — *οἱ ἡμίσεες*. Note here *ἡμίους* with art. H. 536; S. Gr. 382; sc. *ἦσαν*, and of these about half belonged to, etc. — *ἐλέγοντο*: subj. indef. *there were said to be* (men) to the number of, etc. — 7. *Τοῦτο . . .*

ἐγένετο, such was, etc. — *μηνὸς Πυανεψιον*, in the month *Pyanepsion* (including the latter half of October and the first half of November): "an error in statement. The eclipse of the moon occurred on the night of Sept. 20–21st, and the battle Oct. 1st, i. e. both occurred in the Attic month *Maemactetion*." Sint. — *Ἀριστάνδρῳ ξυνέβη*: *resulted favorably to Aristandrus*. — *ἐν δὲ τῷ* = *ἐν ᾧ*. Note this later use of *δοτις*, referring to a definite anteced. — *τὴν τε . . . γινίσθαι*: exegetical of *ἡ μαντεία*: *both respecting the occurrence of the battle and the victory to Alexander*. The eclipse of the moon, ten days before the battle, had greatly alarmed the army; but their fears were allayed by the prophecy of Aristandrus, here repeated in substance.

"The defeat of Arbēla was in fact the death-blow of the Persian empire." Grote.

Darius flees in all haste to the mountains of Armenia northward, thence to Media. Alexander marches directly upon Babylon and Susa; afterwards to Persepolis. In the next seven years he has proceeded eastward as far as India, and has returned to Babylon.

BOOK VII. Chapters 24, 25, 26, 28.

DEATH AND CHARACTER OF ALEXANDER. 323 B. C.

CHAP. 24. Ἀλλὰ γάρ. Cf. note 111, 15, 3. In the narrative just preceding Arrian had spoken of the death of Hephaestion, Alexander's most intimate friend; and had expressed his disapproval of some of the proceedings of Alexander. — *σημῆναι* (*σημαίνειν*): "intrans." Sint. and somewhat the following also pointed to the future (lit. *before the coming events indicated (them)*, says Arist.) Some, however, may prefer to understand *τι* as obj. of *σημῆναι*. — *αὐτόν* (Alex.), subj. of *καταλοχίζαν*. Bear in mind here, and in the following sentences, *λέγει*: *that he was distributing*, etc. 2. *κλίνας* (subst.), subj. of *εἶναι*, and *that there were*, etc. — *τινά*, subj. of *ἀναβῆναι* and *καθεῖ-*, *that a certain one of the common people* (lit. *of the neglected men*) . . . *both went up*, etc. — *ἐν φυλακῇ ἀδέσμῳ*, *in custody without being bound, in free custody, on parole*. — *ἔρημον* with *τὸν θρ-*: *ἰδόντα* with *τινά*. — 3. *οὐκ* with infin. in orat. obliq. *ἀναστήσαι* 1st aor. trans. — *περιρρηζαμένους* (*περιρρήγνυμι*), sc. *τοὺς δέ*, and *that these* (the eunuchs) *having rent (their garments) all around*. — *μήποτε κτε*, *wishing to know whether or not*, etc. — *τὸν δέ*, and *that he*, the one who was put to torture. — *οὔτι μή*, *except*, used after a neg. sent. — *ἐπὶ νοῦν οἱ ἑλθόν*: may be taken as acc. abs., or less naturally, I think, as obj. of *παῖσαι* (infin. The optat. would be paroxystone): *when it came into his mind*. — *ἥ*: conj. — *καὶ μᾶλλον* with *ἐξηγοῦντο*. — *ξυμβῆναι*, subj. indef. *that it happened to him for*, etc. — 4. *καὶ τινας καὶ ἐκ μαντείας*, and *certain (sacrifices) also in obedience to (ἐκ) a prophecy*, obj. of *τεθυκάς* (*θύω*). — *ἔτινε*. Mark the force of the imperf. — *πόρρω τῶν νυκτῶν* (plur. as often with reference to the watches of the night), *far into the night*. — *εἰσιν οἱ*, *there are some who*, or simply, *some*. — *παρὰ οἱ*, *with him*, at his house. French, *chez lui*.

CHAP. 25. αἱ βασι- ἐφημερίδες, the royal ephemerides, or Court Journal.

καὶ αὖτις, *and again*, i. e. the following evening. — πίνειν. "Diodorus states (XVII. 117) that Alexander, on this convivial night, swallowed the contents of a large goblet, called the cup of Herakles, and felt very ill after it." Grote. — ἐμφαγεῖν : ἐνεσθίω. — 2. ὡς νόμος, sc. ἦν αὐτῷ, *as his custom was*. — τὰ ἱερὰ ἐπιθέντα, *having placed the victims* (on the altar). — ἕστε ἐπὶ κνέφας, *even till dusk*, the close of the third day. — ὑπὲρ . . . πλοῦ, *respecting the march and the voyage*. He had planned a great naval expedition down the Persian Gulf, around the coast of Arabia, and up the Red Sea. — τοὺς μὲν . . . τοὺς δὲ ἅμα οἱ πλείοντες : *the one (party) . . . but those sailing with him*, subj. of παρασκευάζειν. — ὡς κτέ, *as if to go, as if to sail*. But the plan formed was never to be carried out. — ἐς . . . ἡμέραν : εἰς πέμπτην. Our idiom, *on the fourth day*, etc., does not present with exactness the Greek conception, in which the attention is directed *into the midst* of the time specified. — 3. ἐς . . . ὑστεραίαν. The fourth day. — εἰς . . . καμάρην, *into his chamber*. Plut. says εἰς τὸν θάλαμον. — 4. κομισθέντα . . . καμ-, i. e. after he had taken supper. — τῇ δὲ ὑστεραίᾳ : i. e. the fifth. — ὅπως ἔσται : *that they* (everything pertaining to the voyage) *be* (in readiness). — τῇ ὕστ-, the sixth. — οὐκέτι ἄλιννύειν (or ἄλινται) πυρέσσοντα, *that he no longer had any respite from fever*. — ἤδη ἔχειν κακῶς, *that he was already seriously ill*. — 5. τῇ ὕστ-, the seventh day. — ἔχοντα : concess., *though*, etc. — τῇ ἐπούσῃ : the eighth day. — 6. ἐς . . . ὑστεραίαν. Cf. note on ἐς . . . ἡμέραν, § 2 : strictly, *at some point of time extending into the next day* : comm. rendered, *on the next day*. The ninth day. — γινῶναι . . . φωνῆσαι . . . εἶναι. The subj. is readily supplied : *that he knew them*, etc. — καὶ τὴν νύκτα πυρέσσεν κτέ, *and that through the night he had a high fever and through the day* (the tenth day), *and the next night and day* (the eleventh).

CHAP. 26. τὸν θάνατον : subj. of ἐπικρύπτειν, *that his death was concealed by*, etc. — τοὺς πολλοὺς . . . βιάσασθαι depends on ἀναγέγραπται above : *but that the most (of them) by reason of sorrow and longing for . . . forced their way in to see*, etc. — δεξιούσθαι . . . ἐκάστους, *but that he extended his hand to them severally*. — 2. πρὸς δέ : adv., *and besides*. — ἐπερωτᾶν (ἐπὶ, ἐρωτάω) takes for subj. the names above. — εἰ λῶν καὶ ἄμεινον, *whether it would be more profitable and better* : a common expression in consulting an oracle. — μένοντι, sc. αὐτῷ : lit. *that it would be better for him staying where he was* (αὐτοῦ), Eng. idiom, *to stay*, etc. — 3. ταῦτα . . . ἐταίρους, *that his companions reported* (to Alexander) *these things* (the reply of the god). — ὡς τοῦτο . . . ὅν (acc. abs. H. 793 ; S. Gr. 544, a ; G. § 278, Note) : *as if this* (i. e. death) *were*, etc. — οὐ πόρρω τούτων, *not far from*, etc., i. e. *not dissimilar*, *not unlike these statements*. — τοὺς ἐτ-, subj. of ἐρέσθαι, *that his companions asked*, etc. — ὅτι in oratio recta, not always rendered, may be represented in Eng. by quotation-marks. So here : *he replied*. "to the strongest." — οἱ δέ, sc. ἀνέγραψαν. — προσθεῖναι, *that he* (Alex.) *added*.

In the 27th chapter Arrian speaks of the report that Alexander died from the effects of poison, and that it had even been sent by his old friend and teacher Aristotle ; also of the report that Alexander wished to cast him-

self into the Euphrates, and thus disappear suddenly, to the end that he might be worshipped as a god. Arrian discredits these reports. Niebuhr (Vorträge, II. 506) remarks, that Alexander was sick quite too long a time to have died of poison.

CHAP. 28. Ἀθήνησιν: H. 205; S. Gr. 113; G. § 61, N. 2. — τοῦ τρίτου, sc. ἔτους. — ὁκτώ. Diodorus says ἐπτά. — Ἀριστόβουλος was son of Aristobulus, one of the companions of Alexander; wrote a history of Alex., to which Arrian makes frequent reference. — τοῦτους. Note the position of the demonst. (H. 538, a, end), between the art. and subst.; yet it does not follow directly after the article. — 2. ἡδονῶν κτέ., in sensual pleasures, he was most temperate, and in intellectual enjoyments, he was most insatiate of praise alone. — ξυνιδεῖν . . . δεινότητος, he was most skilful to discern, etc. It would seem as though Arrian must have had in mind the description of Themistocles, Thucyd. I. 138. — τὸ εὖκός . . . ἐπιτυχέστατος, most fortunate to seize upon that which was reasonable — ὀπλίσαι . . . κοσμήσαι explain τάξαι, most expert to marshal an army, both to equip and to arrange (it). — τῷ . . . αὐτοῦ: dat. of means, by his own daring. — 3. ὅσα . . . πράξαι: Kr. and Sint. make the infin. depend on ὅσα, a rare const.: and, accordingly, even whatever (was) to be done (lit. was to do) in that which was obscure, etc. So also in the next sentence, ὅσα . . . ὑφαρπάσαι (ὑπὸ, ἀρπάξω), whatever (possessions) of the enemy (needed) to be taken (lit. to take) by anticipation (φθάσας), or by getting the start (of the enemy). With this explanation, φθασας agrees with the implied subj. of ὑφαρπάσαι, which is the same as the leading subject of the sentence, hence in the nominat. — πρὶν . . . ἐσόμενα, before any one even feared what was actually going on (αὐτά), as impending. — τὰ ξυντελέντα, formal engagements: ὁμολογηθέντα, verbal engagements.

Arrian continues his sketch of the character of Alexander through two additional chapters, which are here omitted. With these he concludes his Anabasis of Alexander.

"The death of Alexander, thus suddenly cut off by a fever, in the plenitude of health, vigor, and aspirations, was an event impressive as well as important, in the highest possible degree, to his contemporaries far and near." Grote.

THE TIMON OF LUCIAN.

THE dialect of this writer (160 A. D.) is called the Revived Attic. For his life and writings, see Class. Dict.

At the time of the Peloponnesian War there lived in Athens a citizen named Timon, who had inherited a large patrimony, but had squandered it upon flatterers and parasites, who, having exhausted his favors, passed him by in contempt. Stung with mortification,

and filled with hatred, he quitted the city, and spent his life in solitude, dying at length in consequence of refusing to permit a surgeon to dress a broken limb.

On these facts as a basis Lucian builds the following dialogue. The scene opens in Attica. Timon is digging in a lonely field, and cursing Zeus for his misgovernment of men. Zeus, moved by his cries, sends Plutus (wealth) to him again. Hermes and Plutus, on their way to Attica, discourse of wealth and its effects upon men. Timon is, with difficulty, persuaded to accept wealth once more, but declares his intention of leading a solitary life; and the flatterers, who, snuffing his wealth, come crowding around him, he drives from the field with his pickaxe and with stones and dirt.

1. ἑταιρεία. L. and Sc. I. *Presiding over fellowship.* — ἐπίστις, *protector of hearth and home.* These names, borrowed from the poets, are employed in derision. — εἴ τί . . . ἄλλο, *whatever else.* — καλοῦσι: two acc. H. 556; S. Gr. 400; G. 166. — τὸ πίπτον; τὸ κεχρηνός (χαίνω). Part. as subst. *the failure; the gap.* Diff. bet. μέτρον and ῥυθμός? — σοί. H. 598, b; S. Gr. 434; G. 184, 3, N. 4. — ἱρισμάραγος: a curious epithet of ἀστραπή acc. to our notions of lightning. — λήρος, καπνός: pred. nom. — ἀναπέφηνε. φαίνω with part. ὄντα om. H. 797; S. Gr. 546, a. — ἀτεχνῶς, *simply, really.* — ἔξω, *except:* frequent in Luc. — ἀπίσβη: ἀποσβέννυμι.

2. ἐπιχειροῦντων, intending. — ἔωλον, *kept till dawn, hence half extinguished, dying.* — πανδαμάτορος: a poetic word. — δαλόν τινα, *a sort of firebrand.* — ὥς . . . δεδιέναι, οἰεσθαι. Result: *so that they, etc.* — ἀπολαύσαν: with acc. and gen., *suffer this only from, etc.* — ὅτι κτέ. appros. of τοῦτο. — ἀναπλησθήσονται: ἀνα πῖμπλημι. — οὐ πάντη, *not altogether.* — ἀπίθανος, *incredible, fabulous.* — πρὸς, *in comparison with.* — ὀργήν: acc. specif., *so cold in disposition.* Cf. § 3. ἀκμαῖος τὴν ὀργήν. — πῶς γάρ; *for how could it be otherwise?* — δπου, *since,* see L. and Sc. III. — ὑπὸ μανδραγόρα, *under the influence of a narcotic.* H. 136, R. d; S. Gr. 77, c b. — δε, *you, who* — τὰ ὅτα: acc. specif.

3. ἐπεὶ = γάρ, for. — ἐπολεῖς and fol. verbs. Notice the force of the tense. — ἐπαταγέτο, *was peuling, rolling.* — σεισμοί: sc. ἦσαν: likewise ἦν after χιών. — φορτικῶς διαλέγωμαι, *use a stronger expression, speak like a boor (as I now am).* — θεοί τε. The presence of τέ is accounted for by regarding the expression as a quotation, perhaps from some tragic poet. — τηλικαύτη, *so great* — ἐπὶ, *in the time of.* — Δευκαλίωνος: see Class. Dict. Comp. the story of Deucalion with Gen. 7 and 8. — ὥς . . . περιωσθῆναι: result. — ἐν τι, *una aliqua cymbula, some one.* Küh. 303, 4. — προσοκέλαν: -οκέλλω; here intrans. — Δυκ. Δυκωρεῖς, a peak of Mt. Parnassus. Jac. — διαφυλάττων agrees with κιβώτιον. — εἰς, *for.* — κακ. μείζονος. The idea of the degeneracy of the human race. So the golden age was followed by the silver, brazen, iron. Comp. Hor. Carm. III. Od. 6.

Aetas parentum peior avis tulit
 Nos nequiores, mox daturos
 Progeniem vitiosiore.

4. *τοιγάροι*, accordingly. An inference from § 2. — *Τάπιχ. τὰ ἐπ.* — *κομίζη*: pr. ind. mid. 2d sing., *you receive*. — *θύοντες, στήφ.* H. 790, c; S. Gr. 541, c; G. 277, 2. — *ἄρα*: see L. and Sc. B. 5. — *πάρεργον Ὀλυμπίων*, as an addition to the Olympic games; as a mere matter of form. With *τις* sc. *θείη ἢ στεφανοῖ*. — *ποιεῖν δοκῶν*, *thinking that he does*. — *εἰς*, according to. — *μετ' ὀλίγον*: sc. *χρόνον*. — *Κρόνον . . . ἀποφανοῦσι*, "they will make another Cronus of you." *Κρόνος* was deprived of his throne by his son Zeus. — *παρωσάμενοι: παρωθέω*. — *ἐώ*, *I forbear*. — *νεών: νεώς*, Att. sec. decl. — *οἱ δέ*: without preceding *οἱ μὲν*. — *κύνες*: the watch-dogs of the temple. — *ὡς συλλάβ.*: purpose; in order that. *αἰτούς*, the thieves. — *τοὺς πλοκάμους*. Cf. *τὴν ὀργήν*, §§ 2 and 3. — *ταῦτα*: emphat. posit. — *παύσεται . . . παρορώμενα*, *will . . . cease . . . to be overlooked*. H. 798; S. Gr. 546, b; G. 279, 1. — *καλάσεις*: fut. act. rare in Att. — *Φαίθοντες*. See Class. Dict. Phaëthon. The thought is, How many conflagrations and deluges are sufficient to expiate each insolence? — *τοῦ βίου*. See Lex. III. *Of the living, on the part of the present generation*.

5. *γάρ*, corroborative; for instance. — *τάμά: τὰ ἐμά*, in opp. to *τὰ κοινά*: to mention my affairs. — *ἄρας: αἶρω*. — *μᾶλλον δέ*, or rather. — *ἄδρόν*: pred. adj. as adv. in heaps. — *εἰς*, expressing purpose. — *πρός* with gen. = *ὑπό*, by. Comm. in Luc., but seldom in Att. prose. *οὐδέ . . . οὐδέ*, not even . . . and not. Küh. 321, R. 7. — *καὶ ὁδῷ βαδίζον*, even when walking in the street. — *παλαιῷ νεκροῦ*, of a man, long since dead. — *ὑπτίαν . . . ἀνατετραμμένην*, turned up . . . upon its back. Equiv. to *ἀνατετραμμένην ὥστε ὑπτίαν εἶναι*. Prolepsis of the adj. It expresses the result of the fol. action. Jac. — *οἱ δέ*, others. — *πόρρωθεν*. Force of term. — *θεν?* H. 203, b; S. Gr. 114; G. 61. — *ἑτέραν*: sc. *ὁδόν*. — *ἀποτρόπαιον*, repulsive. — *ὀφείσθαι*, they are about to look upon. — *τὸν . . . γεγεν*. appos. of *θέαμα*: the one, who, not long since, etc.

6. *ὑπὸ τῶν κακῶν*, by reason of my misfortunes — *ἐναψάμενος: ἐνάπτω*. — *ὀβολῶν τεττάρων* per day. Gen. price. — *κερδανεῖν*. Fut. of liquid verbs, how formed? H. 373; S. Gr. 252; G. 110, 1. — *μηκέτι ὄψ.* κτέ., appos. of *τοῦτο* preceding: that I shall no longer see, etc. — *παρὰ τὴν ἄξιαν*, beyond their deserts. — *ἤδη ποτέ*, now at length. — *τοῦτον*. When may demonstr. pron. stand bet. art. and noun? H. 538, end; G. 142, 4. — *ὑπὲρ . . . Ἐπιμενίδην*, beyond, i. e. longer than Epimenides, who slept 57 years. See Class. Dict. — *ἐπιδείξαι*: opt. of wishing. H. 721, 1; S. Gr. 489, a; G. 251, 1.

7. ZEYΣ. The scene changes to Olympus. — *ἐπικεκυφώς*, habitually stooping. Perf. denoting a pres. result or state. Küh. 255, R. 5. — *ἡ πον*, surely, I think. Ironical. — *ἂν . . . διεξῆτα (διέξαιμι)*, he would recount. Sc. *εἰ μὴ φιλόσοφος ἦν*. H. 746; S. Gr. 514; G. 222. — *καθ' . . . τελείων*, upon, or with perfect sacrifices. A rare use of *κατά*. — *ὁ τὰς κτέ.* sc. *θύων*. — *εἰώθεμεν*: old form of *πλup.* ε st. *ε*. — *ἀλλαγῆς*. Cause. H. 592, a; S. Gr. 429; G. 173, 3. — *οὕτω κτέ.*, lit. bearing down the mattock, so heavy: in Eng. so heavy is the mattock which he, etc.

8. *ὀτρυνώ* . . . *εἰπεῖν*. So to speak. To use this (rather strong) ex-

pression. In contrast with *ὡς δὲ ἀληθεὶ λόγῳ* (*εἰπεῖν*) below. H. 772; S. Gr. 532; G. 268. — *περὶ . . . φίλων*, i. e. in selecting them. — *συνία* (*συνήμι*) . . . *χαρίζομενος*, *did . . . perceive that he was showing kindness*. H. 799; S. Gr. 546, c; G. 280. — *τὸ ἕκαστ' ἑαίρου*: acc. specif. A reference to the fable of Prometheus. — *φίλους, ἑταίρους*: in pred. with *εἶναι*. — *ἐπ'*, *from, on account of*. — *εὖ μάλα ἐπιμελῶς*, *right carefully, with exceeding care*. — *ρίζας ὑποτεταγμένον*. A change of figure; from a carcass preyed upon by birds to a tree which the gardener wishes to destroy. — *πόθεν, whence, from what motive should they?* — *ἐν τῷ μέρῳ*, *in their turn*. Timon had assisted them. It was *their* turn now. — *ἄστυ*. Diff. bet. *ἄστυ* and *πόλις*? — *μισθοῦ*, *for hire*. Gen. price or value. — *μελαγχολῶν* (*having black bile*), *driven to madness*. — *κακοῖς*. H. 611, a; S. Gr. 445; G. 188, 1. — *εἰ, whether*.

9. *ἀνὴρ*. Not *ἀνὴρ*. Crasis. H. 68; S. Gr. 39; G. 11. — *δυστυχῶν*. H. 800; S. Gr. 546, d; G. 279, 1. — *ἐπεὶ, since*. — *ἐπιληθσμένοι*: *ἐπιλανθάνομαι*: *condit. if we, etc.* — *καύσαντος*: *καίω*. — *πλήν*. *However*. — *ἐπ'*. Cf. *ἐπ'*, § 8. — *ἐτι δέ, and further*. — *φόβου*: same const. as *ἀσχολίας*. — *παρὰ*: st. *ἀπὸ* or *ἐκ*. Zeus is afraid of the temple-robbers. — *ἐξ ου, since*: see L. and Sc. § 11. — *αὐτοῖς*: with ref. to *Ἀττικῇν*. H. 523, c; S. Gr. 373, a. — *μαχομένων*: sc. *αὐτῶν*. — *ἔστι*. Why not *ἔστι*? — *πρὸς αὐτῶν*: cf. *πρὸς*, § 5. — *ἀρετὴν τινα*, *virtutem nescio quam*. Reitz. — *ἐυναιρόντων* (*stringing together*) *talking forever about*. — *τοῦτον*. Timon. — *ὄντα*: *concess., although he is*.

10. *δοι* strengthens superl. *μάλιστα*. — *αἰδῆς μὲν, hereafter*. *μὲν* correl. with *πλήν* below. — *ἐπισκενῶσω*. H. 760, a; S. Gr. 523, c; G. 232, 3. — *καταγμέναι . . . εἰσὶ*. Circumlocutory perf. In Att. *κατέγασι*. Peculiarity in augment? H. 312; S. Gr. 201; G. 103. — *ὅποτε, since*. — *φιλοτιμότερον*. Comp. and superl. advs. usually formed how? H. 228; S. Gr. 132, b; G. 75. *Too ambitiously*. — *ἐπαθε*: imp. of attempted action. H. 702; S. Gr. 476, c; G. 200, N. 2. — *μηδὲ . . . ἡμᾶς, that we do not exist at all*. — *αὐτοῦ*: depends on *ὑπέρ* in comp. The defence of Anaxagoras, by Pericles, on the charge of atheism, is thus woven into the dialogue by Luc. — *ἄλιγου δεῖν, almost*. H. 772; S. Gr. 532; G. 268. — *περὶ τῇ πέτρᾳ* (lit. *by reason of*) *on the rock*. — *ἐν τοσούτῳ, in the mean time* (lit. *in so much time as I am repairing my thunderbolt*). — *αὕτη τιμωρία*. Which is the subject? H. 535; S. Gr. 381, a.

11. *Οἶον*: as exclam. Cf. L. and Sc. I. *How important it was!* — *ἴσοι*: not *ἴσοι*. — *γέ τοι*. Force? — *καταστήσεται*. L. and Sc. B. 6. *Will become*. — *βοήσας* and fol. part. cause. — *ἐπιστρέψας . . . Δία, turned Zeus towards (him), turned the attention of Z.* — *εἰ . . . ἔσκαπτεν, ἂν ἔσκαπτεν*. Force? H. 746; S. Gr. 514; G. 222. — *ἂν ἀπέλθοιμι*. Opt. st. indic. H. 722, b; S. Gr. 491, b; G. 226, 2. — *καὶ ταῦτα*: see Notes, Memorabil. I. 4, 8.

12. *ἐς πολλά, into many parts*. — *καὶ ταῦτα*: cf. § 11. — *μονονυχί, wellnigh, all but*. *ἐξέσθαι*. Peculiarity of augment. H. 312; S. Gr. 201; G. 103. Faber suggests *καὶ* before *καθάπερ*: others object, regarding it unnecessary, and render *καθάπερ* as *hastily as*. — *ἀπέλθω*. Force of subjunc.?

H. 720, c; S. Gr. 488, c; G. 253. — παραδοθησόμενος. What does the fut. part. often denote? — λάροι, *simpletons*. — συνέστρωσαν: στέναμι. — αγαπάτωσαν . . . αποφέροντες, *let them be contented with obtaining*. H. 800; S. Gr. 546, d; G. 279, 1. ἄθλιοι, *laboriously, by toil*: adj. as adv. — προῖ-
μενοι: προίημι.

13. τὴν ὁσφύν. Cf. § 3. ἀκαίως τὴν ὀργήν. — ἡφία: ἀφίημι. Augment at beginning of word. H. 314; S. Gr. 262, c; G. 105, N. 3. — τοῦναντίον, adv. *on the contrary*. — ἡγανάκτας κατὰ, . . . vexed at. κατὰ with gen. where in Att. the dat. would usually stand. — πρὸς αὐτῶν: cf. § 5. — σημείων ἐπιβολαῖς, *impressions of seals*. — ὥς with inf., *so that*. — συννεσπακὼς (συσπᾶω) κτέ., lit. *contracted as to: with your fingers contracted in consequence of your habit, etc.* — ἀποδράσασθαι: -διδράσκω. — εἰ . . . λάβοιο. Force of this form of condition? — ὅλως, *denique, in short*. — χαλκῷ, σιδηρῷ. Peculiarity of contract? H. 145, c; S. Gr. 81, c; G. 43, 2. — Δανάην. See Class. Dict., Acrisius. — παρθενέσθαι: appos. of τὸ πρᾶγμα.

14. αὐτοῖς: subj. of ποιεῖν. — ἐρώντας: sc. σί: *loving you to excess*. — ἔξόν: concess., *although it was in their power*. Why acc. st. gen. abs.? H. 792; S. Gr. 544; G. 278, 2. — ἐπ' ἀδείας: periphr. for an adv.: *without fear, confidently*. — ἔρωτι. 1. *love*; 2. *an object of love: not using the object of their affection, i. e. their money*. — ὄντας: concess. — φυλάττειν. A return to the const. of ποιεῖν. — ἐγρηγορῶτας: circ. part. manner: *wakefully, vigilantly*. Irreg. reduplic. H. 321; S. Gr. 207; G. 104. — τὸ . . . ἔχειν, τὸ . . . μεταδιδόναι: subjects of (εἶναι) ἀπόλαυνιν: *thinking it pleasure enough, not that they were able to enjoy (you), but that they shared, etc.* For reg. position of οὐ, see Memorabil. I. 1, 3, Note. Observe the change fr. οὐ to μή (μηδενί). Why? οὐ negatives the subst. expression, τὸ . . . ἔχειν, but μηδενί belongs directly to the inf. μεταδιδόναι: see H. 837; S. Gr. 571; G. 283, 3. — κριθῶν. Why not acc.? H. 574, e; S. Gr. 417 f; G. 170, 1. — αὐτῶν: depends on κατεγέλας. — τὸ καινότατον: adverbial: *and, the strangest thing, were jealous of themselves, but did not perceive that, etc.* — ἐμπαροινήσα, *play the drunken man, i. e. run riot and waste his master's substance*. — δεσπότην . . . ἐπαγρυπνεῖν: obj. of ἐάσας: *having let his . . . master . . . brood over*. πρὸς (according to) by the light of. L. and Sc. C. III. 2. τῇ equiv. to Eng. indef. art. μικρόστομον λυχνίδιον, διψαλέον θρυαλλίδιον, characteristic of a miser. — ταῦτα. What verb is often om.? — ἐκεῖνα αἰτιάσθαι, *to find fault with those things*.

15. εἰ . . . ἐξετάζεις, δόξω: cond. poss.; conclus. assumed as real. — τὸ . . . ἀνεμόνον (ἀνιήμι) as subst. subj. of δοκοῖη: *this excessive looseness, prodigality*. τοῦτο: cf. note τοῦτον, § 6. — ἀμελές, εὐνοϊκόν: in pred.; perhaps best rendered as nouns, *carelessness and not good-will*. — ὥς πρὸς ἐμέ. ὥς with prep. similar in meaning to ὥς with part. H. 795, e; S. Gr. 540, c; G. 277, N. 2. In his mind, in his intention, on his part. — τοὺς . . . φυλάττοντας, ἐπιμελουμένους: subj. of εἶναι. ὅπως: final. — ἀπιασιν: ἀπειμι: fut. in meaning. — τῶν εὐδαιμόνων, *of (the fortunate) those whom fortune favors*.

16. ἐκείνους : referring to the misers : τούτους, to the spendthrifts. The avaricious persons have just been mentioned, but are thought of as more remote, hence ἐκείνους. — μέτρον . . . πράγματι (put a bound to the matter), i. e. use moderation. — προησομένους : προήμῃ.

17. ταῦτα . . . ἀγανακτῶ. Observe diff. const. ἄγαν. κατὰ αὐτῶν, § 18. — πρὸς ἐνίων, ὑπ' ἐνίων. Cf. note, § 5. πρὸς. — πεπεδημένος. The perf. directing attention less to the completion of the action than to its result : hence denoting a state ; kept in fetters.

18. καλήν : pred. posit. ; lit. the punishment (which is) handsome. — οἱ μὲν, the former : the avaricious : οἱ δὲ, the latter : the spendthrifts. Τάντα-λος. The student will not fail to acquaint himself with the celebrated fable here alluded to. — τροφήν : acc. of thing retained with pass. H. 553, a ; S. Gr. 398, a ; G. 164. — ἀπιθι : ἀπειμι. — Ἐκεῖνος : emphat. posit. — γάρ strengthens the quest., What ! will he ever, etc. — ἐξαντλῶν : connect with παύσεται : supp. part. — ὑπέραντλος : adj. where Eng. employs an adv. : lest I, rushing in abundantly, overwhelm him. — πρὶν εἰσρῆναι, before it (i. e. τοῦ ἐπιρρέοντος) has run in. — εἰρύτερον : comp. without an object depending on it : so very broad (is) the, etc.

19. ἐμφράζεται : mid. voice, rarely used. — ἐς τὸ ἀπαξ ἀναπεπταμένον. Vitringa renders, perpetuo apertam fissuram. ἐς τὸ ἀπαξ für immer. Jac. Part. as subst., fissure forever open. — ἐπανιών : ἐπάνειμι. — ὅπως : final. — ὥς : causal.

20. Προΐωμεν : subjunc. as imper. Let us, etc. — τί : sc. ἐστί. — ἐλελήθεα (λανθάνω) . . . ὦν. H. 801 ; S. Gr. 546 e ; G. 279, 2. — ἀμφοτέρους : sc. ποῖς : in both feet. — τελεῖν : sc. τὴν ὁδόν : finish the journey. — προγηράσαντος, having grown old before I reach him. — ἅμα γοῦν, as soon as. — ἔπεσεν : aor. as perf. — κάγώ : καί intensive, but not sufficiently : o to be transl. The language of this sent., ἅμα . . . θεατῶν, is borrowed fr. what ? — ἀληθῆ : in pred., ὄντα understood. You say these things not (being) true. In Eng., These things which you say are not true. — ἂν εἰπεῖν ἔχοιμι : pot. opt., can mention. — ὥστε πρίασθαι : purpose : to purchase. — βρόχον, a cord to hang themselves with. — ἐπὶ λευκοῦ ζεύγους, (on) with a span of white horses. Often mentioned by Luc. as a special mark of pride. Jac. — οἷς : dat. possessor. — ὑπῆρξε = εἰμί. κὰν ὄνος : ellipsis : in full, καὶ ἐὰν ὄνος ᾖ. Who never before had such a thing even if they had an ass. — πορφύροι . . . χρυσόχ. in purple and gold. — ὄναρ : adv. acc., in a dream.

21. οὐχί : differs how fr. οὐ ? — Πλούτων : Pluto, god of the lower world. Not Πλούτος. — ἔπε, inasmuch as. H. 795, d ; S. Gr. 540, c ; G. 277, N. 2, end. — δηλοῖ : sc. τοῦτο, this fact. — τῷ ὀνόματι : means, by his name. See L. and Sc. Πλούτων. — μετοικισθῆναι, (to be led to another abode) to migrate. — ἐς δελτον . . . ἐπιμελῶς : descriptive of the process of making a will. δελτον, a tablet : two or more leaves of wood, opening like a book, smeared on the inside with wax, on which the will was written by means of an iron instrument pointed like a pencil. The tablet was then closed, fastened with a triple cord, sealed, and signed with the names of the witnesses. See Dict. Antiq. Tabulae. ἐπιμελῶς : connect with pre-

ceding word. — φοράδην (lit. borne along), like a piece of baggage, they lift me up and transport me. — σκοτεινῷ που, some dark place, corner. It was customary to lay out the dead in some principal room of the house, dressed in a splendid garment, not παλαιῶ ὀδόνῃ. — ἐμέ: obj. of περιμένουσι. — νεοτοί: sc. περιμένουσι.

22. ἐντμηθῇ: ἐντέμνω. — ἐκ παιδικῶν: cf. ἐκ παίδων: from the time he was a favorite. Jac. — ὑπεύρρημένος . . . γνάθων, i. e. having a beard even then (when he was a παιδικά); his advanced age being an additional mark of shame. Cf. Xenophon's sneer at Menon. Anab. II. 6, 28. παιδικὰ εἶχε θαρόπαν . . . γυναιῶντα. — ἀντί, in return for: connect with ἀπολαβόν. — ἥδη . . . ὧν, though already past the bloom of youth: too old for such employment. H. 789 f; S. Gr. 540 f; G. 277, 5. — αὐτῷ: his master. — μισθώμα, reward, price: a base word. — γενναῖος: ironical. — ἐκείνους μὲν: introduce the apodosis: he, that one: the heir. — ποτέ: gives indefiniteness: whosoever. H. 251; S. Gr. 145. — αὐτῇ. H. 604; S. Gr. 438, c; G. 188, 5, N.: tablet and all. — φέρων, in haste. L. and Sc. φέρω. X. 2. — Πυρρῶν, Δρόν, Τιβρίων. Common names of slaves. — Μεγακλῆς . . . Πρώταρχος. Names of distinguished men. — ἐκείνους: the disappointed expectants. — οἷος: i. e. ὅτι τοιοῦτος, because such a thunny-fish: so rich a prize. See L. and Sc. οἷος. 1. Cf. Οἷον ἴν, § 11. — μυχοῦ . . . σαγῆνης, inmost corner of the net: i. e. almost within their grasp. — ὀλίγον: pred. posit.: lit. which was not small. κατα. ἰών: καταπίνω: having devoured the bait: alluding to the gifts presented by the aspirants after the inheritance.

23. παχιδέρμος: coarse, obtuse. — πεφρικώς: perf. as pres. shuddering at, afraid of. — μαστιγεῖν, should crack a whip. — ὀρθιον . . . τὸ οἷς: cf. Lat. arrectis auribus. ἐφιστάς: pres. part. act. — μυλῶνα: in which the slaves were compelled to labor as a punishment. — ἄχρι ἂν belong to ἐκχέη below. — ἐς . . . ἐμπεσῶν, having fallen in with. — ἦ μήν: strong confirmation: see Lex. ἦ. — Νιφείως. Iliad. 2, 673. Νιφείως, ὅς κάλλιστος ἀνὴρ ὑπὸ Ἰλίου ἦλθεν μετ' ἀμύμονα Πηλεῖωνα. — Κροίσων ἐκκαίδεκα: an extravagant expression, purposely employed. — τὰ . . . συναλεγκμένα: as subst.: obj. of ἐκχέη: the things collected little by little, etc.

24. Αὐτὰ κτέ. (the things which are, themselves), You state the facts pretty nearly as they are, I think. — ἐφ' οὓς: i. e. τούτους ἐφ' οὓς. — εἶναι . . . ἀξίους: (that they) are worthy. Subj. why om.? — Οἷα γάρ: cf. Ἐκείνους γάρ, § 18. Also Lex. III. — εἰσὶ: sc. ἀξιοί. — ἂν . . . προσήεν: cf. ἂν . . . διεξήει, § 7. Ἱπποκρίων, Καλλιῶν. Athenians, noted for their great wealth and bad morals. — Πλὴν ἀλλά: transl. as one word: but or still. — λάβω, unawares. H. 801; S. Gr. 546, e; G. 279, 2. — σὲ τὸν Ἑρμῆν. Treasure-trove or any unexpected increase of wealth was attributed to Hermes: hence the name, Ἑρμῆς κερδοφός.

25. τὸ . . . δοκοῦν: part. with art. as subst.: his opinion, resolution. — δικαίως: understand ἐξιπάτηται. — ὅς γε. Force of γέ? ὅς, not simply relative, but also causal: since he. — εἰδώς: concessive. — δυσεύρετον . . . χρήμα: i. e. τοὺς τοῦ πλουτεῖν ἀξίους. — πρὸ . . . βίου, (which) long ago

disappeared from (lit. *life*) *among men*. Cf. βίου, § 4. — οὐδ'. Differs how in force fr. οὐ? — ἄτε: cf. note, § 21. — τὸ πᾶν ἐπεχόντων, *control everything*. — πρὸς αὐτῶν: cf. note, § 5.

26. ἀπόκριναι. Distinguish fr. 1st aor. inf. act. and 1st aor. opt. act. 3d sing. — ἐλρήσεται γάρ, *dicendum enim est*. Graev. — τυχόντας: sc. σοῦ. — ἀνέχεσθαι ζῶντας. H. 800; S. Gr. 546, d; G. 279, 1, *endure to live*. When may inf. take οὐ? — αὐτῶν: refers to the subject of ἀνέχεσθαι. — φέροντες: cf. φέρων, § 22. — διτιπερ. Force of πέρ? — ἀρχήν: adverbial: lit. *not even at the beginning: not at all*. — πλὴν ἀλλά: frequent in Luc.: cf. § 24. — εὖ οἶδ' ὅτι: often parenthetical: *I know well that; without doubt; certainly*. — εἰ τι κτέ., *if you understand yourself at all*. — ἐπιμεμνηνότες: ἐπι-μαίνομαι.

27. Οἱ γάρ: cf. § 24. — δρᾶσθαι: like φαίνεσθαι in sense; *appear*. Hence αὐτοῖς, *to them*, st. ὑπὸ αὐτῶν. — ὥς: final. — τί: equiv. to Eng. indef. art. — περιβέμενος. Why mid.? — ποικίλα: ἱμάτια understood. — μὴ τυγχάν. Why μή? H. 839; S. Gr. 571; G. 283, 4. — ὥς: causal: with ref. to ἐπισκιάζουσιν, προσωπεῖον περιβέμενος, etc. They do not see me in my true character, *inasmuch as*. — δῆλον ὥς: same as δῆλον ὅτι. — κατεγγίνωσκον κτέ. St. acc. of thing we have the partt. ἀμβλυώττοντες, ἐρῶντες: *would have accused themselves of being short-sighted*, etc. τὰ τηλικαῦτα: adv. *exceedingly*.

28. Τί οὖν: sc. ἐστί. Why is it, then? — ἐν αὐτῷ πλουτεῖν: i: e. the actual possession of wealth. — ἀφαιρήται: attempted action; *attempt to deprive*. — πρόοιντο: προῖημι. — εἰκός: sc. ἐστί: *it is not likely that they*. — ἐπιχρίστος: lit. *smeared on*: i. e. *feigned*. — Τὰ ποῖα: Hermes begins the answer before asking the quest.: lit. *The . . . what sort of things?* Prolepsis of the art. — τὴν ψυχὴν: acc. spec. We may render, *when his mind has been taken possession of by*, etc. — φευκτῶν: φευκτέος. — τίθηπε, *is amazed at*, i. e. *overcome with admiration*. — δορυφορούμενον: pass., *attended by them as a body-guard*.

29. Ὡς: exclamatory: *How*. — ἐγχείλας. Peculiarity in decl. H. 188; S. Gr. 112, 1. — ἐμπαλιν, *on the contrary*. — ἔχεσθαι: pass. — μὴ ἔχειν, *are not able*. — μεταξύ. H. 795, c; S. Gr. 539, a; G. 277, N. 1.

30. ἔνεκα, *as regards*. L. and Sc. II. — καταλιπὼν ἀνέρχ., *having left behind, I go up*, more natural in Eng., *I leave behind, when I go up*. — ἐπισηφνας, *having enjoined upon (him)*. — Οὐκοῦν. L. and Sc. B. — ἐπιβαίνωμεν. Subj. as imperative; *let us*, etc. Ἀττικῆς. Why gen.? H. 574; S. Gr. 417; G. 171, 1. — ἐχόμενος, *taking hold*. — ἰσχατιάν, Timonis solitudinem. Hemst.; *extremam viam*. Graev. — Ὑπερβόλη, Κλέωνι. Two noted demagogues of Athens.

31. οὔτοι. Force of -οί? — τῶν ταπτομένων: *those marshalled under . . . ; those under the command of*. — ἀμείνους: nom. pl. — Τί οὖν. Why then. — ἀποδειλιῶμεν: cf. ἐπιβαίνωμεν, § 30.

32. Ἀργεῖφόντα. A surname of Hermes, because he slew, at the command of Zeus, the hundred-eyed Argus. — ἐπέμψθημεν: aor. for perf. — Πλοῦτος: understand πέμπεται fr. the foregoing. — κακῶς ἔχοντα. For

ἔχω with adv. see Notes, Memorabil. I. 4, 4. *Being in bad condition, ill-treated.* — **ὑπὸ κτέ.**: **ὑπὸ** with gen. on acc. of pass. idea suggested in **κακ. ἔχοντα**. — **κτηήμα**. Incorporation. Hence, art. om. *The only possession which I, etc.* — **ἐπαργασμένον**, *perfected by discipline, trained.* — **δμοιον**: connect not with **ἐγχείρ.**, but with fol. part. — **τῷ πάλαι**: art. with adv. as subst.: *the one (he was) before.*

33. **οἶαν . . . ἀπολείψει**, *he will lose me being what sort of person.* In Eng., *what sort of person I am, whom he is about to lose.* — **ἀρίστων**: neut., probably. — **διετίλεσεν**: **ἐν** om. — **ἀνδρός**. Differs how in meaning fr. **ἀνθρώπου**? — **πρὸς αὐτὸν ἀποβλέπων**, *having regard to himself.* Jac. says, relying on his own strength. — **τὰ . . . ταῦτα**, *those many and superfluous things*: i. e. the many superfluities of luxury. — **ἀλλότρια**: sc. **εἶναι**: *(to be) foreign to his purpose, useless, hurtful, as indeed they are.* **προσώμειν**: cf. **ἐπιβαίνωμεν**, § 30.

34. **οὐ χαίροντες**. See L. and Sc. **χαίρω**. VII. 2. — **μιαροί . . . ὄντες**, *wretches that you are, all (of you).* — **οὐ . . . βαλεῖς**, *for not being men, will you, etc.* In Eng., *for we whom you . . . are not men.* — **ἀγαθῇ τύχῃ**: dat. inanner. — **ἀποστάς**. Differs how fr. 1st aor.? — **καίτοι**, *although.* — **ὤς**. Why accented? — **μοὶ δοκῶ**, *I think.* — **πρὸς . . . Διός**: an oath: *by Zeus.* — **οὐ μετρίως**. Litotes: *violently.* — **μή**, *lest*; with ref. to **ἀπίωμεν**.

35. **Μηδὲν σκαῖόν**: sc. **ποιεῖ**. — **τὸ . . . ἀγριον καὶ τραχύ**: adj. as subst. — **καταβαλὼν**: lit. *having thrown down; having put aside.* — **τὰ πρῶτα**: neut. for masc. H. 522; S. Gr. 372; G. 138, c. *Princeps Atheniensium.* *The first of, etc.* — **μόνος . . . εὐδαιμονῶν**, *prosperous yourself alone.* In Eng., *for yourself alone*, and not for the benefit of those parasites. — **πλοῦτος**: used facetiously, signifying both wealth and the god of wealth: *my mattock is πλοῦτος enough for me.* — **τὰ δ' ἄλλα**, *as for the rest*: beyond that. — **πλησιάζ.** condit. *if, etc.* — **τόνδε φέρω κτέ.** Quoted fr. Iliad. 15, 202. — **αὐτῶν**: with ref. to **ἀνθρώπων** contained in **μισάνθρωπον**.

36. **τῆς ἐπιμελείας**: gen. cause: *for your care.* — **ἂν λάβοιμ**: cf. **ἂν ἀπῴθοιμ**, § 11. — **καὶ πάλαι**: **καί** intens. — **τέλος**: adv. acc., *finally.* — **προσομλοῦσα**: sc. **μοί**. — **τά τε**: correl. with **καὶ τῶν**. — **ἐναγκεία**: i. e. food, clothing, etc. — **κάμνοντι**: intrans.: *laboranti.* — **τῶν πολλῶν ἐκεῖ**. cf. **πολλὰ ταῦτα**, § 33. — **ἐξ . . . βίου**, *having made my hopes of . . . depend upon myself.* **μοί**: ethical dat. — **ὁ πλοῦτος ὁ ἐμός**: with emphasis: *my (real) wealth.* — **ψηφοφορήσας**: the aor. part. denoting the fact without particular regard to time: so **ἐπιβουλεύσας** and some others: *With his vote, giving his vote*: having ref., doubtless, to the penalty of confiscation, or ostracism, or death.

37. **διαρκή**. Force of **διά** in comp.? — **ἀλφита**, lit. *barley-groats*: here, in a more genl. signif., *daily bread, food.* — **ᾧστε**, *so, therefore.* — **ἴν**. H. 703; S. Gr. 478. *This were enough for me.* The clause, **πάντας . . . ποιήσαι**, appos. of **τοῦτο**. **ἡβηδόν**, *from youth upwards*. Subj. of **ποιήσαι**? Some understand **Τίμωνα**: others, **Δία**. Let Zeus keep Plutus to himself and make men lament their misfortunes. — **μερακιώδη**, *puerile.* — **οὔτοι**: not *οὔτοι*. — **δικαιολογήσμαι**. See Notes, Memorabil. IV. 2, 13. **βούλα**.

—**λέγοντα**. Supp. part. with verb. of endurance. H. 800; S. Gr. 546, d; G. 279, 1.

38. Ἐχρῆν: see **ικανὸν ἦν**, § 37. — **πρός**, in reply to. — **προεδρίας**. L. and Sc. 2. — **στεφάνων**: often conferred at Athens, as marks of public approbation, for services to the state. Cf. Demosth. de Corona, Aeschin. in Ctes., etc. — **τρυφῆς**: naturally rend. by pl. — **ἐκ τῶν κολάκων**. ἐκ with verb, denoting the source of the action: rare in Att., but comm. in later writers. — **μᾶλλον δέ**, *nay rather*. — **τοῦτο**: acc. spec.: explained by fol. clause. **δίδωμι κτέ.** — **ὑπίβαλες**. L. and Sc. **ὑποβάλλω**. V. — **ἐπαινοῦσι** and fol. part.: sc. σέ as obj. — **ἐγκαλίσαιμι**. H. 721, 1; S. Gr. 489, a; G. 251, 1. *Would charge upon*. St. acc. of thing, we have the fol. part. — **ἀπελαθεῖς**: **ἀπελαύνω**. — **ἐπὶ κεφ.**, *headforemost*. — **ᾧστε**. L. and Sc. V. *And so, finally*. — **μάρτυς**. Why no art.? H. 535, a; S. Gr. 381, a. — **προσηνεύει**, *having conducted yourself towards*.

39. οἷος . . . γεγὲν, i. e. how his inclination towards you has changed already. — **σὺ μὲν**. Timon. — **σὺ δέ**. Plutus. **σκάπτει**. Force of tense? **ἔχεις**. L. and Sc. IV. — **τί . . . τις**, *for what can one do?* but see Lex. **πάσχω**, I. 3. — **πράγματα**, *difficulties*. — **ἀδικήσας**: concess., *although I have done no wrong*. — **φροντίζας**, *cares*.

40. Ὑπόστηθι. *Endure*. — **δὲ ἐμέ**, *for my sake*. Cf. § 37 (end). — **καὶ εἰ**: **καὶ** intens., *even if*. — **οὐκ**. Why not **μή**, since the sent. is conditional? **οὐ** negatives, not the sent., but the single word **οἷστέον**. — **ὅπως**: final. — **Αἰτηνῇ**. Cf. § 19. — **αὐτοῦ**: adv., *here*. — **μᾶλλον**, *harder*. — **ἀνελίσθαι**. H. 765; S. Gr. 529; G. 265: (*for him*) *to take up*. — **βαθείας καταφέρων**, *bearing (your mattock) down into deep (earth), striking deeper*. — **ὑμῖν**: i. e. Timon and Thesaurus.

41. **τεράστια**. Terastius, because he permits such prodigies as the one Timon now beholds. — **Κορύβαντες**. Timon is beside himself with astonishment, and hence invokes the Corybantes who preside over frenzy. — **κερδαίει**: cf. § 24. — **μὴ ἀνθρακας εὗρω**. An allusion to the proverb, *Pro auro carbones*: the notion that treasure-trove sometimes turns to coals. — **ἀνεγρόμενος**: **ἀνεγείρω**. — **ἀλλὰ μὴν**, *but truly*. — **ὦ χρυστέ, κτέ**. Quotation fr. Euripides. The fol. **αἰθόμενον . . . διαπρέπ.** fr. Pindar, Olymp. Od. 1. — **μεθ' ἡμέραν**. L. and Sc. **μετά**, with accus. I. — **Δία . . . γενέσθαι χρυσόν**. See Class. Dict. Danaë, Acrisius.

42. **Μίδα, Κροῖσσε, ἐν Δελφοῖς ἀναθήματα**. Proverbial for their wealth. **ὡς οὐδὲν . . . ἦτε**: lit. *how nothing you were, or as nothing*, etc. Krüger remarks that the imperf. with **ἄρα** is often used to denote a truth which existed previously, but unperceived till the present moment. We naturally render by the pres., *how insignificant you are*. — **ὡς πρὸς Τίμωνα**. **ὡς** with prep. occurs quite freq. in later writers. Is not this its comp. use? *as compared with Timon*. — **Πανί**: god of rural life. On leaving one occupation for another, it was common to consecrate the insignia of the occupation abandoned to the presiding deity, hence Timon proposes to consecrate his mattock and leathern garment to Pan. — **καλόν**: sc. **ἐστίν**. — **ὑπέρ**, *over*: with the notion of defence. — **ἐνδυνατᾶσθαι**: inf. depending on an

adj. *ικανόν*. — *τὸν αὐτόν* : i. e. *πυργίον* : but the *gend.* is conformed to the fol. appos. *τάφον*. H. 513, c ; S. Gr. 363. — *μοι δοκῶ*, *I think*. — *δεδοχθῶ* and fol. Observe that the perf. is used to denote that the thing spoken of is to remain fixed in its condition. *Let . . . be permanently resolved upon, be resolved upon and remain so.* *ταῦτα* : explained by fol. *ἀμφὶ αὐτῷ*. — *Ἑλέου βωμός*. In the agora at Athens was a very ancient altar to the god of Mercy. Do we not see in this and in the Pelasgic worship of the invisible Zeus, who dwelt in temples not made with hands, traces of the ancient worship of the true God ?

43. *μόνον* : connect with *ἴδω* : *merely see*. — *ἀποφράς ἡ ἡμέρα*, dies esto nefastus. — *καὶ ὅλος* : cf. § 13. — *δεχόμεθα* : cf. *ἐπιβαίνωμεν*, § 30. — *ἐρημία*, *δρος* (not *δρος*). Which is the subj. ? H. 535 ; S. Gr. 381. — *φιλοτιμήματα* (*objects of ambition*), *the ambition, the glory*. — *καθ' ἑαυτόν*, *by himself*. — *δεξιώσασθαι*. Here spoken of the last farewell of the dying. — *στέφανον*. It was the custom of the Greeks to crown the dead with a chaplet of flowers. See Becker's *Charicles*, p. 385.

44. *τοῦ τρόπου*, *of my disposition*. — *πίττη* . . . *κατασβεννίναί* : i. e. to feed the flame. — *τοῦ χειμῶνος* : *gen. time*. — *ώθειν* : inf. like *κατασβεννίναί* just above, depending on *δεδοχθῶ*. — *ἐπὶ κεφαλὴν* : cf. § 38. — *τὴν ἰσὴν* : sc. *δικὴν* or *μοῖραν* : *par pro pari*. — *Τίμων ἔχε*. *Κόλλντ*. In imitation of the decrees of the assembly, and state papers generally, in which proper names were reg. expressed without the art.

45. *περὶ . . . ἐποιησάμην*, *I would have regarded it as important*. Supp. with contr. reality. Jac. writes *ποιησάμην*, *I would regard*, etc. which accords full as well with the rest of the passage. — *ἅπασιν* . . . *γενέσθαι* : obj. of *ἐποιησάμην* : *that this*, etc. *ταῦτα*, explained by fol. clause, *διότι κτέ*. Neut. pl. often used in Greek where Eng. employs the sing. H. 518, b. *διότι* : freq. in Luc. in the sense of *ὅτι*, *that*. — *τάχους* : cf. *ἀλλαγῆς*, § 7. — *πότερον*. When to be trans. ? — *ἀπελαύνω*, *παρανομήσωμεν* : subjunc. delib. H. 720, c ; S. Gr. 488, c ; G. 256. — *τό γε τοσούτον*, *in so far*. *εἰσάπαξ*, *for once only*. — *ἀνώντο*. One would have thought the subjunc. more natural. — *ώστε* : cf. § 37. — *δεχ., ὑποστάντες*. In Eng., *let us stand our ground and receive*. — *φέρ' ἴδω*. *Come, let me see*. See L. and Sc. *φέρω*. VIII. — *Γναθωνίδης*. A good name for a parasite. — *ἐμμηκεές*. One way of showing that he had drunk them. — *πρό* : in the sense of time.

46. *σύ γε* : understand *χαίρε*. — *ἐπιτριπτότατε*, *most villanous*. — *ὥς* : causal : *for*. — *τι* : equiv. to Eng. indef. art. — *νεοδιδάκτων κτέ*, i. e. a dithyrambic drinking-song recently brought out. — *ἑλεγεία* : neut. pl. in the sense of *ἑλεγος* : *you will sing an elegy very pathetically, with great emotion*. — *ὑπὸ . . . δικέλλῃ*. Timon proposes to be musical conductor, and to keep time with his mattock. — *μαρτύρομαι*. Addressed to the bystanders. — *τραύματος*. H. 577, b ; S. Gr. 420, b ; G. 173, 2. — *ἴασαι* : aor. imp. mid. *ἴαομαι*. — *Ἐτι γάρ* : cf. *γάρ*, § 18.

47. *προίκα*, *as a gift*, here as a *marriage-portion*. — *μισθόν* : appos. of *ἀγρόν* and *τάλαντα*. — *κύκων*. The sweetness of the dying notes of the swan has been proverbial from remote antiquity.

48. ἀναιοσχυντίας: cf. φεύ τοῦ τάχους, § 45. — ἐπιπηδᾶν: lit. to jump on (him): i. e. to be intrusive. — δπως . . . φυλάξῃ. Prin. sent. om.: sc. ὅρα, see to it that you, etc. H. 756, a; S. Gr. 522, a; G. 217. Position of τούτους? Cf. τοῖτον, § 6. — τοὺς . . . μόνον: perhaps sc. with Jac. φίλους ὄντας: who (are your friends) only at meal-time. — οὐδέν: acc. spec. — οὐδενί. H. 804, b; S. Gr. 548; G. 281, 2: any of the men (lit. now) of the present day. — ὡς . . . χρῆσθαι, in order that you might use (it) for, etc. — καθ' ὁδόν, on the way. — πλουτοίης. Why opt.? — πλοῦτον: cogn. acc. H. 547, a; S. Gr. 393, a; G. 159: with some vast wealth. — ταῦτά σε: two acc. with verb of teaching. ταῦτα refers to the counsel Phil. intended to give, but which he now thinks may be unnecessary, since Timon is wiser than the most venerable of the chiefs before Troy. — Ἔσται ταῦτα. This will be the case. — κρανίου: gen. of part affected. H. 574, b, end; S. Gr. 417, d; G. 171, 1.

49. Ἐρεχθίδι. The commentators have caught Lucian in an error on this word. If Timon belonged to the deme Colyttus, as has been heretofore repeatedly stated, he was a member of the tribe Aegeis, and had no business to ask for a portion of the theoric fund destined for another tribe. — διανέμειν: inf. as obj.: of ἔλαχε. — τὸ γιγνόμενον, that which was coming (to me). — ὄντα: supp. part. with verb of knowledge: that I was. The Greek idiom connects the neg. οὐκ with the prin. verb. The Eng. with the inf., he said that he did not, etc.

50. πρόβλημα, bulwark. — καὶ μὴν, moreover. — αἱ βουλαὶ ἀμφοτέροι: i. e. the Areiopagus and the Senate of the Five Hundred. — ὑπὲρ σοῦ, in your behalf, in your honor. — γέγραφα. γράφειν ψήφισμα, freq. to propose a decree. — τί. Ἐχ. Κολ.: without the art.: cf. § 44. — παρὰ, with acc. in sense of duration; during, or, as we say, all the time. — ἐν Ὀλυμπίᾳ: comm. Ὀλύμπια, as cogn. acc. with νικῶ. — τελείῳ ἄρματι. A four-in-hand of full-grown steeds, in distinction from συναρτίῳ πωλικῇ, a single span of young horses. — τί οὖν: What then? what of that? — προσκείσθαι, to lie upon or in addition to. (It is) better that many such things be added: to the ψήφισμα. — πρὸς Ἀχ., near Acharnae.

51. γάρ: oft. referring to a thought om. That cannot be, for. — Μέτρια: pred. adj. where we employ an adv., modestly. — ἂν εἴημεν. How is the cond. expressed? — ἐπὶ: denoting the ground of an action. — Ἥλιαίᾳ, φυλαῖς, δήμοις. Added by Dem. for the sake of sound. They had nothing to do with things of this kind. — χρυσοῦν . . . Τίμωνα: i. e. a golden statue of T. — στεφανῶσαι: cf. § 38. — Διονυσίοις . . . καινοῖς: datt. of time. H. 613; S. Gr. 446; G. 189. At the Dionysiac festival, at the production of the new tragedies, lit. at the time of new actors. The great Dionysia is alluded to, which was celebrated in the month Elaphebolion (March), a time when Athens was filled with citizens and strangers.

52. σοί. H. 599; S. Gr. 436; G. 184, N. 5. — ὅσα κτέ., so much at least even we, etc. Sc. ἔξεστι. Barl. — γαμῶ: fut. — καλῶ: pres. — οὗτος. L. and Sc. V. end. — ἐνέπρησας: ἐμπύρημ.

53. ὀπισθόδομον : here, *the treasury in the Acropolis*. — σοῦ : gen. poss. belonging to what follows. — ἄλλην, *another* : i. e. πληγὴν. — κέκραχθι. H. 409, 8 ; S. Gr. 280, h ; G. κράζω. How many ways of expressing a prohibition in the 2d pers.? — ἀν πάθοιμι. L. and Sc. πάσχω, 2. — μή επιτρέψας. When does part. take μή? H. 839 ; S. Gr. 571 ; G. 283, 4. — εἶην . . . νενικηκώς : circumlocution for νενικήκοιμι. — Ὀλύμπια : cf. note ἐν Ὀλυμπίᾳ, § 50.

54. οὖν : confirmative : *surely*. — ὀφρὺς ἀνατείνας. A mark of pride. — τι : cogn. acc., *haughtily repeating something to himself*. — τιτανῶδες. H. 547, c ; S. Gr. 393, c ; G. 159, N. 3. *Like a Titan*. — ἔγραψεν. L. and Sc. γράφω II. — ὅσα : adv. = λίαν : mirum quam multa. — ἀρετῆς. Special theme of the Stoics. — τῶν . . . χαϊρόντων : obj. of κατηγορῶν. — ἀφίκαιτο, ὄρεξαι : opt. indef. frequency. παῖς. Here in what sense? — λόγους : depend. on ἐναντιώτατα. ἐκείνοις. Why bet. art. and noun? — γίνασκον : cf. σχῆμα above. *With his beard full of saucy*. — ἀρετήν. See above. — προσδοκῶν : -δοκάω. — μηδέ. Differs how from μή?

55. μόνος τῶν ἄλλων, lit. *alone of the rest*. An expression not unfreq. in Greek. In Eng., *alone among all*. — ὃ τι περ . . . ὄφελος, *which very thing (is) the flower, fruit, culmination of*, etc. — ὅτι has for antec. the preced. sent. : that he complains of his share when he has the whole. — μέθυσος, *drunken* : πάροινος, *riotous over one's wine*. — ἀχρι ψῆδης, lit. *until song* : i. e. to such a degree that he sings. — πονήρως ἔχων. For signif. of ἔχω with adv. see Memorabil. I. 4, 4. — ὑποτραυλίζων, *stammering, hiccoughing*. — ἐπὶ τούτοις, *after*, etc. — ἔνεκα : in 2d meaning : *in respect to, as regards*. — τὰ πρῶτα, *princeps*. Cf. § 35. — ὧλως : see § 13. — πάνσοφον . . . χρῆμα, *an all-wise creature*. — ποικίλως ἐντελής, lit. *variously complete : distinguished for every sort of perfection*. — οὐκ ἐς μακρὸν, *not for a long time, for no long time, for a short time*. Jac., following Hdt. 5, 108, renders, *in no long time* : i. e. *in a short time, presently*. Barl., following Pind., P. 3, 189, renders, *a little while*. — χρηστὸς ὧν : concess. : *ironical*.

56. κατὰ ταῦτά κτέ., *according to the same things with these*, etc. : i. e. *for the same purpose or reason*. — ὥσπερ κτέ. repeats and expands the idea in κατὰ ταῦτά . . . τούτοις. — ἐλπίδι : dat. cause. — οἷον σέ, i. e. οἷος σὺ εἶ. — τῶν ὄντων : gen. with adj. of sharing : *inclined to share what you have (with your friends)*. — εἰ . . . τρυφήν. Force of this form of cond.? — τρέβων : noun. — ἧς βούλει, *cujusvis*. — σὴν αὐτοῦ χάριν, *tua ipsius gratia*. Lex. χάρις, V. 1. H. 552 ; S. Gr. 397 ; G. 160, 2. — ἑσταλὴν, *I set out*. — γάρ : with ref. to ἑσταλὴν, ὥς κτέ. εἰ . . . πείθοιο (mid.), ἐμβαλεῖς. Cond. of what form? Conclus. of what? μάλιστα μὲν, *most certainly*. See Lex. μάλα III. 5. — ὅσον : adv., *as far as to the groin*. — ἐπεμβάς : sc. ἐς τὴν θάλατταν.

57. σὺ δέ. δέ marks the apodosis, and denotes a contrast bet. this and the protasis. It may be om. in rend., or loosely transl. *then*. — ἀμείνω. Uncontr. form? — ἀνέλς : ἀνλήμι : *leaving over, reserving*. — ᾧ μὲν . . . ᾧ δέ. Not Attic. How would Xen. have written it? H. 525 ; S. Gr. 375 ; G. 143. — δίκαιος : sc. ἐστί, *he ought*. — ἐμμαντοῦ χάριν : cf. χάριν, § 56. —

ἐκπλήσας παράσχοις. Eng. idiom, two finite verbs. — μέδιμνος. The Attic medimnus held about twelve gallons; the Aeginetan, somewhat more. — μηδὲν . . . φρονεῖν, *to think of nothing beyond his scrip*: i. e. to be content with the least possible. — ταῦτά σου: cf. § 53. — φέρε: cf. § 45. — κονδύλων. Why gen.? — παρακέρουσαι, *cheated, defrauded*.

58. τὴν . . . πεπρηγκύαν, *let my muttock, long since weary, rest a little*. ὅτι πλείστοις: ὅτι strengthening superl. — ἀπιμεν. Pres. oft. what tense in meaning?



Plan to illustrate the battle of Salamis (from Abicht's edition).



Plan to illustrate the battle of Issus (from Grote).

CHRONOLOGICAL TABLE.

[NOTE. — The most important events are given in small capitals and should be made as familiar as possible. The others are intended chiefly for reference.]

BOOK I. THE MYTHICAL AGE: extending from the earliest period down to the first Olympiad, 776 B. C.

BOOK II. GROWTH OF THE GRECIAN STATES: from 776 to 500 B. C.

B. C.

594. LEGISLATION OF SOLON.

560–510. TYRANNY OF PEISISTRATUS AND HIS SONS.

510. REFORMS OF CLISTHÈNES (or KLEISTHENES), begun at Athens by the institution of the ten tribes.

BOOK III. THE PERSIAN WARS, from 500 to 478 B. C.

500. (?) First year of the Ionic revolt.

494. (?) The Ionians defeated in a naval battle at Lade, near Milētus: end of the revolt.

490. BATTLE OF MARATHON.

485. Xerxes succeeds Darius.

480. BATTLES OF THERMOPYLAE, ARTEMISIUM, AND SALĀMIS.

479. BATTLES OF PLATAEA AND MYCÆLE.

478. Siege and capture of Sestos. The history of Herodotus terminates at this point.

BOOK IV. THE ATHENIAN SUPREMACY AND THE PELOPONNESIAN WAR, 478–404 B. C.

478. Athens fortified by Themistocles.

477. Confederacy of Delos.

471. Themistocles ostracized. Thucydides the historian born.

469. (?) Beginning of the political career of Pericles.

468. Mycēnæ destroyed by the Argives. Birth of Socrates.

466. Victory of Cimon over the Persians at the river Eurymædon in Pamphylia.

465. Death of Xerxes and accession of Artaxerxes I.

464. Great earthquake at Sparta.

461. Ostracism of Cimon, and ascendancy of Pericles.

B. C.

457. The Athenians begin to build the long walls and finish the work the following year.
445. THIRTY YEARS' TRUCE BETWEEN ATHENS AND SPARTA.
435. War between the Corinthians and Corcyraeans on account of Epidamnus.
432. The Corcyraeans, assisted by the Athenians, defeat the Corinthians, in a naval battle, in the spring.
Potidaea revolts from Athens.
Congress of the Peloponnesians at Sparta in the autumn to decide the question of a war with Athens.
431. THE PELOPONNESIAN WAR BEGINS.
430. The plague at Athens.
429. Potidaea surrenders to the Athenians. Phormio's exploits in the Corinthian gulf. Siege of Plataea begun. Death of Pericles.
427. Plataea surrenders. Sedition at Corcyra.
425. Demosthenes takes possession of Pylos. The Spartans in Sphacteria surrender to Cleon.
Accession of Darius Nothus.
424. Nicias on the coast of Laconia.
Brasidas in Thrace.
The Athenians defeated by the Thebans at Delium. Socrates and Xenophon in the battle.
Thucydides (the historian) in command at Amphipolis.
423. One year's truce.
Thucydides banished for the loss of Amphipolis. Remains twenty years in exile.
422. Hostilities in Thrace between Athenians and Lacedaemonians. Cleon (Athenian) and Brasidas (Lacedaemonian) fall in battle.
421. ELEVENTH YEAR OF THE WAR. Truce for fifty years. The truce, called THE PEACE OF NICIAS, was little more than nominal.
- 415-413. THE SICILIAN EXPEDITION.
413. Permanent occupation of Decelæa on the advice of Alcibiades.
411. Oligarchical conspiracy of the four hundred at Athens. Defeat of the Lacedaemonians in the naval battle at Cynossema.
The history of Thucydides ends abruptly in the middle of this year.
407. Twenty-fifth year of the war. Alcibiades returns to Athens. Lysander the Lacedaemonian admiral is aided by Cyrus; defeats the lieutenant of Alcibiades at Notium. Alcibiades banished.
406. The Athenians defeat the Lacedaemonians in a sea-fight off the Arginūsæ islands. Trial and condemnation of the Athenian generals.
405. Battle of Aegospotami.
404. ATHENS TAKEN BY LYSANDER AND END OF THE PELOPONNESIAN WAR, after a continuance of twenty-seven years.
The thirty tyrants. Death of Alcibiades.

B. C.

BOOK V. THE SPARTAN AND THEBAN SUPREMACIES, 403-359.

- 403. Thrasybŭlus and the other Athenian exiles recover, first Piræus; then Athens; and restore the democracy.
- 401. Anabasis of Cyrus and BATTLE OF CUNAXA.
- 400. RETREAT OF THE TEN THOUSAND.
- 399. TRIAL AND DEATH OF SOCRATES.
- 394. Xenophon fought against Athens in the battle of Coronēa, and was banished in consequence.
- 393. Canon begins to restore the long walls of Athens, and the fortifications of Piræus, which had been destroyed by Lysander.
- 387. Peace of Antalcidas.
- 384. Birth of Aristotle.
- 382. PROBABLY THE YEAR OF THE BIRTH OF PHILIP AND OF DEMOSTHENES.
- 379. The Spartan garrison driven from the Cadmēa of Thebes (Dec. 379), and hostilities between Sparta and Thebes commenced.
- 371. BATTLE OF LEUCTRA. The Thebans under Epaminondas gain a signal victory over the Spartans. BEGINNING OF THE THEBAN SUPREMACY.
- 362. BATTLE OF MANTINĒA. Death of Epaminondas. Xenophon's History (Hellenica) extends to this point.

BOOK VI. THE MACEDONIAN SUPREMACY, 359-146 B. C.

- 359. ACCESSION OF PHILIP (aged 23) TO THE THRONE OF MACEDON.
- 357. Beginning of the Sacred War (for the control of the temple at Delphi) between the Phocians (who had seized the temple) and the Thebans aided by the Locrians. Beginning also of the Social War, between Athens and several of her most powerful allies (Chios, Rhodes, and Byzantium).
- 356. BIRTH OF ALEXANDER THE GREAT (at the time of the Olympic games: midsummer).
- 355. Third and last year of the Social War. Athens concludes a peace with her former allies.
- 354. First oration of Demosthenes before the popular assembly (*'κκλησία*), on the Symmories. He had previously (in 355 B. C.) delivered before the *dikasteries* the speeches against Leptines and against Androtion.
- 351. First Philippic of Demosthenes.
- 350-347. War of Philip against Olynthus. Demosthenes delivers the Olynthiacs.
- 347. Death of Plato, aet. 82.
- 346. A TREATY OF PEACE BETWEEN PHILIP AND ATHENS.
- 344. The second Philippic.
- 341. The third Philippic.
- 340. THE ATHENIANS RESOLVE TO RENEW THE WAR WITH PHILIP.

B. C.

339. A sacred war between the Amphictyonic assembly and the Locrians of Amphissa: begun in the spring. Philip invited to become leader of the Amphictyons, in the autumn. Philip occupies Elatæa.
338. BATTLE OF CHAERONÆA.
336. DEATH OF PHILIP AND ACCESSION OF ALEXANDER TO THE THRONE.
335. Revolt of Thebes, and its destruction by Alexander.
334. ALEXANDER CROSSES THE HELLESPONT.
330. ORATION OF DEMOSTHENES ON THE CROWN.
324. Demosthenes driven into exile.
323. DEATH OF ALEXANDER AT BABYLON. Recall of Demosthenes.
322. Death of Demosthenes, æt. 60 years. Death of Aristotle, æt. 62.
314. Death of the orator Aeschines, æt. 75.
280. The Achaean league.
196. Freedom of Hellas proclaimed by the Roman general Flaminius.
146. CAPTURE OF CORINTH. HELLAS BECOMES A ROMAN PROVINCE.

[NOTE. — Many of the above dates are disputed, and are somewhat differently given by different authorities; yet they may in general be taken as near the truth.]

THE END.

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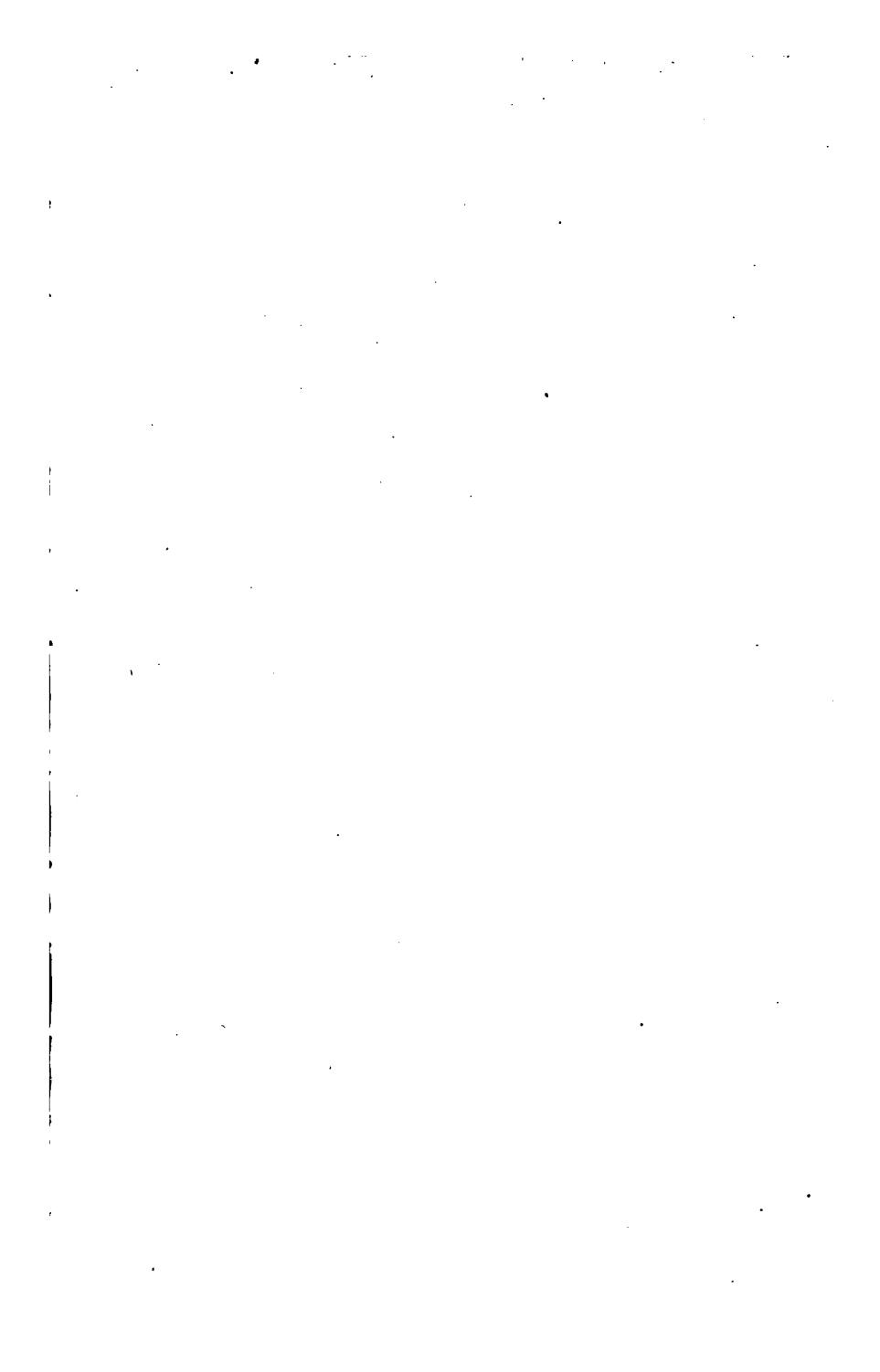
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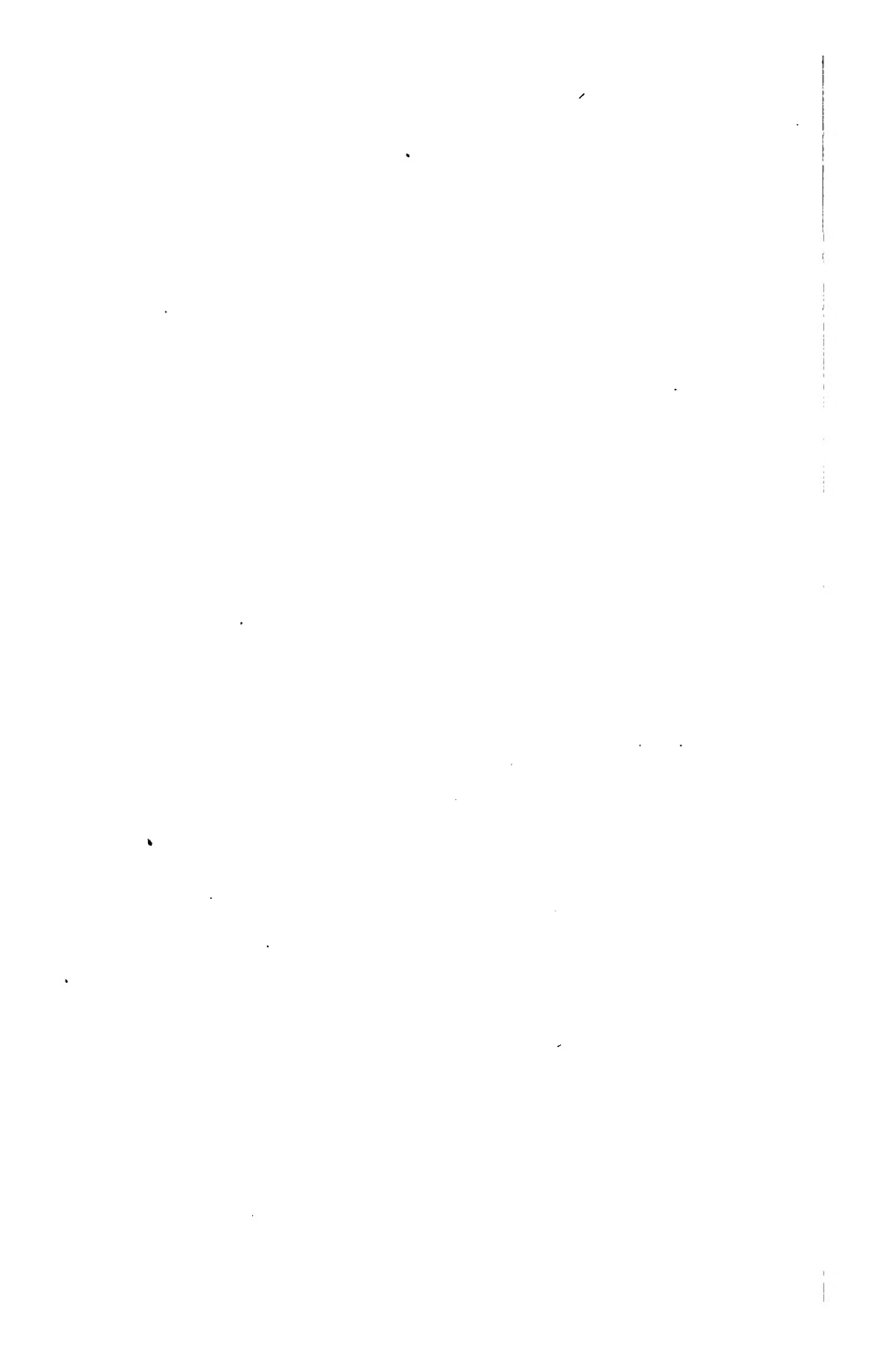
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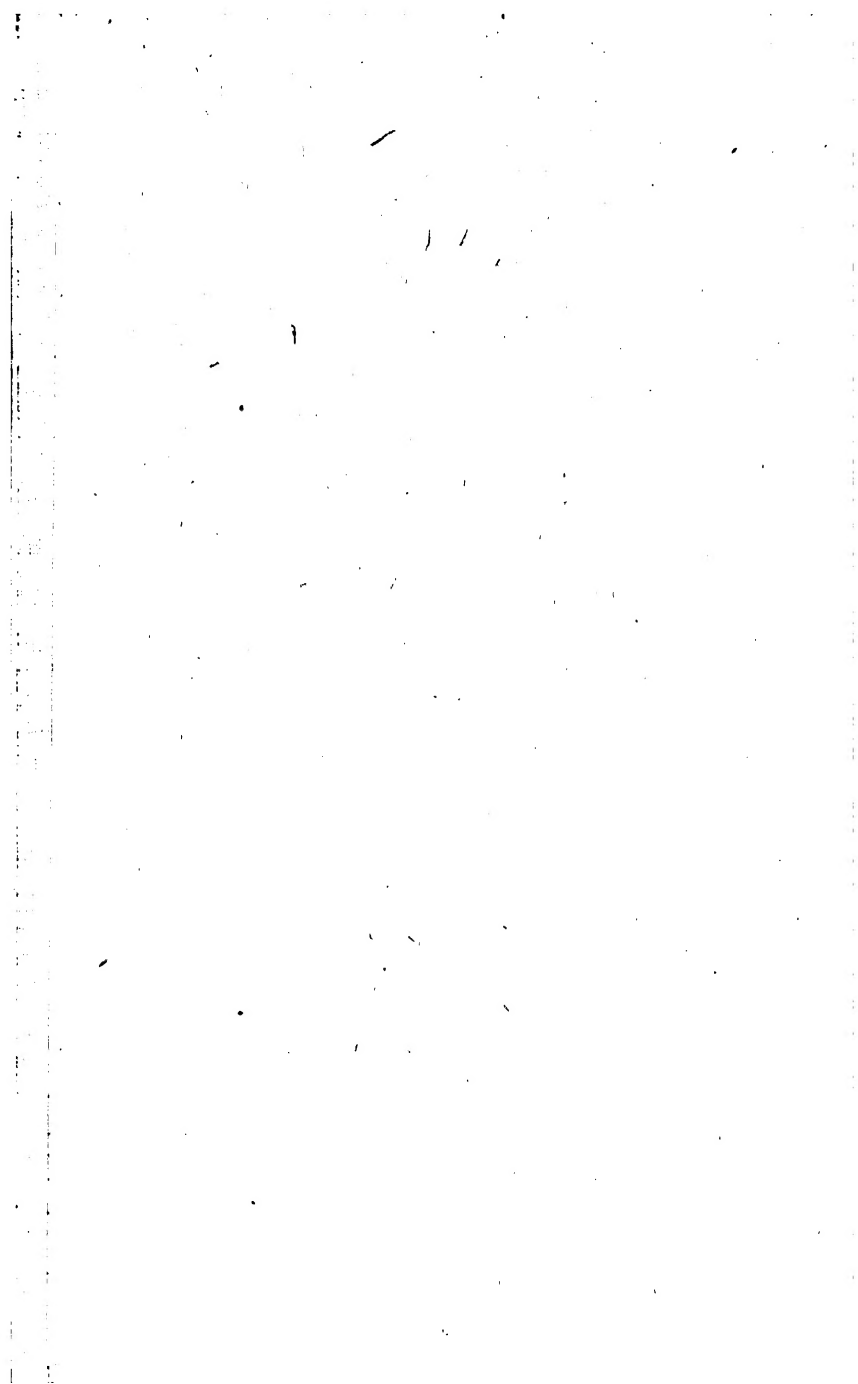
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